



PURCHAS his PILGRIMAGE.
OR
RELATIONS
OF THE WORLD
AND THE RELIGIONS
OBSERVED IN ALL AGES
And places discovered, from the
CREATION unto this
PRESENT.

In four Parts, Part I.
Mason H. H. 184.
THIS FIRST CONTAINETH
A THEOLOGICALL AND
Geographicall Historie of ASIA, AFRICA,
and AMERICA, with the Islands
Adiacent.

Declaring the Ancient Religions before the FLOOD, the
Heathnish, Jewish, and Saracenicall in all Ages since, in those
parts professed, with their severall Opinions, Idols, Oracles, Temples,
Priests, Fasts, Feasts, Sacrifices, and Rites Religious: Their
beginnings, Proceedings, Alterations, Sects,
Orders and Successions.

With briefe Descriptions of the Countries, Nations, States, Discoveries,
Private and Publike Customs, and the most Remarkable Rarities of
Nature, or Humane Industrie, in the same.

By SAMUEL PURCHAS, Minister at Eftwood in Essex.

Unus DEVS, una Veritas.

LONDON,

Printed by WILLIAM STANSBY for Henrie Fetherstone, and are to be
sold at his Shoppe in Pauls Church-yard at the
Signe of the Rose. 1613.



TO THE MOST REVE-
REND FATHER IN GOD, GEORGE
BY THE DIVINE PROVIDENCE, LORD
ARCHBISHOP OF CANTERBURY,
Primate and Metropolitane of all ENGLAND, and
one of his Maestties most Honourable Princes
COUNCELL.



Most Reuerend, Dutie makes me bold, euen at my first looking and leaping out of the dungeon of Obscuritie, which hitherto had inclosed me, to interrupt your more serious affaires, with the view of these my labours. It is not their worth, but your worthinesse that causeth this presumption. For to whom should I rather present my first-fruits, then vnto the High Priest, That hee might shake them before the Lord, to make them acceptable? Neither is any meetter to Patronise a Historie of Religion, then he, to whose Person Religion giueth, and from the same mutually receiueth, Patronage. And therefore I, the meanest of Leui's sonnes, doe here offer vnto your Grace, ASIA, AFRICA, and AMERICA, and that in their withered and fouler hue of passed



out-worne rites, or present Irreligious Religions; not washed with the purer streames of sacred Baptisme. EUROPE challengeth a roome in this kind by her selfe: nor would Christian Historie vouchsafe these Strangers her holy companie, and therefore hath enioyned me a second Pilgrimage, and Perambulation ouer the World, to trace her footsteps, and obserue euery where her Planters, Corrupters, and Reformers.

Great is this burthen of a twofold World, and requires both an Atlas and an Hercules too, to vndergoe it. The newnesse also makes it more difficult, being an enterprise neuer yet (to my knowledge) by any, in any language, attempted: contoyning thus Antiquitie and Moderne history, in the obseruations of all the rarities of the World, and especially of that soule of the world, RELIGION. Yet haue I aduentured, and (I speake it not to boast, but to excuse my selfe, in so haughtie designs) this my first Voyage of Discouerie, besides mine owne poore stocke laid thereon, hath made mee indebted to seuen hundred Authors, of one or other kind, in I know not how many hundreds of their Treatises, Epistles, Relations and Histories, of diuers subiects and Languages, borrowed by my selfe, besides what (for want of the Authors themselves) I haue taken vpon trust, of other mens goods in their hands. Wherein had I enioyed that Academicke leisure,

Εἰς τὴν ἐπιτομὴν ἀπεκρίθη Ἰωάννης

Or the benefits of greater Libraries, or conference with men more skilful: my Braine might haue yeelded a fairer issue, a more compleate and better-armed Minerua. But besides the want of these, the daily cares of my Family,

mily, the weekly dueties (in Preaching and Catechising) of my Ministerie, the grossenesse of the Aire where I live, which (some say) makes a duller wit, I am sure, a sicklier body; may pleade excuse for me. If not,

Clades Authore leuatur,

The World is the weight that presseth me, and my booke shall haue this praise in the greatest dispraise,

Magnis tamen excidit aulis.

Howsoeuer, I shall thinke my selfe happie in your Graces Examination and Censure, if it be not Impietie in me to offer to intercept, and with interposition of these lines a while to Eclipse, your Gracious aspect and influence vnto our Church and State. And though your Grace cannot, for more necessarie employments, and needes not, as knowing them better already, afford your Precious time to these things of baser worth: Yet if your Recreations shall vouchsafe them as Remembrancers, out of my labours to refresh yours, I shall bee more then sufficiently recompenced. Others may hence learne by that most laborious, though not most learned argument of Induction, two lessons fitting these times, the Vnnaturalnesse of FACTION and ATHEISME: That law of Nature hauing written in the practise of all men (as we here in the particulars doe shew) the profession of some Religion; and in that Religion, wheresoeuer any societie of Priests or Religious persons, are, or haue beene in the World, no admittance of Paritie; the Angels in Heauen, Diuels in hell, (as the Royallest of Fathers, the Father of our Countrie hath pronounced) and all Religions on Earth, as here we shew, being equally subiect to inequality, that is, to the equitie of subordinate Order. And if I
line

live to finish the rest, I hope to shew the Paganisme of Antichristian Poperie, and other Pseudo-Christian heresies; and the Truth of Christianitie as it is now professed and established in our Church, vnder the Great Defender of the Faith: for whose long Raigne, and your Graces prosperous seruice vnder so Religious a So- ueraigne, I heartily pray vnto the King of Kings, and cheefe Shepheard of our Soules, IESVS CHRIST.

Novemb. 5.

1612.

Your Graces in all

duetic,

Samuel Purchas.



TO THE READER.



AND now, Reader, I come vnto thee, with whom I dare bee somewhat bolder. Being, I know not by what naturall inclination, addicted to the studie of Historie, my heart would sometimes obiect a selfe-loue, in following my private delights in that kind. At last, I resolved to turne the pleasures of my studies into studious paines, that others might againe, by delightfull studie, turne my paines into their pleasure. I here bring *Religion* from *Paradise* to the *Arke*, and thence follow her round about the World, and (for her sake) obserue the World it selfe, with the severall Countries and peoples therein; the cheife Empires and States; their private and publique Customes; their manifold chanches and changes; also the wonderfull and most remarkable effects of Nature; Euents of Diuine and Humane Providence, Rarities of Art; and whatsoeuer I find by relations of Historians, as I passe, most worthie the writing. *Religion* is my more proper aime, and therefore I insist longer on the description of whatsoeuer I finde belonging thereto; declaring the Religion of the first men; the corrupting of it before, and after the Flood; the Iewish obseruations; the Idols, Idolatries, Temples, Priestes, Feastes, Fastes, Opinions, Sects, Orders, and Sacred Customs of the Heathens; with the Alterations and Successions that haue therein happened, from the beginning of the World hitherto.

This Worke I diuide into foure partes. This first exhibiteth, Relations and Theologicall discouerie of *ASIA*, *AFRICA*, and *AMERICA*: The second, when God will, shall doe the same for *EUROPE*: The third and fourth, in a second visitation, shall obserue such things in the same places, as I hold most remarkable in the Christian and Ecclesiasticall Histories; and that according to the same method, which is squared in the *Whole* by order of *Place*: going still out of one Countrie into the next, in each particular part and severall Countrie, by the order of *Time*; deducing our Relations, so farre as wee haue others foot-prints to guide vs, (though not exactly naming the day and yeare, and determining questions in Chronologicall controverties, yet in some conuenient sort) from the Ancient times, and by degrees descending to the present. If thou demaundest what profit may bee hereof; I answer, That here Students of all sorts may find matter fitting there Studies: The naturall Philosophers may obserue the different constitution and commixtion of the Elements, their diuerse working in diuerse places, the variation of heauenly influence; of the yearely seasons, of the Creatures in the Aire,

Aire, Water, Earth: They which delight in State-affaires, may observe the varietie of States and Kingdomes, with their differing Lawes, Politics, and Customes, their Beginnings and Endings. The Divine, besides the former, may here contemplate the workes of God, not in Creation alone, but in his Iudice and Providence, pursuing sinne every where with such dreadful plagues; both bodily, in rooting vp and pulling downe the mightiest Empires; and especially in spirituall iudgments, giving vp to great a part of the World vnto the efficacy of Error in strong delusions, *that hauing forsaken the fountain of liuing waters, they should digge vnto themselves these broken pities that can hold no water;* deuout in their superstitious, and superstitious in their deuotions; agreeing all in this, that there should bee a Religion, disagreeing from each other, and the TRUTH, in the practise thereof.

Likewise our Ministers may bee incited vnto all godly labours in their function of preaching the Gospell, seeing otherwise, for outward and bodily ceremonies, the Turkes and Iewes in their manifold deuotions in their Oratories euery day, and other Heathen would conuince vs of Idleness. And let mee haue leaue to speake it for the glorie of God, and the good of our Church; I cannot find any Priestes in all this my Pilgrimage, of whom wee haue any exact Historie, but take more bodily paines in their deuotions, than is performed by not-preaching Ministers, especially in Countie-villages, where on the weeke daies they cannot haue occasion, or companie, for public prayers: and therefore if they onely read the seruice then, and neuer studie for more (which I would it were not the idle practise of some) euen the Heathen shall rise vp in judgment against them. I subscribe with hand and practise to our *Liturgie*, but not to such *Lethargie*: whose darkness is so much the more intolerable, in this Sun-shine of the Gospell, wherein wee haue a gracious King, so diligent a frequenter of Sermons; and Reuerend Bishops (notwithstanding other their weightie Ecclesiasticall employments) yet diligent Preachers.

The studious of Geographic may somewhat be helped in that kind: not that wee intend an exact Geographic, in mentioning euery Citie with the degrees of longitude and latitude, but yet limiting euery Countie in his true situation and bounds; and performing happily more then some, which take vpon them the title of Geographers, as their chiefe profession: and more then any, which I know, hath done in our language.

He which admireth and almost adoreth the Capucine Iesuite, or other Romanists for selfe-inflicted whippings, fastings, watchings, vowes of obedience, poutie, and single life, and their not sparing their limmes and liues for their *mis-worships*, may see, in all these, the Romanists equall'd by Heathens, if not out-stripp'd euen by the reports of the Iesuites and other their Catholiques. *Bodily exercise profiteth little, but Godlinesse is profitable vnto all, and hath the promise of this life and that which is to come.*

Here also the Reader may see most of their Popish Rites, deriued out of Chaldaean, Egyptian, and other fountaines of Paganisme; as in the later taskes we shall haue more occasion to shew. Here euery Englishman may see cause to praise God continually for the light of his truth, communicated to vs: whereas it is (in comparison) but a small part of the world, that foundeth

the

the sacred name of IESVS; and of those that professe it, how infinite are the sectes and superstitions? *God hath shewed his Word vnto our IACOB (THE DEFENDER OF HIS FAITH) his Statutes and his iudgments vnto this Israel of Great Britaine. He hath not dealt so with euery Nation, neither haue the Heathen, nor scarcely, it scarcely any other Christian Nation; so much knowledge of his iudgments.* And yet how feditious are some? how prophane are others? how vnthankfull the most? That beauly Sinne of Drunkennesse, that biting Sinne of Vsurie, that Deuillish Sinne of Swaggering, ruffling in deformitie of clothes, like monstrous *Chimæras*, and barking out a multi-formitie of oathes, like hellish *Cerberi*, as if men could not be Gallants, vnlesse they turned *Devils*: These are the payments we returne vnto the Lord, instead of prayers for, and loialtie to his Maiestie; peaceableness and charitie to each others; modestie and sobrietie in our selues.

For the forme, I haue sought in some places, with varietie of phrase, in all, with varietie of matter, to draw thee along with mee in this tedious Pilgrimage. Some names are written diuersely, according to the differing Copies which I followed, which thy discretion will easily conceiue. I doe not in euery question set downe my censure; sometimes, because it were more then needes; sometimes because of the difficultie. I mention Authours sometimes, of meane qualitie, for the meanest haue sense to observe that which themselves see, more certainly then the contemplations and Theorie of the more learned. I would also acknowledge the labour of the meanest. I haue laboured to reduce relations to their first Authours, setting their names to their allegations: the want whereof hath much troubled me, whilst the most leaue out their Authours, as if their own assertion were sufficient authoritie in things borrowed. I haue (to my great paines) contracted and epitomized whole volumes (and some very large) into one chapter; a thing vsuall through these relations. Where I haue found plentifull discourte for Religion (my chiefe aime) I am shorter in other relations; and where I haue had lesse helps for that discouerie, I insist more on the wonders of Nature, and discoueries by Sea and Land, with other remarkable accidents. These Rarities of Nature I haue sometimes suted in a differing phrase and figure of speech; not that I affect a fantastical singularity; but that these diuine workes might appeare in Robes, if not fitting their Maiestie, yet such as our Word-Robe did willingly without any great affectation or studie, afford: not without example of the Scripture, which vseth to bring in the mute creatures, speaking and performing; (as it were) other personall offices; nor without this effect, to make the Reader staie a while with obseruation and wonder; besides that varietie, of it selfe, is delightfome.

If any mislike the fulness in some places, and the barrenness of wordes in others; let them consider, wee handle a World, where are mountaines and vallies, fertile habitations, and sandie deserts: and others steps, whom I follow, hold me sometimes in a narrower way, which elsewhere take more libertie. I touch sometimes a *Controuersie*, both for illustration of Historie; and in season, and out of season, to shew my affection to the truth.

Now if any man thinke, that it were better these rotten bones of the passed and stinking bodies of the present Superstitions were buried, then thus raked

raked out of their graues; besides that which hath beene said, I answeres, That I haue sufficient example in the Scriptures, *which were written for our learning to the ends of the World*, and yet depaint vnto vs the vgly face of Idolatrie in so many Countries of the Heathens, with the Apostolies, Sects, and Heresies of the Iewes, as in our first and second booke is shewed: and the Ancient Fathers also, *Iustin, Tertullian, Clemens, Irenæus, Origen*, and more fully, *Eusebius, Epiphanius*, and *Augustine*, haue gone before vs in their large Catalogues of Heresies and false Opinions. And what doth more set forth the glorie of Gods grace, then in pardoning; his power, then in reforming; his iustice, then in giuing men vp to such delusions? Are not these the Trophees and glorious victories of THE CROSSE OF CHRIST, that hath subuerted the Temples, Oracles, Sacrifices, and Seruices of the Deuill?

And maist not thou see herein, what *Man* is, and thou thy selfe maist be, if God leaue thee to thy selfe? Reade therefore, with praises vn- to God, *the father of thy light*, and prayers, for these *Heathens*, that GOD may bring them out of the *snare of the Deuill*, and that *Christ* may be his *saluation to the ends of the World*.

And let me also obtaine thy prayers in this my *Pilgrimage*, to be therein directed, to the glorie of God, and good of my Coun-
tric. Euen so Lord

I E S V S.

(*)



ΕΙΣ τὴν ΣΑΜΟΘΑΟΤ ἢ ΠΟΤΡΑ-
ΣΟΤ ΑΠΟΔΗΜΙΑΝ.

Ἡ Ἐπίς, Λύσις, περὶ τοῦ Θεοῦ, καὶ Ἀποδ. αὐτοῦ
Γενηματ' ἀρ' ἀμφιλαφεῖ νῦν καταπύρι ἐξεί.
Ὁμοίαν τε Νέον τελευτῇ τε Πύπιν καὶ ἱερῶν
Μοχλῶν τε ἀπεργάσω σαδναμίαν μέγαλιν.
Γενηματὶ ἀπεργάσω στεφανῶν τῆς φέρεται
Οἱ δὲ ἀπύρτοι, καὶ ἀποδομῶν, μέγας.
Εὐ μάλα σαρῶν Περὶ τοῦ Θεοῦ Βρετανίαι
Καὶ μέγας ἱερῶν τῶν εἰς τοῦ Θεοῦ πύπιν;

Emdem Hendecasyllabum.

Solamen Fidei, Salutis aras
Diamq, Effigiem, Deiq; Veri
Eternum placitum pie docendo,
Mystes quam merito celebris audis.
At, PVRCHASE, tui nouā Coronā
Iam circumdatur, encōq, ore docto
Vnuet Nomen, Honorq;: qui prophana
Scrutast Numina (Gentium Nefastos
Errorisq; Deos;) Volumine horum
*Sacro multa reperia, * prodire hinc*
Multa; hæc sic studiis tuis benè aptas,
Pulchreg, Historias, Locosq; pandis.
Hoc vnum adijciam: DOCERE qui quid
Nōstis quid fuerit, Reconditumq;
SCIRE, hæc inuideatis Huic merenti.

IO. SELDEN, I.C. è Soc. Int. Templi.

dianitarum *Baal-phœor*, Num. 25. Deut. 5. Hof. 9. forsan *Priapus*, cui *obsœna pars sine veste a-*
perita erat, vti in *Priapeis* luse ille, quod nec ab ipso *Phœor* abludit; καὶ n. est *Aperire*. *Baal-*
zebub, cuius quiquid in causâ sit nominis, cum haut malè dixeris quem *Zli'a* ἀπύρτων indigeta-
runt in *Elide*, quo & *Hercules* vocamine Romanis cultus; vt è *Pausaniz* *Elicæ*. a. & *Clem. Alex-*
and. *Protreptico* discimus. Nec proflus a καὶ existimo alienum *Belus* nomen, pro *Apolline*
piscis *Gallis* & *Britannis* nostris, quod *Ausonio* legitur & ver. *Inscriptionibus*. *Ægyptiorum*
Horus, i. *Apollo*, nonne καὶ καὶ, i. *Lux*, *Genes.* 1. diserte loquitur? qui eadem mente *Græcis*
Nix καὶ ἀπο τὸν λευκὸν dicitur, vt benè emendauit *Macrobius* *μῦθα θαλάσσια*. *Batauorum* ille *Hug-*
Grotius ad *Arati* *Diofemeia*, *Vbinam Deretidis* (deprauatè legitur *Architidis* *Macrobi-*
Saturnalis 1. cap. 21.) siue *Atergetidis* etymon si non ex καὶ, & τῶν, i. piscis magnificata? apage n.
illud *Antipatri* apud *Athenæu* *Dipnosoph.* 8. & vias *Nobiliss.* *Ios. Scalig.* ad 4. *Varronis* de *LL.*
Is cam ipsam *Dagon* illud *Philistæorum* idolum (*Iudic.* cap. 16. cuius & sanum dicitur *Βαδελ-γὰν*
Halmon, lib. cap. 10. com. 82.) fuisse proculdubio rectè sensit; & quo minus sanè a καὶ, i. *frumen-*
tum (quod nonnullis placet) deducatur, sciunt quæ & *Xantho*, *Mnaseas*, & *Antipatro* excerptis
Athenæis, quin & *Erichracus* & *Hegesias* apud *Hygin.* *Fab.* 197. & *Poet.* *Athron.* 2. *Phurnu-*
tus de *Nar*, *Deor.* in *Rhara*, cui & *Artage* appellatur, *Cæs.* *Germanicus* ad *Arati* *phenomena*
in *Pisce*, & *Aquario* (vbi malè *Phæctis* pro *Deretis* scribitur) *Ouid.* *Fast.* 2. *Lucian.* *de* τῶν *ὀρίων*
ὄρε,

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Haue here mustered in thy view, Courtous Reader, those Authors which from mine owne sight I haue mentioned in this Worke. Some of them, I confesse, are of no great note, and some are noted for notorious counterfeits: but all are of some vse, and meet to be here placed, that they may haue their due: some of thankfulness for their worthie and great indultie (wherein those desert a place though otherwise obscure, who by their Navigations and Discoueries, haue made the world knowne to it selfe) others, that they may be knowne to be lies and meere changelings: I was the rather induced to giue thee a Table of their names, because nothing in the Impression hath escaped more faultie then the misse-naming (besides the * Marginall misse-placing) of Authors; of which I thought good here to giue notice; the other faults being such (except a few which halt in the Presse hath caused) as the judicious Reader may easily see and amend. I acknowledge that *Ramusius* and *M. Hakluyt*, in their Bookes of Voyages, haue beene two Libraries vnto me of many Navigations and Discoueries, here mentioned. In this, and all kinds, Sacred, Prophane, Learned, Vnlearned, Ancient, Moderne, Good, and Bad; I haue toyled my selfe to benefit thee. Some hundreds more I could haue added to this Catalogue, if I should follow others examples: but some I did not mention in my booke, as hauing nothing new; some for some causes I would not, and some were namelesse, and I could not: besides, such as I borrowed at the second hand; also the holy Scriptures, and Apocrypha-Authors: many Dictionaries of diuers sorts, Authors of Maps, Translators, and Translations in diuers languages of the same Books, wherewith I consulted, many Manuscripts, and many Relations from friends of mine yet liuing: all which I haue made vse of, and mentioned the most in my Booke, but haue not here added, lest it might fauour of Arrogance and Ambition: and the Table is long enough without them. The letter *F* signifies that we haue but a fragment of the said Author: and *Pf.* brands him for a counterfeit.

* Where you haue not the Authors rightly placed in the Margin, you shall finde it neare the same place,

A

Alex. ab Alexandro.
Oët. Abbot.
Abdias, pf.
Christ. Adrichom.
Aao Viennensis.
Clement Adams.
Arianus.
A. Iopius.
Avidenus, f.
Agathias.
A. Gellius.
Alhacem Arabs.
Alcinus.
Alcoran.
P. Aemilius.
Ambrosius.
Ambros. de Armariole.
Iac. Anton.

Alex. ab Alexandro.
Alex. Polyhistor. f.
Adrianus Romanus.
Pet. Alcazeva.
Ioseph
Christophorus } Acosta.
Emanuel }
L. Almeida.
Alex. Aphradsiscus.
Alexand. G. Bulla.
Phil. Amadas.
Baptista Antonio.
Io. Alphonse.
Fer. Alarchon.
Apollonius.
F. Alvarez.
C. Agrippa.
Angiolello.

A. Arivabene.
Arabs Nobilis.
Appianus.
Albricus.
Apollodorus.
Annius.
Aristoteles.
Arrianus Nicomed.
Arriani Perip.
Athenagoras.
P. Alvarez.
Athenaeus.
Aretius.
Arnobius.
Augustinus.
Aristophanes.
Ansonius.
Aventinus.

G. Arthus

The Catalogue of the Authors.

G. Arthus Dantisc.
Albanasius.
T. Aquinas.
Ant. Arnauld.

B

Basilus.
Beda.
T. Beza.
I. Barros.
C. Baronius.
Bellarminus.
Mar. Bartlettus.

Du Bartas.
Iosafa Barbaro.
Gaf. Balby.
Hist. of Barbarie.
Berosus, f.
Berosus, pf.
Ph. Beroaldus.

Mat. Beroaldus.
I. Bale.
P. Bellonius.

G. Bess.
P. Bertius.
Odoardo Barbosa.
L. Bayerlinckus.
Ed. Barker.
An.

I. Bermudez.
Hier. Benz.
Vinc. Beluacensis.
Bardefanes Syrus, f.
Bernardus.

T. Bibliander.
T. Blundevile.
I. Bodinus.
S. T. Baskerville.

Biddulph.
P. Bizarius.
Ja. Boisardus.

Boskhierus.
D. Bound.
H. Buntingus.

Brocardus.
I. Boemus.
G. Botero Benese.
B. Broidenbachius.

Mar. Brionius.
Theodorus }
Ioannes } de Bry.
Israel }

Boetius.
Stephen Burrough.
Herman de Bree.
Steph. de Brito.
And. Boves.
A. Busbequius.
H. Broughton.
Bucanus.
Burgensis.
T. Brightmannus.
Mat. Burglebmerus.
Buxdorfus.
Bullingerus.
Io. Brereton.

C

M. T. Cicero.
C. I. Caesar.
I. Calvinus.
G. Camdenus.
Chrysothomus.
Seth. Calvisius.
D. Carleton.
Ioac. Camerarius.
Ph. Camerarius.

Dionys. Carthusianus.
Cato Anny, pf.
Eman. Carualius.
I. Cassianus.
Canarie Insule d.

Jaques Cartier.
Christ. Carlile.
G. Chaucer.
Lop. Castaneda.

Catholic Traditions.
Cartwrights Trav.
Carion Chron.

Iul. Capitolinus.
T. Cavendish Naug.
Melch. Canus.
Laon. Chalcondyles.
Centurie Magdeb.
Cedrenus.
Chronicle of the Bible.

Cassido.
Leon. Chienfis.
Catullus.
Claudianus.
D. Chytraus.
Nat. Comes.
Nic. di Conti.
Comito Venetiano.
Codomannus.
Contugo Contughi.
Gil. Cognatus.
Cel. S. Curio.
Cornel. de Iudais.
Car. Clusius.
Q. Curtius.
Constantinus Porphyrogenitus.
Io. Copley.

Ric. Cheyny.
Ctesias, f.
Melch. Cotignus.

Hen. Cuyekius.
Bar. de las Casas.
G. Camdenus.
Chronic. Saracen.
Chronic. Graec.
Al. Cadamosto.
R. Chancellor.

And. Corsali.
R. Couerte.
R. Clark.
Alan. Copus.

Vasq. de Coronado.
P. Ciega.
Nic. Challusius.
Christoph. Columbus.

Comestor.
Costerus.
Ed. Clisse.
I. Chilton.

L. Corvinus.
N. Casanus.
D. Dolorus Sienuis.
Ant. Dalmeida.
Davidis Eth. lit.
N. Damascenus, f.
Io. Darvis.

D

Diogenes

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Diogenes Laertius.
Dion. Nicias.
Dion. Cassius.
Daves Phrygius.
Diogenes Cret. pf.
D. Downam.
Druusius.
Dionys. Halicarnassensis.
Dorotheus.
Nic. Doglioni.
Durandus.
Durantius.
Mat. Dresserus.
Dionys. Areopag. pf.
Hermannus Dalmata.
Wol. Dirschlerus.
S. Fr. Drake nav.
Draudius.
G. Duckett.
Dorbel.
P. Dicconus.

E

Aspar Ens.
R. Eden.
Epiphanius.
Eroch pf. f.
Baptista Egnatius.
Arthur Edwards.

Tho. Ellis.
Io. Etrubius.
Erasinus.
Erasmus.
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Euripides.
Eutichius.
I. Evegham.
Eusebius.
I. Eldred.

Th. Erasmus.
F. Arsilus Ficinus.
Io. Forsterus.

Fortalium fidei.
Iac. Fontanus.
Io. Fox.
Rafse Fitch.
L. Florus.

Rob. Fabian.
Damiano Fonseca.
Descript. of Florida.
Minutus Felix.
Fran. Fernandez.
G. Fenner.
Ab. France.
Nova Francia.
H. Fracastorius.
Lud. Frois.
Ces. Frederike.
Froissart.
Martin Fumee.
Fulgentius.
I. Funccius.

G

Thood. Gaza.
Balt. Gagus.
Pet. Galatinus.
Vaslo de Gama.
Genabrard.

Gregor. Magnus.
Gregor. Nazianzenus.
Conrad. Gesnerus.
I. Gerardus.
S. R. Greenville New.
D. Gourgues.
Hessius Gerardus.

Ant. Guevara.
Glossa ordinaria.
Dam. a Goes.
Step. Gomes.

Ant. Guefrans.
Ant. Gubvano.
A. Guaginus.
Bened. Goes.

Io. Goropius B.
Lud. Georgius.
Gramaye.

R. Greenham.
F. Guicciardim.
B. Georgiovitiz.
P. Gyllius.
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Lopes de Gomara.
Nic. Gibbins.
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H

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D. Hall.
W. Harborne.
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I. Hart.
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Nic. Honiger.
Horapallo.
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Ed. Hogan.

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Horatius.

Homer.
R. Hooker.
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A. Hyperius.
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Isidorus.
Io. Isacius.
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Iuvenalis.
Iustinus Mart.
Iustinus Historicus.
F. Iuvies.
Junilius.
R. Johnson.
B. Jewell.

K
D. King.
La. Keymis.
Bart. Kacherman.
Io. Knolls.

L
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Rafte Lane.
W. Lambert.
Rene Landonniere.
Io. Lampadius.
S. Ia. Lancaster.
Lauterius.
And. Lacuna.
Wol. Lazius.
Legenda aurea.
Io. Leo.
Leunclavius.
I. Leriis.
Le. Lemnius.
Char. Leigh.
Io. Lock.
Nic. Longobardus.
Ed. Linely.
Livius.
Lindanus.
I. Lipsius.

Lidyat.
T. Linton.
Lucianus.
Lucretius.
Petrus Lambardus.
T. Lopez.
Ph. Lonicerus.
Lucanus.
Nic. Lyra.
I. Linschoten.
Lutherus.

M
Macrobis.
Am. Marcellinus.
Val. Maximus.
Gib. Matofus.
Simon Maiolus.
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A. Masius.
A. Maginus.
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P. Mart. Mediolan.
P. Massius.
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Cor. Matelvius.
L. Madoe.
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W. Magoths.
Martialis.
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N. Monardus.
Hen. Morgan.
Sir Th. Moore.
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Mat. Westm.
Mat. Michovius.
Pomp. Mela.

P. Mefta.
S. Munster.
D. Morton.
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N
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T. Nicholas.
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Nicephorus Cal.
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Dom. Niger.
Oliver Noort Navig.
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Christ. Newport.

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P
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H. Pan.

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H. Pantalcon.
Pagnius.
M. Paulus.
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Ia. Paludamus.
Fran. Pafius.
St. Parmentus.
Palephatus.
Parkburft.
B. Pererius.
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Christ. Pezelius.
Galeotto Perera.
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C. Peucerus.
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Philo Judeus.
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Ant. Pigafitta.
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Phrygio.
S. G. Peckham.
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Nic. Perroius.
Nic. Pimentia.
Eman. Pinnaus.
La. Pignorius.
Mat. Paris.
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Vinc. Pinzon.
Mel. Petoney.
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Platina.
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A. Poſſuinus.
Pomp. Latus.
Hen. Porſius.
Io. Pory.
I. Bap. Porta.
Policia. T. Emp.
Poſſellus.
Poly-olbion.
Plotinus.
D. Powel.
Procopius.
S. A. Preſton.
Am. Polanus.
Ptolomæus.
Proceeding ag. Traitors.
Æmilius Probus.
Trebel. Pollio.
Propertius.
Rob. Pont.

Q
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Fern. de Quir.

R
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I. Ramus.
D. Rainolds.
S. W. Raleigh.
Rabanus.
Rich. Rainolds.
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Rel. de Regno Mogor.
B. Rheanus.
Mat. Ricci.
Mart. del Rio.
Io. Ribault.
A. Riccobonus.
El. Renſnerus.
Rein. Reinſcius.
Io. Reaclinus.
L. Reſchburgius.
Chr. Richerius.
Richardus frat.
Relat. of Relig. Weſt.
L. Regius.
Ribera.
Ris. Rogers.

Tb. Rogers.
Cel. Rhodiginus.
Rob. Retenensis.
Ja. Roſier.
Hen. Robertt.
Fra. Robertuall.
Rhemiste.
W. de Rubruquis.
Ruffinus.
Jf. Ruthenus.
W. Rutter. Nau.
G. Ruſſelli.
Rupertus.

S
Simon Sa.
Sabellius.
Saluſtius.
Sacomatho F.
Id. Saracod.
Th. Sanders.
Sardus.
Iul. Sciliger.
Ioseph. Scaliger.
F. Sanſonino.
Scala Mahometica.
H. Sauonotala.
Serarius.
Sixt. Senenſis.
Septemcaſtrenſis.
I. M. Sequanus.
Seneca Philoſ.
Seneca Trag.
Dionise Settle.
Sulpit. Seuerus.
Servius.
Iof. Silueſter.
Sibilla.
S. P. Sidney.
Car. Sigonius.
Admiranda Sinenſ. Reg.
Dial. Sinenſis.
Nunho de Silva.
S. A. Sherly.
Huld. Shmidel.
I. Sleidanus.
Sheldon.
P. di Sintra.

Hugh

Hugh Smith.
D. Smith.
Cap. Smith.
Æl. Spartianus.
G. Spilbergius.
Socrates.
Sozomenus.
Soranzo.
Solinus.
Mel. Soiterus.
Ed. Spenser.
I. Stadius.
Stadius Brasil.
Stobæus.
J. Stow.
Bilib. Stobæus.
Reg. Scot.
T. Scot.
Sommario di pop. orient.
Suidas.
Th. Steuens.
Strabo.
Strabus.
Henry Stephanns.
Surlus.
Stuckius.
Suaves.
Suetonius.
Did. Stella.
Io. Mar. Stella.
Tilman Stella.

T
T. Atianus.
C. Tacitus.
Eri. Thamar.
Theodoretus.
Theophilus.
Tertullianus.
Terentius.
Theophilactus.
Temporarius.
Thesoro Politico.
G. Tiesley. F.

Theophanes, F.
A. Theut.
Thucydides.
Tibullus.
Ro. Thorne.
Timberley.
Ro. Tomson.
W. Towerfon.
Trelcatius.
Tremellius.
Mas. Transilvano.
Tripartita hist.
Mer. Trismegistus.
Trithemius.
Toletus.
Turrianus.
G. Tyrius.
Com. Trident.
Tursellius.

V

Op. Vaz.
Fr. Vaz.
Ioa. Vadianus.
F. Vatablus.
A. Valignanus.
R. Verlegan.
Com. de Pena.
L. Vertomannus.
Eman. de Veiga.
Io. Verrazano.
Verhuffi Nauig.
Viperanus.
Viaggio in Persia.
N. Life of Virginia.
F. à Victoria.
S. A. Victor.
Victor Vitensis.
Nic. Villagagnon.
Casp. Vilela.
Gerar. de Veer.
Virgilius.
Pol. Virgil.
Pub. Virginius. p/s.

Viguerius.
Voy. du Villamont.
L. Viues.
Fr. de Villos.
R. Volateranus.
Vrsinus.
Luys de Vvreta.
Fla. Vopiscus.
A. Vespoutius.

W
H. Walsingham.

L. De la Ware.
D. Whitakers.
D. Willet.
Whitney.
Ja. Webb.
T. Windam.
L. Ward.
Silvester Wiet.
Seb. de Wort.
Io. White Nau.
D. White.
T. Wiars.
The World.
Descrip. of the world.
Henr. Wolfius.
Io. Wolfius Theol.
Io. Wolfius, I.C.
Wolf. Wissenberg.

X

Xenophon.
F. Xavier.
Hier. Xanier.

Z

Hier. Zanchius.
A. Zachuth.
Zaga Zabo.
Zonaras.
Zeni Nau. &c.



THE FIRST PART OF THE RELATIONS OF THE WORLD, AND THE RELIGIONS OBSERVED IN ALL AGES AND

Places discovered, from the Creation, vnto
this present.

THE FIRST BOOKE.

CHAP. I.

Of God, one in Nature, three in Persons, the Father, Sonne,
and Holy Ghost.



THE Poets were wont to lay the foundations and first beginnings of their poetick Fabriques, with inuocation of their Gods and Muses, although those workes were futable to such workmen, who according to their names were *Makers*, of those both Poems and Gods. I, as far short of their learning, as beyond them in the scope of my desires, would so farre imitate their maner, in this matter which I intend; that, although I enuie not to some their foolish claime of that Poeticall (not propheticall) inheritance, *to make my Maker*; and my matter, as in a Historie (not a Poeme) must bee made to my hands: Yet in a Historie of Religion, which hath or should haue God to be the *Alpha and Omega*, the efficient, from whom, the end to whom it proceedeth: the matter, of whom, the forme by whom and whose direction, it entreateth; I could not but make a religion to begin this discourse of Religion at him; this being the way which all men take to come to him. First therefore I beseech him that is the first and last, the eternall *Father*, in the name of his beloued and onely *Sonne*, by the light of his holy and all-seeing *Spirit*, to guide me in this perambulation of the World, so to take view of the Times, Places, and Customes therein, as may testifie my religious bond to him, whose I am, and whom I serue: and the seruice I owe vnto his Church, if at least this my Mite may be seruiceable to the least of the least therein:

Apoc. 1.8.

b Apoc. 3.14.

c 1. King. 8.27.

d 1 Cor. 12.11.

c Ro. 11.33.

f Prov. 30.2.

Ver. 3.

Ver. 4.

Ver. 5.

g P. 19.1.

h Ro. 1.20.

i Act. 14.17.

k Act. 17.28.

l 1. King. 18.27.

Jon. 4.

xviii. 20. 21.

xviii. 20. 21.

Hier. 18. 19.

Nat. Doct. 1.1.

Nomen quod dat

natum.

m 1. 16. 3.

n 1. Co. 13. 12.

o Exod. 34. 6.

p Dionys. de

Divinis nomin.

P. Galatin. de

Arcanis. 1. 3.

Zanchini de

Nat. Dei. 1. 1.

Bullinger. de

Origine erroris.

1. 1.

* As true, wise,

living &c.

* As truth,

wisdom, life,

&c.

that he as he is in him selfe the beginning and ending, so he would bee, in some measure, of this worke the Author and finisher, that in beholding this Mappe of so infinitely diversified superstitions, we may be more thankfull for, and more zealous of, that true and onely Religion, which Christ by his blood hath procured, by his word revealed, by his spirit sealed, and will reward eternally in the heauens. And hereto let all Christian readers say with me Amen, to him which is *b Amen*, that witnesseth faithfull and true, that forsaking all the by-ways which this *Labyrinth* exhibiteth, we may receiue his witness as faithfull and true Disciples, that follow the Lambe whither soeuer he goeth, and will not heare the voice of strangers.

In the next place, I hold it not vnfit briefly to expresse somewhat of Him, which indeede and thoroughly can neuer be expresse. For the wisest of the Prophets hath said of him and to him, that the heauens and heauens of heauens, are not able to containe him: and the *d* chiefe, or at least he which was not inferior to the chiefe of the Apostles, as rauished with such a height, and swallowed in such a depth, cried: *O Altitudo, O the deepnes of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out?* As for my selfe, I may most fitly borrow the words of *A G V R*, *f Surely I am more foolish than any man, and knowe not the understanding of a man in me: For I haue not learned wisdom nor attained to the knowledge of holy things.* Yea indeede, who hath ascended vp to Heauen, and descended? Who hath gathered the Winde in his fist? Who hath bound the Waters in a garment? Who hath established all the ends of the World? What is his name, and what is his Sonnes name if thou canst tell? Tell this mysterie we cannot. And yet so farre as he hath told vs by his word and workes, we may. Of the one the next words tell: *Every word of God is pure: Of the other elsewhere: g The heauens declare the glory of God: h and The invisible things of him, that is his eternall power and god-head, are seen by the creation of the world, being considered in his workes. i God hath not (therefore) left himselfe without witness,* who besides the testimonie of Nature, written in our hearts, hath added those of the Scripture and of the Creature, that this *threefold Cord* might not easily be broken, and by the mouth of two or three witnesses, we might learne plainly *that* he is, and in some measure *what* he is. That there is a God: Heauen and Earth, Angels and Devils, Man and Beast, Reason and Sense, Greeke and Barbarian, science in the most, in the reit conscience, as a thousand witnesses, all that wee see, and which we see not, say and proclaime, that all may see, and in maner palpably feele his present deitie: in *k* whom we liue, moue, and haue our being. *l* This is a common notion, and impression, sealed vp in the minde of euery man: a remnant of integritie after the fall of *A D A M*, a substance or blessing in the dead Elme, sparkles of fire raked vp vnder the ashes, which cannot die whilst the soule liueth. What a one he is, is not so deeply ingrauen in Nature, whose owlish eies are dazzled with the brightnesse of this light. But when heere we might renew the question, *What is his name, and what is his Sonnes name?* he himselfe answereth in scripture by attributing to himselfe such names, whereby wee may know him as the Creator from all creatures, as the true God from all false Gods: and so farre as is meet and necessary to our saluation. Hee then that dwelleth in light inaccessible, whom no man hath seene, nor can see *m* as he is, in this our infancie, hath manifested himselfe vnto vs, *n* as *through a glasse darkely*, that we may with *M O S E S* haue some glauncing view of his hinder parts.

These names and diuine attributes I meane not with large explications heere to expresse, as not so fitting my abilitie, or purpose, & being by others learnedly done already: Yet to say a litle, where the tongues of men & Angels cannot say enough: the scripture attributeth, or he in scripture attributeth to himselfe, names, in regard both of author & object diuine; sometimes (as they terme it) in the *concrete*; sometimes in the *abstract*; the first signifying his perfect substance; the other his superabundant perfection; those more fitted to our capacity; these to his diuinitie: who eternally & essentially is, whatsoever he is said to be, or in himselfe to haue. And therefore all perfections are in him but one, and this one himselfe, euery way infinite and incomprehensible, nothing

thing being in him either by participation, or as a qualitie, or as a naturall faculty, or as a mutable passion, or in such sort simply, as wee (whose vnderstandings are limited in their finite bounds, and for that cause receiuing in a finite measure, conceiuing in a finite manner) do not can comprehend. Who can take vp the Ocean in a spoone? and yet these are both finite, and hold neerer proportion than the great Creator, and the greatest of creatures. Yet is this glimpse of this bright shining Sunne comfortable through this chinke and key-hole of our bodily prison, and euen the Taste of these Delicacies, more than sweete and delectable. Some of these names are attributed to him in regard of his being, in it selfe considered, as *Lebona, Lab, Elueh*; and some in regard of the persons which haue that one being, and euery of which haue all that being, which in it selfe is individually one: and their seuerall manners of hauing it, is that which is called their personal propriety and incommunicable. Such a name is, *Elonim*, applied to the Father, Sonne, and Holie-Ghost, in signification mightie, in forme plurall. Some of these names are such as are communicated to Creatures also, but with this difference, that those which in the Creature are *borrowed, imperfect, accidental*, are in him *Nature, Perfection, Substance*. Some are absolutely considered as he is God blessed for ever; some relatively with respect vnto his Creatures. Some againe are Negatiuely spoken, others affirmatiuely: some properly, others by a figure. But this is indeed a thornie waie, of which we may say with *A G V S T I N E*, Nothing is missed more dangerously, nothing fought more laboriously, nothing found more profitably. Euen the Angelicall Seraphims had their *ix* fixe wings, whereof two serued to execute their prompt obedience; two couered their feet, because of mans weakness not able to comprehend their glory; and yet they themselves thus glorious, with two other wings couered their face, as not able to endure the brightnesse of a greater glory. Let vs then be wise, but to sobriety. Let vs go to the *Lambe* to vnclaip this sealed booke. *f* For in *hima* all the treasures of wisdom and knowledge are hid. Let vs so know as we may be knowne, and so comprehend as we may rather be comprehended. Let vs feare, loue, beleue, and serue him: and then God will *teach the humble his waie*, and *They which will doe his will shall know of the doctrine*. This is our way to eternall life, thus to know him, and whom he hath sent Iesus Christ: if namely we learne *x Christ as the Truth is in Iesus, if we become fooler than we may be wise, and putting off the old man be renewed in the spirit of our mindes, and put on the new man which after* *g* *God is shapen in righteoussnes and true holynes*. Otherwise, we know nothing as we ought to know, otherwise, we know nothing more, nor so much as the Diuels know. *h* The feare of the Lord is the beginning of *thi* wisdom. And for this cause hath he called himselfe, and proclaimed those his names, *b Lebona, Lebona, strong, mercifull and gracious, slow to anger and abundant in goodnesse and truth, &c.* and the like in other places; not that we may know to know, (a foolish curiositie) but that hauing such light, wee may beleue and walke in the light, that wee may be children of the light. *Lebona* the most essentiall (and after the Iewish superstition ineffable) name of God, is not thereore only revealed to vs that we may know him in himselfe and of himselfe to be, *h* *Tuesday to day and the same for ever, which is, which was, which is to come*: but also as the Creator, of whom, in whom, and for whom are all things; and as the redeemer, which is known by his name *Lebona* as himselfe: interpreteth it, by giuing a real being, and accomplishment to his promises. In which one name (as in others of like signification) is expresse the *simplicity, Immutability, Infinitenesse, blessednesse, eternitie, life, perfection* and other attributes of God. When he calleth himselfe strong, therein is declared his almightie power, whether wee vnderstand it actually in producing and preserving all things in heauen and earth; or absolutely, whereby he is able to doe euen those things which in his wisdom he doth not: whereby he is able to doe all things which either *** in themselves (as implying contradiction) or with him (as imperfections) are not impossible, both those kinds not excluding, but concluding the power of God, which because he is almightie, *f* cannot lie or denie himselfe.

What should I speake of his wisdom, whereby all things are open in his sight.

B 2

both

p Hook. Echse
p Polit. li. 5.De Deo etiam
vera loqui per
iculolum.

Arnob. in P. sal.

Aug. de Trin. li.

1. 4. 7.

e 1. 6. 2.

f Rom. 12. 3.

g Col. 2. 3.

h Phil. 1. 10.

i 1. P. 25. 9.

j 10. 7. 17.

k Eph. 4. 21.

l 1. Co. 3. 18.

m 1. Co. 8. 2.

n 1. P. 7. 7.

o Ex. 34. 6.

p Heb. 13. 8.

q Apoc. 1. 8.

r Ex. 3. 1.

s Quae contra-

dictum in sub-

stantia non

potest dici

non pro defectu

potentie, sed

quia non possunt

habere rationem

patibilis vel pos-

sibilis.

Conuenientius

dicitur quod ea

non possunt fieri,

quam quod Deus

non possit fa-

cere. Aug. 1. 2. 25.

art. 3. 4. d.

f 2. Tim. 1. 12.

both himselfe, and his creatures, past, present or to come, and that not as past or future, but with one, eternall, perfect, certaine, immediate act of knowledge, which in regard of second causes are necessary or contingent, or in effect but merely possible, and neuer actually subsisting. Truth is in him as a root, from whence it is first in the being; next in the vnderstanding; thirdly in the writing or saying of the creature. True he is in himselfe, in his workes ordinary, and extraordinary, and in his word revealed by the Prophets and Apostles. What should I adde of his *goodnesse, graces, love, mercy, Iustice, and other* his attributes and names not yet mentioned? as *Adonai*, which significeth the Dominion of God due to him, by Creation, by purchase, by mutuall covenant. *Saddai*, which significeth his all-sufficiency; *Ehi*, his eternall stabilitie; and others. Yea in one Chapter *Petrus Galatinus* rehearseth three score and twelue names of God out of the Rabbines workes, multiplied and diuersified in ten sorts, which make in all seuen hundred and twentie names. To dilate of these at large would aske so many large Commentaries, and yet euen then should we still finde this God incomprehensible; of whom we may, in respect of our capacite, rather say what he is not, than what he is, whose goodnesse is not to be distinguished by qualitie, or his greatnesse discerned by quantitie, or his eternitie measured by time, or his presence bounded by place: of whom all things are to be conceived, beyond what our conceit wee can conceive.

P Gal. 1. 2.
c. 13. 14. Cod.

Deus ubique est,
vel magis pro-
prie est ipsum
ubique. Trelat.

Deus unus in
Trinitate, trius
in unitate. Ar-
nobi in Eph. 145.
h. 2. 1. 3.
Zanch. de 3.
Elahim hec sunt
i. 5. 1. 6.

ὁ θεὸς τὸ ἐν
ὅντως, ὁ τὸ
πρὸς πρὸς αὐ-
τὸν αὐτὸν
τὸ πρὸς αὐτὸν
τὸ πρὸς αὐτὸν
τὸ πρὸς αὐτὸν
τὸ πρὸς αὐτὸν
τὸ πρὸς αὐτὸν
τὸ πρὸς αὐτὸν

k. Morn. de. v. r.
C. R.
P Gal. 1. 2.
aliqua plurimi.

Ber. ad Engeli.
D. Abbot. p. 1. 3.
Defence, pag. 9.

The Persons, which communicate in this Diuine Nature, are three: This is their owne witness of themselves; *There are three which beare record in Heauen, the Father, the Word, and the Spirit, and these three are one.* This myserie was manifested in the baptism of Christ, and in our baptism in the name of the Father, Sonne, and Holy-Ghost. The Angels vnto this glorious Trinitie sing their Holy, Holy, Holy: the Scripture it selfe applying that which there may be interpreted of the Father, both to the Sonne *Io. 1. 2. 41.* and to the Spirit, *Act. 28. 25.* These with other places do also signifie their personall distinction. The creation was not only the Fathers worke, but also of the other persons, as appeareth by that nowne plurall ioined to a verb singular in the first words of *Moses*, and other like plurall appellations *Es. 44. 24* and *Es. 54. 5. 2. Sam. 7. 23.* & many such places. The Apostles apply the covenant, worship, and works of God mentioned in the Old Testament, to the Sonne and holy Ghost in the New, neither can the one be the Sonne, or the other the spirit of God, naturally and in proper manner of speech, but they must also subsist in the same Nature with the Father, which being infinite, spirituall, immutable, can be but one, which must wholly, or not at all, be communicated. In a word, the equalitie, the names, the properties, the workes, the worship peculiar to God, are applied to the Sonne and Holy Ghost, equally with the Father. Which they, that list, may learne in such as especially treat of this subiect: where this myserie of the Trinitie is sacred against all heretikes, Iewes, and Infidels: Yea by some also, out of their owne authentike Authors, whether they receive Scriptures, Rabbines, Philosophers or any other. I intend only to annoint the doore-posts of this house with this discourse, that I may make a fitter entrie therinto, leauing the fuller handling of this myserie to such as purposely frame their whole edifice with large common places heretof; which yet alway must be more certainly received by faith, than conceived by reason: according to that of *Iustin Martyr*, *Vnitatis in Trinitate intelligitur, et Trinitas in Vnitate noscitur: id vero quomodo fiat, nec alios scriuari velim, nec ipse mihi possum satisfacere. li. Confes. fidei.* Thinke of one: a threefold light wil dazle thee; distinguish into three, & an infinite vnitie wil swallow thee. *Vnus, et si dici debet, vnissimus*, saith *Bernard*. Having thus with trembling hand written of that dreadfull myserie of the Trinitie, of which wee may say, *cum dicatur, non dicatur*; It is not told with telling, nor can be described by description; The next to be considered are the workes of God, which are either inward and immanent, or outward and transient. The inward are eternall and vnchangeable, indeed no other but himselfe, although accounted and called workes in regard of their effects in the World and of our conceiuing. For all the properties of God are infinite, as they are imma-

nent

nent in himselfe, yet in their transiue and forren effectes are stinted and limited to the modell and state of the creature wherein the same effects are wrought. Such an immanent worke we conceiue and name that *decree of God touching the creation* of the World, with his prouident disposing all and euery part thereof, according to the counsell of his owne will, and especially touching the reasonable creatures, Angels and Men, in respect of their eternall state in Salvation or Damnation. The outward workes of God are, in regard of Nature, *Creation and providence*: in regard of Grace, *Redemption and Salvation*, in the fulnesse of time performed by our *Emmanuel*, God manifested in the flesh, true God and perfect man, in the vnity of one person, without confusion, conuersion, or separation. * This is very God and life eternall, Iesus Christ the Sonne of God our Lord, which was conceived by the holy Ghost, borne of the Virgin *MARY*, suffered vnder *Pontius Pilate*, who was crucified, dead and buried; descended into Hell; rose againe the third day; hee ascended into Heauen; where he sitteth at the right hand of God the Father almighty, from whence he shal come to iudge the quicke and dead. And to such as are sonnes, God doth also send the Spirit of his Sonne, to renew and sanctifie them as children of the Father, members of the Sonne, temples of the Spirit, that they, euen all the elect, may be one holy *Catholicke Church*, enioying the vnspokeable priuiledges and heavenly prerogatives of the *Communion of Saints*, the *forgiuenesse of Sinnes*, the *Resurrection of the Body*, and *Euerlasting life*. Euen so, come Lord Iesus.

Trelat.
Zanch. de Na D.
li. c. 13.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. II.

Of the Creation of the World.



Hew which would without danger behold the Eclipse of the Sunne, vnto not to fixe their eyes directly vpon that brightie of the World, (although by this case darkened) but in water behold the same with more ease and lesse perill. How much fitter is it likewise for our tender eyes in beholding the light of that Light, *the Father of lights* in whom is no darkness, to diuert our eyes from that brightness of glory, and behold him (as wee can) in his workes? The first of which in execution was the creation of the World, plainly described by *Moses* in the booke of *Genesis*, both for the Author, matter, manner, and other circumstances; Reason it selfe thus farre subscribing, as appeareth in her schollers, (the most of the Heathens and Philosophers in all ages) That this World was made by a greater than the World. In proving this, or illustrating the other, a large field of discourse might be ministred: neither do I know any thing wherein a man may more improve the reuenues of his learning, or make greater shew with a little, decking and pruning himselfe, like *Esops* Lay, or *HORACE* his chough, with borrowed feathers, than in this matter of the Creation, written of (after their manner) by so many, Iewes, Ethnikes, Heretikes, and Orthodox Christians. For my part it shall be sufficient to write a little, setting downe so much of the substance of this subiect, as may make more plaine way, and easier introduction, into our ensuing Historie: leauing such as are more studious of this knowledge to those which haue purposely handled this argument, with commentaries vpon *Moses* text: of which, besides many modern writers (some of which haue almost oppressed the Presse with their huge volumes) there are diuers of the Primitiue, middle, and decayed times of the Church.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ne si forte sua
repositum vena-
re olim, Graec
auium plumarum,
&c.

In the beginning (saith *Moses*) *God created the Heauen and the Earth*, wherein (to omit the endlesse and diuers interpretations of others, obtruding allegoricall, anagogicall, mysticall senses on the letter) is expressed the Author of this worke to be God, *Elohim*; which word, as is said, is of the plurall number, insinuating the Holy Trinity, the Father as the fountaine of all goodnesse, the Sonne as the wisdom of the Father,

c Gen. 1. 1.

the

the Holy Ghost as the power of the Father and the Sonne concurring in this worke. The action is creating, or making of nothing, to which is required a power supernaturall and infinite. The *time* was the beginning of time, when as before there had neither been time, nor any other creature. The worke is called *Heaven and Earth*; which some interpret all this bodily world, here propounded in the summe, and after distinguished in parcels, according to the fixe dayes severall workes. Some understand thereby the *first matter*; which other apply only to the word *Earth*, expounding *Heaven* to be that which is called *Empyreum*, including also the spirituell and super-celestiall inhabitants. Again, other, whome I willingly follow, extend the word *Heaven* to a larger signification, therein comprehending those *three Heavens*, which the Scriptures mention: (one whereof is this lower, where the *birds of the Heavens* doe flie, reaching from the Earth to the Sphere of the Moone: the second, those visible Orbes of the Planets and fixed Starres, with the first Movable: the third called the *Heaven of Heavens, the third Heaven and Paradise of God*) together with all the host of them. By *Earth* they understand this Globe, consisting of Sea and Land, with all the creatures therein. The first verse they hold to be a generall proposition of the Creation of all Creatures, *visible and invisible*, perfected in *six* dayes, as many places of Scripture testifie; which, as concerning the visible, *Moses* handleth after particularly, largely, and plainly, contenting himselfe with briefe mention of those invisible creatures, both *good* and *bad*, as occasion is offered in the following parts of his Historie. In the present, he omitteth the particular description of their Creation, least some (as Iewes and Heretikes have done) should take occasion to attribute the Creation to Angels, as assistants: or should, by the excellencie of that Nature, depainted in due colours, be carried to worshipping of Angels: a superstition which men have embraced, towards the visible creatures, farre inferior both to Angels and themselves. *Moses* proceedeth therefore to the description of that first matter, and the creatures thereof framed and formed. For touching those invisible creatures, both the Angels and their heavenly habitation, howsoever they are circumscribed, and haue their proper and most perfect substance, yet according to the interpretation of Diuines, their nature differeth from that of other creatures, celestiall or terrestriall, as not being made of that first matter, whereof these consist. Let vs therefore labor rather to be like the Angels in grace, that we may be like vnto them in glorie, than prie too curiously into their Nature (to our vnderstandings in manner supernaturall) and endeavor more, in heeding the way which leadeth to that *Heaven of the Blessed*, than busie our wits too busily in describing or describing it. Onely thus much we may obserue thereof, that it is beyond all reach of our obseruation: in regard of substance not subiect to corruption, alteration, passion, motion: in quantity, *many dwelling places*, most spacious and ample: in qualitie, a *Paradise*, faire, shining, delightome, wherein no euill can be present or imminent; no good thing absent: a meere transcendent, which eye hath not seene, nor care heard, nor the heart of man can conceiue. Where the *Tabernacle of God shall be with men, and he will dwell with them, and shall be all in all vnto them; where the pure in heart shall see him*, and euen our bodily eyes shall behold that most glorious of creatures, the Sonne of righteousness, and Sonne of God, Christ Iesus. Embracing these things with Hope, let vs returne to *Moses* his description of the sensible World; who sheweth, that the *Heaven and Earth*, which now we see, were in the beginning or first degree of their being, an *Earth* without forme, and void, a darkened depth and waters: a matter of no matter, and a forme without forme; a rude and indigested *Chaos*, or confusion of matters, rather to be beleued than comprehended of vs. This is the second naturall beginning. For, after the expresse of the matter, followeth that which Philosophers call a second naturall Principle; *Primation*, the want of that forme, of which this matter was capable, which is accidentally a naturall principle, required in regard of generation, not of constitution, here described by that part next vs, *Earth*, which was *without forme*, as is said, and *void*. This was the internal constitution: the external

naill was, *darknesse vpon the face of the Deepe*. Which Deepe compriseth both the earth before mentioned, and the visible Heavens also, called a Depth, as to our capacie infinite, and pliant to the Almighty hand of the Creator: called also *Waters*, *not* because it was perfect waters, which was yet confused, but because of a certaine resemblance, not onely in the vniformitie thereof, but also of that want of stabilitie, whereby it could not abide together, but as the Spirit of God moued vpon these *Waters*, to sustaine them; and *as* the Henne sitteth on her egges to cherish and quicken, as *Hierome* interpreteth the word, so to maintaine, and by his mightie power to bring the same into this naturall order. Here therefore is the third beginning or Principle in Nature, *That forme*, which the Spirit of God, the third person in Trinitie (not ayre or wind, as some conceiue, being things which yet were not themselves formed) by that action framed it vnto, and after more particularly effected.

This interpretation of the Spirit mouing vpon the Waters, agreeth with that opinion which some attribute to the Stoikes, That all things are procreated and gouerned by one Spirit: and *Virgil* most elegantly and diuinely singeth, and seemeth to paraphrase on *Moses* words:

*z Principio Caelum, ac Terras, camposque liquentes
Lacertemque globum Lunae, itaque astra,
Spiritus intus alit: totamque infusa per artus
Mens agit at molem et magnae se corpore miscet:*

That is,

Heauen first, and Earth, and Watrerie plaines,
Bright Moone, of Starres those twinkling traines,
The Spirit inly cherisheth,
Louses, mooues, great bodie nourisheth;
Through all infused this *All* contains.

The first creatures which received their naturall forme, were the Elements: the first, lightest, and highest whereof is *Fire*, whose effect is the light, whereof it is said, that God said, *Let there be Light*. For howsoever some vnderstand this of the *Sunne*, which they will haue then to be created, some of a qualitie diffused through that confused matter, some of a Cloud formed of the waters, which as a charriot of light with his circular motion caused day and night: to omit the more frivolous interpretations of such as apply it allegorically or mystically to men or Angels, in respect of the regeneration of the one, or first generation of the other; I rather follow the opinion of *Iunius*, who applyeth this to the fierie element, whose act and qualitie is to enlighten; although perfectly to affirme what this Light was, must be by our enlightening from him, who commaunded this Light to shine out of the darknesse. This Light God made by his Word, not vnto it: sound of syllables, nor that which in the beginning was with God, and was God (and therefore could not be this Word, which now had a beginning) but by his powerfull effecting, calling things that are not as though they were, and by his calling or willing causing them to be; thereby signifying his will as plainly, and effecting it as easily, as a word is vnto a man. This Word was common to the Father, Sonne, and Holy Ghost, each and all, by doing, vnto the distinction of persons. Here yet is a testimonie of the Trinitie: for as by sustaining that matter the power of God appeared, and therefore it is attributed to the Spirit; so by the order and disposition of the creatures his wisdom is manifest, which is the essentiall Word of the Father, *without which was made nothing that was made*, which after became flesh, and dwelt among vs. The Trinitie decreed the second Person effected, *Let there be Light, and there was Light*: for by the word of the Lord were the

u Gibbins on
Genf.

x Hier. l. trad.
Hbr. Trism. &
Jun.
Basil. hom. 2. ex
Ephrem. Spro.
y Hier. de
Fab. Mundi, &
ante cum, Tco-
in ad Hermog.
Theodoret. qu. 8.
in Gen. Caictan.
de Angelis inter-
pretatur.

z Virg. Aeneid.
l. 6. on which
words Serenus
commenteth,
Deus est quidam
diuinus spiritus,
qui per 4. in-
fusa elements,
gignit vniuersa:

* Vatab. in Gen.

a Basil. hom. 6.
b z. m. h. de op. D.
part. 2. l. 1. & 2.
c Pererius Peren-
tius multos sus-
tinet vbius Gen.
d Jun. in Gen.
e c. 1. sic Damasc.
cens de Fide,
l. 2. c. 7.
f Greg. Nyssim.
bom. 1. paper
Hexameron.
g Joh. 1.
h Verbum Dei
significat impa-
rium, decretum
et voluntatem
eius efficacem.
Pererius in Gen.

l. 1. c. 3.
i Gibbins on
Gen.
the

the Heavens made. That vncreated Light commaunded this elementarie Light to be, that so the thinner and higher Element, seuered from the Aire, might by his enlightning operation, effect; and the Aire, according to the nature thereof, receiue this lightome shining: which to the Fire was an essentiall propertie, to the Aire an accidental qualitye, approued of God, as good both in it selfe, and to the future creatures. This Light did God separate from the darknesse (which indeed is nothing in nature, but the absence of Light) so disposing thereof, that Light and Darknesse should in their Hemisphere succeed each other. Whether it were so moued by the motion of the ninth Sphere, or first mouable, the highest of the mouable Heauens, and outmost circumference, created in the beginning, as some interpret the first words of *Moses*, or by any other means, then appointed by God, it is hard to determine. For we may not reason *à facto ad fieri*, from the order of their constitution, in which they now are, to the principles of their institution, whiles yet they were in making, as *Simplex*, and other (Philosophers may I call them, or Atheists?) have absurdly done, in this and other parts of the Creation. This was the first dayes worke.

In the second, God said *let there be a Firmament in the midst of the waters, &c.* The word *Rakiah*, translated *Firmament*, signifieth *expansion*, or a thing stretched out; or as some say, a thing made strong by stretching out, designing that vast and wide space and ayrie Region, by the extension thereof, made thinner, purer, and stronger, able to beare those waterie Clouds, which it separateth from their inferior waters, in their proper and elementarie Seat. In which sense He is said to stretch out the Heavens like a Curtaine, and to lay the beames of his chambers in the waters, *Psal.* 104. 2.

After the *Ethereall* Region (reaching in the higher part thereof from the middle Region of the Aire to the Moone, and from thence in the higher part to the highest Heauen) and the Aire (distinguiſhed also into two parts, the middle, and the lower part, as the Philosophers teame them, when they consider not the whole, as here we doe, but that part, wherein the Meteors are caused) after these two Elements, thus in the two first dayes ordeined and disposed: in the third day followeth the perfecting of the two lowest Elements, the Water and Earth, which yet were confused, vntill that mightie Word of God did thus both diuice and marrie them, compounding of them both this one Globe, now called *Drie Land, and Seas*. The waters which yet oppressed, and by their effusion and confusion did tyrannize, rather than orderly subdue, and gouerne this inferior myrie masse, were partly receiued into competent channels, and there also gathered on swelling heapes, where, though they menace a returne of the old Chaos, both by their noyse and waues, yet hath God stablished his commaundement upon it, and set barres and dores, and said, *Hi berbe shall thou come and no further, and here shall it stay thy proud waues.* Otherwise, the Deepes, which then covered it as a garment, would now stand above the Mountaines. At his rebuke they fle, who with fetters of sand to shew his power in weakenesse, with a miracle in nature chayne vp this enraged Tyrant, that the creatures might haue a meet place of habitation. Thus did not only the drie Land appeare, but by the same hand was enriched with Hearbes and Trees, enabled in their mortall condition, to remaine immortal in their kind. And here beginneth *Moses* to declare the creation of compound bodies; hitherto busied in the Elements.

Now when the Lord had made both Plants, Trees, and Light, without the influence, yea before the being of Sunne, Moone, or Starre, he now framed those fierie Balls, and glorious Lights, whereby the Heavens are beautified, the Aire enlightened, the Seas ruled, and the Earth made fruitfull. Thus he did the fourth day, after those other things created, least some foolish Naturalist should bind his mightie hand in Natures bands, seeing these Lights now become the chiefe officers in Natures Court. That shining, before disperſed, was vntied in these bodies, whether by refraction of those former beames by these solide Globes, or by gathering that fierie substance into them; or by both, or by other means, I leaue to others coniectures. These be appointed to distinguish day and night, to dispose the diuers seasons of the year, to exercise

exercise also a naturall influence into inferior compounded bodies, although not in such unlimited power as the *Star-gazers* imagine; which yet if they had, could neuer be knowne of vs in such a multiplicitee of causes, and suddenness of change, in that vnſpeakable swiftnesse of the Heauens, as appeared by *Nigidius Figulus* his wheele, which he turned with the swiftest violence, and making a blot or marke therein, as it turned made another spot in or nere the same place, as it seemed in that swiftnesse of motion to the beholders, but at the standing still of the wheele, appeared much distant. Of these lights the greatest, not in quantitie, but in operation and seeming, are the Sunne and Moone, the greatest lights after abused to the greatest darknesse: the greatest of which seemeth to our eyes little, and yet by rules of Arte is found farre greater then the earth; that we may learne not to truit our sense too much in heavenly things.

In the fifth day God created the Fishes and Fowles, blessing them with power of propagation.

The like he performed the sixth day, in forming the Beasts both wilde and tame, and creeping things: thus furnishing the aire, water, and earth, with their proper Inhabitants.

*P Sanctius his animal mentisq; capacius altè,
Deera: ad huc, & quod dominari in cetera possit.
Natus homo est.*

After hee had thus provided his cheere, hee sought him out a guest, and hauing built and furnished his house, his next care was for a fit inhabitant. Of this, *Moses* addeth, *Furthermore God said, Let vs make man.* But this will aske a longer discourse. In the meane time wee haue this testimony of *Moses* of the Creation of the World, whose sense if I haue misse or omitted in these many words, I craue pardon. And although this testimonie might suffice a Christian, which must liue by faith, and not by sight: yet to preuent caullers, we haue other witness both of reason and authority. That this World had a beginning, and that the builder and maker thereof, was God. For, doth not Nature both within and without vs, in the admirable frame of this lesse or that greater World, in the Notions of the one, and the Motions of the other, in the wise & mightie order and ordering of both, lead men vnto a higher and more excellent Nature, which, of his goodnes, we call God? When we behold the whole World, or any part of it, in the elements such agreement, in such disagreement: in the heavenly motions such constancie, in such varietie: in these compound bodies, being, liuing, sense, reason; as diuers degrees, diuersly communicated to so many formes and ranks of Creatures: Wee can no more ascribe these things to chance, than a Printers barrell of letters could by chance fall into the right composition of the Bible which he printeth, or of *Homers Iliads*: to vs *P* Tullies similitude: neither can any ascribe the Creation to the Creature, with better reason, then if by some shipwrecke, being cast on a desolate Iland, and finding houses, but seeing no people therein, he could citeeme the Birds or Beasts (all the flanders he seeth) to be the framers of these buildings. But thou mayest thinke it eternall; I thinke mayest as well thinke it to be God, Infinite, Vnchangeable, in the whole and in all the parts. Doth not the Land by seasons, the Sea by ebbing and flowing, the Aire by succeeding changes, the Heavens by motions, all measured by Time, proclaime that they had a beginning of Time? Are not Motion and Time as nere Twinnes, as Time and Eternitie are implacable enemies? Nay, how canst thou force thy mind to conceiue an Eternitie in these things, which canst not conceiue Eternitie? which canst not but conceiue some beginning, and first terme or point, from whence the motion of this wheele began? And yet how should we know this first turning of the Worlds wheele, whose hearts within vs moue, be we vnwitting or vnwilling, the beginning whereof thou canst not know, and yet canst not but know that it had a beginning, and together with thy bodie shall haue an ending? How little a while is it, that the best

*m Esai. 41. 22.
& 44. 25.
Jer. 10. 2.
n Aug. de ciuit.
Dei. lib. 5. cap. 3.*

*o Macrobi. Om-
nes ferè deus ad
solem referit. Sa-
luti. lib. 1. cap. 17.
Luna æquod æ-
regina caeli, &c.
Ally oles, ally
179. solen fa-
cium terra ma-
iorem, &c.*

*p Ouid. Acti-
on. lib. 1.*

*Faith is the e-
vidence of
things not
seene.
1/ bvidens non
est fides.*

*Natura natu-
rans.*

*p Cic. de Nat.
Deor.*

*f Iam in Gen.
præter.*

*g Simpl. arg.
22. consutat. à
Iunio.*

*h Trem. & Iun.
1 Gibbins on
Gen.*

*Ether hath
two parts,
higher and
lower; and
so the Aire.*

k Job. 38. 10. 11.

l Psal. 104. 6. 7.

of future blessednesse) sheweth after what Image Man was created, and to what hee should be renewed. The end whereunto God made Man, is God himselfe, who hath made all things for himselfe: the subordinate end was Mans endless happinesse, the way whereunto is religious obedience.

Mosers addeth, *o He created them male and female*, thereby to shew, that the Woman in Oeconomical respect is *the image and glorie of the A^m*, being created for the Man, and of the Man, but in relation to God, or the World, She as a Creature, was also framed after the same Image. As for that monstrous conceit of the Rabbins, that the first Man was an *Hermaphrodite*, it defeneth not confusion or mention. The order of the Womens creation is plainly related. *God a finding not a meet help for A^m*, in his sleepe tooke one of his ribs, whereof he built the Woman. This in a myserie signified that deadly leech of the heavenly *Adam* on the Croffe, whose stripes were our healing, whose death was our life, and out of whose bleeding side was by Divine dispensation framed his Spouse the Church. This may be part of the sense, or an application thereof, as some say, to this myserie; or the signification rather of the *thing it selfe* neede declared, then of the words, which properly and plainly set downe the Historie of a thing done, after the literal sense to be expounded.

According to this sense, *Moses* expreſſeth the Creation, the making and marrying of the Woman. The Maker was God, the matter a ribbe of *Adam*, the forme a building, the end to be a meete helpe. The Man was made of duſt, the Woman of the Man, to be one fleſh with the Man, and of a ribbe, to be a helpe and ſupporter of him in his calling, which requireth ſtrength: neither could any bone be more eafily ſpared, in the whole bodie, which hath not ſuch variety of any other kind: nor could any place more deſigne the Woman her due place, nor of the head, that free ſhould not arrogate rule; nor of the feet, that the husband ſhould not reckon her as his ſlave; but in a meane betwene both, and that neere the heart, in which they ſhould (as in all Diuine and Humane Lawes elfe) be faſt ioyned. The building of this bodie of the Woman was, in regard of the Progenie, which was in that large roome to haue the firſt dwelling. The ſoule of the Woman is to bee conceived, as the ſoule of the man before mentioned, immediately infuſed and created by God, hercin equall to man.

Being thus made, he is married by God himselfe vnto *Adam*, who brought her vnto him, to shew the sacred authoritie of marriage, and of parents in marriage: A mutuall consent and gratulation followeth betwene the parties, Icast any should tyrannically abuse his fatherly power. And thus are two made *one flesh* in regard of one originall, equall right, mutuall consent, and bodily coniunction. And thus were this goodly couple glorious in nakednes, not so much in the ornaments of beautie, which made them to each other amiable, as of Maicstie, which made them to other creatures dreadful: the Image of God clothing that nakednesse, which in vs *appeareth filthie*, in the most costly clothing. God further blessed them both with the power of multiplication in their owne kind, and dominion over other kinds: and gaue them for food *a euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed*. He doth (as it were) set them in possession of the Creatures, which by a charter of free gift he had conueyed to them, to hold of him as Lord Paramount.

But least any should thinke this but a niggardly and vnequall gift, whereas since the flood more hath ben added, and that in a more vniworthieff through mans sin: let him consider, that, since the fall, y^e earth is accursed, whereby many things are hurtfull to mans nature, and in those which are wholesome, there is not such variety of kinds, such plentie in each variety, such ease in getting our plentie, or such quality in what is gotten, in the degree of goodnes and sweetnes to the taste & nourishment. Which had they remained in this sickely and elder age of the world, we should not need to enuie *Cleopatra's* vanitie, or *Helioabatus* his superfluity & curiositie. And had not man sinned, there should not haue needed the death of beastes to nourish his life, which

which without such stay should haue beene immortall: the vse whereof was after granted, rather to supply necessitie, when the Ploud had weakened the Earth, then to minister a greater abundance then before it had: and least of all to satisfie the greedy and curious appetites of more then beaſtly men.

Liberrall and bountifull was Gods allowance, which yet as man abused in eating the forbidden fruit, to whether an infull man did transgreffe by eating the flesh of beasts, as iniquitie increased, it is vncertaine. And yet it is likely, that when the earth was *filled with eruelie*, as men elcaped not becausly butchery, so beasts elcaped not butcherly inhumanity: and men, that stay not now for commiſſion to cate mans flesh, would then much leſſe aſke leaue to feede on beasts. Then did the godly Patriarches liue many hundred yeeres * without ſuch fooode, whereas now we reach not to one with this helpe, that I ſpeake not of thoſe which by abuſe heereof are as cruell to themſelues, (in ſhortning their dayes by ſurfeits) as to the Creatures, making their bellies to become warrens, fiſh-poolles, ſhambles, and what not, ſauing what they ſhould be? Had not man bin diuellish in ſinning, he had not bin becauſly in feeding, nay the beasts had abhorred that which now they praetiſe, both againſt their Lord and their fellow-ſeruants. * *The Wolfe ſhould haue dwelt with the Lambe, the Leopard ſhould haue lien with the Kid, and the Calfe, and the Lion, and the ſaue beaſt together, and a little Child might leade them.* * And this in the time of the Flood appeared, when all of them kept the peace with each other, and dutifull allegiance to their Prince in that great family and little moueable world, *Noahs Arke.*

The place of *Adams* dwelling is expressed by *Moses* : *And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made*, Gen. 2.8. Marvell it is to fee the confusion which flame bringeth, which appeareth not only in the body, soule, diert and other prerogatives of our first parents, but in this place also, then a place of pleasure, a Paradise and garden of delights : after, a place prohibited, and kept by the blade of a sword/baken : now the place cannot be found in earth, but is become a common place in mens braines, to macerate and vexe them in the curious search hereof. * Some doe convert this History into an allegorie, as did the *Manichees*, and the *Origynists*, confuted by *Methodius*, as **Epiphanius* witnesseth. * *Hierome* in *Dan. 10*. faith, that seeking for shadowes in the truth, they over-torne the truth it selfe. *Vmbra & imagines in veritate quærentes, ipsam cõstituerunt euertere veritatem, ut flumina & arbores & paradysum putent allegoria legibus se debere subtrahere*. Such mythyical Mist-all and Miste-all Interpreters are our Familis in these times, by vnreasonable and vnreasonable allegories, raising mysis over the Scripture-fense, which thereby they misse and cannot finde. *b Augustin* relateth three opinions, that allegorically, which hee confuteth : the literali, and that which followeth both the one and the other, as himselfe doth. The *c Hermians* and *Seleucians* are said to deny, that there was any such place : And the naked *Adamites* accounted their Church to be Paradise, others as prodigall, and ascribe herunto all the Earth, which was a Paradise, till Riene brought in a curse. Thus holdeth *Wolfgangus Wilsenburgh*, *Gorspius* also, and *Vadianus* are oflike minde : That mans exile was but the alteration of their happy condition, that the fiery sword was the fiery Zone &c. A great while it went for currant, that it was a pleasant region, by a long tract of sea and land separated from our habitable world, and lifted vp to the circle of the Moone, whereby it was out of the reach of *Noahs* flood. This hath *c Petrus Comestor* and *Sirabus* : and many travellers in old times have trauelled with this conceit, but brought forth a lie, as appear by their Legends. *f* That saint *Brandon* failed thither from Ireland, is as true as that he met *Indus* in the way released from his paines, (as he was away from Saturday to Sunday Euenflood :) or that they made fire on a fith (supposing it to be an Iland) which if he could once get his taile into his mouth, would overturn the world, as that Legend telleth. It should seeme the man in the Moone called him, and shewed him the way to this Paradise. Other places in Eastward, in the highest top of the earth, where the four Riuers, mentioned by *Moses*, have their original, whence they

C 3 runne,

o Gen.1.27.
p 1.Cor.11.7.

Q GEB.2.21.

r. *Missal. de*
S. *vin. quill. s.*
f. *Abel. fieri*
e. *l. m. p. apri-*
c. *in peni-*
d. *in p. p.*
S. *plurim. dige-*
f. *arum, q. d. in*
e. *q. m. um per*
f. *urba que reci-*
t. *tantur, de rebus*
q. *ribus qua agi-*
t. *ur: que vultu-*
r. *res, vice verbo-*
r. *rum, ad signifi-*
c. *cationem aia-*
r. *rum verum pro-*
p. *portantur. Hugo*
de S. *Vit. l. 1. r.*
t. *Ne animi d-*

u Apoc 3.19.

x. *Gen.* 1, 29.

у Gen 3.17.
Gen. 9.3.

² y Gen. 6.15.

* The Fathers
did not care
flesh before
the *glad Orig.*
in *Gen. hom. 1.*
Chrysost. hom. 27.
Genes.
* *Eph. 1.*
* *Eph. hex. ho.*
11. *Janil. in Ge.*
Petrus rela-
te the opini-
ons of *Bon-*
aventure, *Tol-*
tius, *Ephrem,*
* *ifidore* : *Allo*
Pad-
ris, Goro,
11. *Bersaldu*
Chronico,
and others
largely han-
dled this ques-
tion of *paradise.*
* *Ambrose*
in his *long*
Treatise of *Paradiso*
leareth too
much this

a Epiphan. libr.
Ancor. & contr.
berf. libr. 2.
b De Gen. de Ciu.
c 1. 1. & de Ciu.
d De i. 1. 2. ca. 25
e Aug. de Hæref.
f Wulf. Wif-
fensburg prefat.
ad Dom. Nig.
g Or. Bee. Beeref.
Joac. V. ad de
Paradi.
h Likewise Hūg.
de S. Viſſo.
i reckoneth the
opinion retam
terram futuram
Paradiſum.
j homo non pec-
catis: totam. a
flam exitum
per peccatum.
k Annot. in Gen.
c Hiſtor. Scrib.
laſſi.
l 2. Reg. aurea.

ncy f Leg. aurea.

runne, and are swallowed vp of the Earth, and after rising in diuerſe places of the world, are knowne by the names of *Nilus, Ganges, Tigris, Euphrates*. * *Hugo de S. Victore* and *Adrichomius* are of this opinion: yea the great Cardinall * *Caietane* and *Bellarmine*, place *Henoch* and *Eliu* in earthly Paradise, yet liuing there vntill the time of Antichrist, which wood he cannot see (being in the midst of it) for trees. But the discovery of the World by Trauellers, and description thereof by Geographers, will not suffer vs to follow them (to the want of which Art, I meane Geographie, such phantasies may bee imputed) whereby also is confuted the opinion of them, which place it vnder the Equinoctiall circle, as *Durandus* and *Bona Ventura*.

h Phil. Melan.
& Carion.
i In Ez. 23. 3.
& Iere. 2. 18.
** See also, Aenot. Trem. & Iun. in Gen. 2.*
Others account so much to Paradise, as those foure Riuer do water, euen the chiefe part of Afrike and Asia: and some confine it in streighter limits of Syria, Arabia and Mesopotamia, as if *Adam* had bene so couetous as his Posteritie, or so laborious as to husband so large Countries. The false interpretation of those Riuer to be *Nilus, Ganges* &c. was the cause of this error, the Septuagint translating in stead of *Sichor* (which is *Nilus*) *Gihon* the name of one of these streames.

Moses as it were of purpose by an exact chorography and delineation of the situation, doth meete with those errors, and with other the like, which I doe not heere relate. Neither is their opinion to be followed, which drowne all altogether in the deluge, seeing that after that time *Moses* wrote this, *Franciscus Iunius* in his readings on *Genesis* * hath largely and learnedly handled this matter, and added a Mappe also of Heden in which it stode, and the course of the Riuer with the Countries adiacent. In him the Reader may finde satisfaction. He sheweth out of *Curtius, Plinie*, and *Solinus*, the miraculous fertilitie of that part of Babylonia, which *Ptolome* calleth *Auranitis* or *Andanitis*, easily declined from Heden, the name given by *Moses*, mentioned after *Moses* time, 2. *Reg. 19. 12.* and *Ez. 37. 12.*

For the foure Riuer he sheweth them out of *Ptolomey, Strabo, Plinie, Dion, Marcianus* &c. to be so many diuisions of *Euphrates*, whereof *Bahar* (as *or Nahar*) are is *Gihon*, that which passeth through Babylon is, for the excellency, peculiarly called *Perath* or *Euphrates*; *Nehar* *malca* or *Basilius*, *Pishon*; *Tigris*; * *Chiddekel*. For the fiery Sword he obserueth out of *Pliny li. 2. ca. 106.* a certaine miracle of Nature in Babylonia, where the ground is scene burning continually about the quantitie of an acre. But this place will not serue to dispute this poynt. If those Rivers doe not now remaine, or have altered either channell or names, it is no new thing in so old a continuance of the world. It is more then probable, that heere in these parts Paradise was, although now deformed by the Flood, and by Time consumed and become a stage of barbarisme.

Neither hath the place alone bin such a pitched field of Opinions, but the fruit also which *Moses* expresth to be the instrument & occasion of *Adam* ruine, hath set some mens teeth on edge, who tell vs what it is, as if they had lately tasted of it, a certayne signe indeede, and fruit, of that once vnlawfull tasting. * *Goropius* a man addicted to opinions, which I know not whether hee did holde more strangely, or strongly, though he enlargeth Paradise ouer the world, yet he maketh *Adam* an Indian (maruaile he placeth him nor in Dutch-land, for that was his language, if *Becanus* be to be beleued.) About the riuer *Acelines* betwixt *Indus* and *Ganges* (saith he) groweth that admirable Figge tree, which hee at large describeth out of *Plinie, Theophrastus* and *Strabo*, whose branches spreading from the body, do bend themselves downewards to the earth, where they take hold, and with new rooting multiply themselves, like a maze or wood. One told *Clausius* that hee himselfe had bene one of eight hundred or a thousand men, which had hidden themselves vnder one of these trees, adding, that some of them were able to couer three thousand men.

Strange is this tree, and *Becanus* is with conceit hereof ravished into the pleasures of Paradise. This tree * *Linschoten* describeth growing about *Goa*, and (to bring vs out of *Goropius* Paradise) saith that it hath no fruit worth the eating: but a small kind like Olives, which is food only for birds. He telleth vs * of another Indian Fig tree, growing

growing rather like a Reece then a Tree, a mans height, a spanne thicke, the leaves a fathome long, and three spannes broad: The Arabians and Indians suppose this to be that diuall fruit. The cause of this opinion * *Paludanus* in his Annotations vpon *Linschoten* ascribeth to the pleasantnes of the smell and tast. Being cut in the middle, it hath certaine veines like a Crosse, whereon the Christians in Syria make many speculations. Yea the same Author telleth of a hill in the Ile of Seilan, called *Adams* hill, where they shew his foot-print, to prove that hee liued there: of which reade our discourse of that Iland, *li. 5. ca. 14.* *Boekhier* in his *Ara call* citeth out of *Moses Barcepha*, That wheat was the Tree of knowledge of good and euill; and so doe the *Saracens* hold: so curious and vaine is blinde Reason without a guide.

But I thinke I have wearied the Reader, with leading him thus vp and downe in Paradise; small fruit I confesse is in this fruit, and as little pleasure in this Paradise, but that variety happily may please some, though it be to others tedious. And for a conclusion it is, I thinke, worth the noting, that *M. Cartwright* an eye-witnesse, by the counsell of the Nestorian Patriark at Mosul or Ninuie visited the Ile of Eden, stil so called, and by them holden a part of Paradise, ten miles in circuit, and sometime walled: which if it be not part of that garden-plot mentioned by *Moses*, yet it seemes, is part of that country sometime called *Eden* in the East part whereof Paradise was planted, and not far (according to *Iunius* Map) from that happy vnhappy place.

CHAP. IIII.

Of the word Religion, and of the Religion of our first Parents before the fall.



EAuing thus made way to our history of Religions, the first (and therefore best) Religion, is in the first place to be declared. Only somewhat may be, not vnfitly, spoken before of the word. Religion in it selfe is naturall, written in the hearts of all men, which wil (as here we shew) rather be of a false then no Religion: but the name whereby it is so called, is by birth a forreiner, by common vse made a free-denizen among vs, descended from the Romans, which by their swords made way for their words, the Authors both of the thing it selfe and of the appellation, to a great part of this Westerne world. But as the Latines have accustomed themselves to multiplicitie and varietie of Rites, so have they varied not a little about the Parents (as I may say) of this child, (as the Grecians sometimes, about *Homer* birth-place) some giving one etymologic and derivation of the word, and some another, that there needeth some Herald to shew the true pedigree, or some Grammarian Dictator to cease the strife.

* *Servius Sulpitum* (as *Macrobius* citeth him) calleth that Religion, which for some holinesse is removed and separated from vs, *quasi relictam à relinquendo dictam*. *Servius* deserueth to be relinquished, and his opinion removed and separated euen with an *Anathema*, if he would remove and separate Religion from vs, which is the life of our life, the way to our happines. The like is added of *Ceremonia à carento dicta*, a iust name and reason of the most of the present Romish Ceremonies, whose want were their best company. *Massimius Sabinus* in *A. Gellius* hath the like words. *Religio*, with *Tully*, is *Cultus deorum* the worship of the gods, hereby distinguished from *Superstition*, because they were, saith he, called Superstitious, that spent whole daies in prayer & sacrifices, that their children might be *Superstitiosi*, survivors after them: (or rather as *Lat. l. 4. c. 28.* *Qui superstitionem memoriam defunctorum colunt, aut qui parentibus superstites celebrant imaginem eorum domi, tanquam deos penates.* But they which diligently vied and perused the things pertaining to diuine worship, & tanquam relegere, were called Religious, *Religiosi ex religendo tanquam ex eligendo dicentes, intelligendo intelligentes.* * *Salne*

To these obseruations of *Thomas* we may adde that strictnesse of the obseruation, That they might not kindle a fire on the Sabbath, and such like. And howsoever some testimonies of the Fathers be alledged against this truth, & to proue, that the Sabbath was borne at Mount Sinai, as of *Tertullian*, *Infin Martyr*, *Enschim*, *Cyprian*, *Augustine*, which denie the Sabbatizing of the Patriarchs before that time, and account it typically. Why may we not interpret them of that Sabbath of the Iewes, which wee haue thus distinguished from the morall Sabbath, by those former notes of difference? *Broughton* in his Conent alledgeth the Consent of Rabbins, as of *Ramban* on *Gen. 26.* and *Aben Ezra* vpon *Exod. 20.* That the Fathers obserued the Sabbath before *Moses*. And *Moses* himselfe no sooner commeth to a seuenth day, but he sheweth, that *God rested, blessed, sanctified the same.*

p Gen. 2, 2, 3.

It resteth therefore, that a time of rest from bodily labour was sanctified vnto spirituall deuotions from the beginning of the world, and that a seuenth dayes rest began, not with the *Mosaicall* Ceremonies in the Wildernesse (as some men will haue it) but with *Adam* in Paradise. That which is morall (say some) is eternal, and must not giue place; I answer, That the Commandements are eternal, but yet subordinate. There is a *first* of all the Commandements, and there is a *second* like to this, like in qualitie, not in equalitie: and in euery Commandement, the Soule of obedience (which is the obedience of the soule) taketh place of that bodie of obedience which is performed by the bodie. *Mercie is preferred before sacrifice, and charitie before outward worships*; *Paul* stayeth his preaching, to heale *Euzebus*; *Christ* patronizeth his Disciples, plucking the eares of *Corne*, and affirmeth, That the Sabbath was made for man, and not man for the Sabbath. Although therefore both rest and workes of the Sabbath giue place to such duties, which the present occasion presenteth, as more weightie and necessarie to that time, yet doth it not follow, that the Sabbath is not morall, no more than the Commandement of almes is not morall, because (as *Bernard* obserueth) the prohibitive Commandement of stealing is of greater force, and more bindeth. And in a word, the Negative Precepts are of more force, and more vniuersally bind than the affirmatiue. A man must hate his father and mother for *Christs* sake, and breake the Sabbaths rest for his neighbour, in cases of necessitie. And therefore such scrupulous fancies as some obtrude vnder the name of the Sabbath, esteeming it a greater sinne to violate this holy Rest, than to commit murther, cannot be defended.

Pardon this long Discourse, whereunto the longer Discourses of others haue brought me. But now mee thinkes I heare thee say, And what is all this to *Adams* integritie? Doubtlesse, *Adam* had his particular calling, to till the ground: his generall calling also, to serue God; which as hee was spiritually to performe in all things, so being a body, he was to haue time and place let apart for the bodily performance thereof. And what example could hee better follow then of his Lord and Creator? But some object, This is to looke him running, rather then to incite and prouoke him; to bind, and not to loose him, can not be a purre, but a bridle to his deuotion: but they should consider, that we do not tie *Adam* to the seuenth day onely, but to the seuenth especially, wherein to performe set, publike, and solemne worship. Neither did *Daniel*, that prayed thrice a day, or *David*, in his seuen times, or *Saint Paul*, in his inunction of praying continually, conceiue that the Sabbath would hinder men, and not rather further them in these workes. Neither was *Adams* state so excellent, as that he needed no helpees; which wofull experience in his fall hath taught. God gaue him power to liue, yea with an euertlasting life; & should not *Adam* therefore haue eaten, yea and haue had conuenient times for foode and sleepe and other naturall necessities? How much more in this perfect, yet flexible and variable condition of his soule, did hee need meanes of establishment, although euen in his outward calling he did not forget, nor was forgotten? Which outward workes, though they were not irksome and tedious, as sinne hath made them to vs, yet did they detain his body, and somewhat distract his mind, from that full and

entire

entire seruice which the Sabbath might exact of him. Neither doe they shew any strong reason for their opinion, which hold the sanctification of the Sabbath, *Gen. 2.* to be set downe by way of anticipation, or as a preparatiue to the Iewish Sabbath, ordained 2453 yeares after.

If any shall aske why the same seuenth day is not still obserued of Christians; I answer, this was figuratiue, and is abolished; but a seuenth day still remaineth. *Lex naturalis* est, *consuetudinem habens ceremonialium designationem diei* (saith *Iustin*). *The Law is naturall, hauing aduoynd thereto the ceremoniall appointment of the day.* But why is this day now called the Lords day? I answer, euen therefore, because it is the Lords day, not changed by the Churches *Constitution Meere*, as some seeme to hold; except by the Churches authoritie they meane *Christ* and his Apostles: nor delcended to vs by Tradition, as the Papiests maintaine, seeing the Scriptures *Att. 20. 7. 1. Cor. 16. 21. Apoc. 1. 10.* mention the name and celebration by the constant practise of the Apostles: yea, *Christ* himselfe, as he rose on that day, so did he usually appear on that day to his Apostles before his Ascension. *Christ* therefore and his Apostles are our authors of this change. And the Church euer since hath constantly obserued it. The Fathers teach, yea the Papiests themselves acknowledge this truth, so *Bellarmin* de *Cultu Sancti*. l. 3. c. 11. sayth, *Ius diuinum requirebat ut unus dies Hebdomadae dicatur cultui diuino: non autem conueniebat ut seruaretur Sabbatum: itaque ab Apostolis in diem Dominicum versum est.* It was in the Primitive Church called the Lords day, the day of Bread and of Light, because of the Sacraments of the Supper and Baptisme, therein administred, called Bread and Light. And how it may be ascribed to Tradition, *Bellarmin* de *Bell. rmine*, the great Patron of Traditions, sheweth out of *Infin Martyr*, who sayth, *Christus hac illa (Apostolis & Discipulis) tradidit. In fin in fine 2. Apolog.* He there also reporteth, That they had their Ecclesiasticall Assemblies euery Lords day. The Rhemists, which ascribe it to Tradition in *Annot. Mat. 18. 18.* acknowledge the *influxion* thereof, in *Annot. 1. Cor. 16. 2.* *Ignatius* may be allowed Arbitrer in this question of the Sabbath, who thus writeth to the *Magnesianus*: *Non Sabbatisemus*, Let vs not obserue the Sabbath after the Iewish manner, as delighting in ease; For he that worketh not, let him not eat: but let euery one of vs keepe the Sabbath spirituallly, not eating meat dressed the day before, and walking set spaces, &c. But let euery Christian celebrate the Lords day, consecrated to the Lords resurrection, as the *Queene* and *Princesse* of all dayes.

Now for the particular Commandement, which was giuen him as an especiall prooffe of his obedience, in a thing otherwise not vlawfull, it was the forbidding him to eat of the fruit of the Tree of Knowledge. For in the midst of the Garden God had planted two Trees, which some call Sacraments, and were, by Gods Ordinance, signes vnto him; one of life, if he obeyed; the other of death, by disobedience: Not as the Iewes thought, and *Iulian* confessed, That the Tree had power to giue sharpnes of wit. And although some thinke signes needlesse to so excellent a creature; yet being mutable, subiect to temptation, and each way flexible to vertue or vice, according as he vsed his naturall power of free will, I see not why they should denie God that libertie to impose, or man that necessitie to need such monitories, and (as it were) Sacramentall instructions. For what might these Trees haue furthered him in carelesnesse, if he had considered life and death, not so much in these Trees, as in his free-will, and obeying or disobeying his Creator?

These Trees, in regard of their signification, and euent, are called the Tree of Life, and the Tree of Knowledge of good and euill; which was not euill or hurtfull in it selfe, but was a visible rule, whereby good and euill should be knowne, and that by reason of the Commandement annexed, which he might by this Precept be to be grounded in obeying or disobeying the authoritie of the Law-giuer. An easie rule, and yet too easly broken. For when as God did hereby challenge his owne Souerainetie, by imposing to easie a fine, which might haue forbidden all but one (as contrariwise he allowed) and fore-signified the danger, that he might continue his goodnesse

y Seibus Ca-
trif. 2453.
Biv. Ometus,
c. 1454.

z. Congerit ibi
testimonia Igu-
ty, Tertull. Clem.
Orig. Athanas.
Ambros. Hieron.
Gregor. Leonm.
Hilarij.
a. Chryf. Ser. 5.
de Resurrect.
b. Bell. de verbo
Dei non scripto,
l. 4. c. 7.

o Cited by
Bellarmine de
iniquitat. 2. c. 7.
and by others.

q Mark. 12.
28, & 31.
r Act. 10, 9.
s Mark. 12, 25.
t Qualitas
preceptum
prefigit metum.
Efl. v. g. man-
daturum, non
raberis, & est
mandatum, om-
ni peccati re,
da. Pirmque
quidem magni,
quozia etiam,
diuinitum, sed de
non forasdo,
maius Non aequi
difficilior teia-
ces stig. fures.
p. n. de precep.
& dispensat.
u Negative
Preceptis bind
at all times,
& to all times;
the affirmatiue
bind at all
times, but not
to all times;
and therefore
negative are
of more force.
Perkins Sir.
Caulaym.
x Refert. Tho.
Rogers.

nesse to man, continuing in obedience, yet did Man herein shew his contempt, in reiecting so easie a yoke, and so light a burthen. I will not reason whether these two Trees may properly be called Sacraments; of which (say some) the one was but for the bodily life, and better neuer to haue touched the other; this wee know, that in eating of this he lost both bodily and spirituall life, which the name and institution thereof fore-warned, and should haue preuented: otherwise, in eating of the other, immortallitie had bene sealed both in soule and bodie, to him and his for euer. Strange it seemeth, that he should need no monitorie signes to preuent that, which, euen with these helps added, he did not eschew.

CHAP. V.

Of the fall of Man: and of Originall Sinne.



Therto we haue beheld the Creation of the World, and of our first Parents, the liuely Images of the Creator and the Creature; whome we haue somewhat leisuely viewed in a naked Maieitie, delighting themselves in the enamelled walkes of their delightfull garden. The Riuer whereof ranne to present their best offices to their new Lords, from which they were forced by the backer streames, greedie of the fight and place which they could not hold: The Trees stouped to behold them, offering their shadie mantle and varietie of fruits, as their naturall tribute: each creature in a silent gladnesse reioyced in them, and they enjoyed all mutuall comforts in the Creator, the Creatures, and in themselves. A blessed payre, who enjoyed all they desired, whiles their desire was worth the enioying: Lords of all, and of more than all, Content; which might, in all they saw, see their Makers bountie: and beyond all they could see, might see themselves comprehended, where they could not comprehend: of that infinite Greatnesse and Goodnesse, which they could not but loue, reuerence, admire, and adore. This was then their Religion, to acknowledge with thankfulness, to be thankfull in obedience, to obey with cheerefulness, the Author of all this good: to the performance whereof they found no outward, no inward impediment; Sicknesse, Perturbation, and Death (the deformed issue of Sinne) not yet being entred into the world.

In this plight did Satan (that old Serpent) see, disdain, and enuie them. It was not enough for him and the duellish crew of his damned associates, for their late rebellion, to be banished Heauen, but the inferior World must be filled with his venome, working that malice on the creatures here, which he could not there so easily wrecke on their Creator. And because Man was here Gods Deputie and Lieutenant, as a pettie God on the Earth, he chusefeth him as the fittest subiect, in whose ruine to despise his Maker. To this end he vseth not a Lion-like force, which then had bene bootlesse, but a Serpentine sleight, vsing that subtil creature as the meekest instrument to his Labyrinthian projects. Whereas by inward temptation he could not so easily preuaile, by insinuating himselfe into their mindes, he windes himselfe into this winding Beast, disposing the Serpents tongue to speake to the woman (the weaker vessell) singled from her husband, and by questioning doth first vndermine her. * The woman (whether she had not yet experience in the nature of the creatures, or did admire so strange an accident, and would satisfie her curious mind in the further tryall) entertained discourse, and was presently snared. For though she held her to the Commandment, yet the threatening annexed shee did somewhat mince and extenuate. What shee seemed to lessen, he feared not to annihilate, and wholly disannull, propounding not onely impunitie, but aduantage, That they should be as Gods, in the enriching of their minds with further knowledge. This he perswadeth by the equiuocating in the name of the Tree (the first equiuocation

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wee read of, elsewhere plainly tearmed a lye) charging God with falschood ^a 1o 8. 44. and malignitie.

Thus he that abode not in the Truth himselfe, but was a *Man-layer* from the beginning, and the father of Lying, which he no where else borrowed, but had of his owne, perswaded her by his great subtiltie first to doubt of Gods Truth in his Word (the first particular sinne that euer mans heart entertained, for the other were but occasions and inducements; disobedience and vnthankfulness are more general) after that she vnlawfully lusted after this new knowledge, bewitched with the pleasantnesse of the fruit to the tast and sight, she tooke & did eat, and gaue to her husband likewise. The highest power of the Soule is first intrapped, the lusting and sensible faculties follow after, iustly plagued by a correspondent inward rebellion, that the sense now loseth the appetite; and this the reason, in our corrupt estate, which hence proceeded.

^b Thus vnbeleefe brought forth vnthankfulness; vnthankfulness, pride; from thence ambition, and all that rabble of contempt of Gods Truth, beleueing the Devils lyes, abuse of the creatures to wanton lust, Sacrilegious vsurping that which God had reserved, scandalous prouocation of her husband, with the murder bodily and ghostly, of him, her selfe, & their whole posteritie for euer; and whereas yet they had done so little seruice to God, yet they offered almost their *first fruits* to the deuill, hauing *Free will* to haue resisted if they would. No maruell then if such a combination of so many sinnes in one, wrung from the iustice of God such a multitude of iudgements on them and theirs, in the desacing that goodly and glorious Image of God; subiecting (in stead thereof) the bodie to Sicknesse, Cold, Heat, Nakednesse, Hunger, Thirst, Stripes, Wounds, Death; the Mind to Ignorance, Doubtings, Vanitie, Phancies, Phrenzies; the Will to Vntayednesse, Passions, Perturbations; the whole Man is made a slave to Sinne within him, to the Diuell without; whence he must expect wages suitable to his worke, Death; Spirituall, Naturall, and Externall: an infinite punishment for offending an infinite Maieitie.

Thus had they put out their light in obscure darkenesse: and if they were not presently cast into utter darknesse, it was Gods mercie (not their merit) which suspended the first & naturall death, to preuent that second and eternall. But spiritually they were euen already dead in sinnes, as appeared by the accusations of their conscience; whereof *Moses* sayth, ^d *The eyes of them both were opened, and they knew that they were naked.* Conscience, before Vertues keeper, was now become Hels harbinger, thence flashing lightnings in the face of their mindes, to shew that their nakednesse did now appeare filthy in Gods sight: Lightnings indeed, which could only lighten to terrifie, not enlighten with instruction and comfort: Which sparke remaineth after the fire of Gods image extinct, by the mercifull prouidence of God, in some * to be a bridle of Nature, least they should runne into all excess of villanie, and not leaue a face of the world in the world, and to be to others, by disposition and working of a higher & supernaturall Light, a preparative to, and a preseruation in that Light of Life. So much the greater is their sinne, that seeke to flash out these flashings: and whereas they cannot reade the booke of Scripture, and will not read the booke of the Creature, labour to extinguish also this Light of Nature, that with feared consciences they may more freely in darknesse commit the workes of darknesse. And euen this did *Adam* seeke, if God had not brought him out of his Owles nest. For what could a *Figge-lease* hide from God? and did they thinke the innocent *Trees* would conspire with them to conceale Traytors? Was there any darknesse which was not Light to him? Or could *Breeches* and *Trees* couer their Soules, which receiued the first and worst Nakednesse; till which, Nakednesse to the bodie was a Clothing of Beautie, a Liuerie of Bountie, an Ensigne of Maieitie? Such ^e *broken pisse* seeke they that forsake the *Fountaine of liuing Waters*.

And yet when God commeth into Iudgement, and ^f makes the windes to vsher him vnto his priuate Sessions in Paradise; to those thistlelike shifts they added worfe, impiously accusing God, vncharitably charging one another, to put from themselves that blame which thus claued faster to them. A medicine worfe than the disease, or a

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discase

^b Foolish and wicked is their conceit, that measure this sinne by the fruit (a Nut or Apple) that was eaten: as Pope Iulius, That said he might be as well angrie for his Peacocks, as God (whose Vicar he was) for an Apple: *Sal. de vit. Pent. e* *Passe si vellet sed non uideat possent.*

^d Gen. 3. 7.

^{*} *Spiritus reprimens, & reuerens.*

^e Jer. 2. 13.
 ^f Gen. 3. 8.

* It is by all affirmed, that the fall was very soone after the Creation, as appeareth by circumstances of the narration, by Satans malice, the womans virginity, and many hold, it was the very day of their Creation. *Bibland. Broughtons Conuent, Præter antiquos August. Iren. Chrysost. &c.*

disease in stead of a medicine is hye crisie, that will not see her owne sicknesse, and seekes rather to couer, then to cure; to couer by charging others, then recover by discharging it selfe; as if equitie pretended were not iniquitie doubled. God proceedeth to sentence, a sentence worthe of God, shewing at once his infinite iustice in the punishment of sinne, and no lesse infinite mercie, to provide an infinite price to redeme vs, by his infinite power bringing good out of euill, and by his manifold wisdom taking that wise one in his crasmesse, who in the destruction of man had sought Gods dishonour. So good is it that euill should be, when this soveraigne goodnesse purposeth to effect his good will by wicked instruments, out of their darkenesse producing his owne marvellous light: as appeared in this worke of Sathan an aduersarie, intended to his despise; in and by the promised Seed, disposed to his glorie. ¶ The Serpent hath a bodily curse in his future bodily difficulties, which still continue, for his instrumentall and bodily employment.

g Gen. 3. 14.

h Vers. 15.

i Ioh. 16. 21.

k 1 Tim. 2. ult.

The old Serpent and spirituall enemie hath a spirituall and eternall curse, the branding of his head by that Seed of the woman, that should once lead Captiuitie captiue. Our parents are cursed, yet fo, as their curse is turned into a blessing; all things working to the best: In sorrow shall be the womans conceptions, but recompensed with the joy which followeth (and is as it were the midwife in their traueil) because of a fruit borne into the world; and more then recompensed, in that they are saved by bearing of children, if they continue in the faith, and live in holinesse with modesty. Adam is set to labour, not as before, with delight, but with paine and difficulty; the Earth also being cursed for his sake; yet by this narrow way, by this crosse-way he is guided to Heauen; the hope whereof was given him, before Paradise was taken from him. So true is it, that in iudgement he remembereth mercie, if we can learne to live by faith & not by sight.

This, that Moses telleth of the fall of Man, Experience doth in manner proclaimeth through the world, in the manifold effects thereof, which we daily see. For whereas the World was made for Man, as before is shewed, who alone, in regard of his bodily and spirituall nature, can need and vse it, no creature in the world is in his kind so imperfect as Man. He that was before as an earthly God, is now become an incarnate duell, and for aspiring to be like his Lord, was made a seruant of his seruants; the noblest part in him becoming a base officer to degrade him, Reason it selfe dejected at the feet of sense, to be a slaue, and a very Baud to sensuall pleasures, a very Broker for dunghill profits. And what is this but to metamorphose man into a beast? vnlesse that some in a lower degree, liuing only to live, suffocated with eating, drinking, sleeping, are degenerated into plants? And if he descend not lower, to become torpide and lifelesse, yet doth he participate the imperfections of those things, and that without their perfections, as if with an imperfect retrograde he would returne into his first elements. What stone so hard as mans heart is relentlesse, remorselesse to his best good? What dust more subiect to the wind, or water more flexible, then he to temptation and sinne? But those things remaine in their nature, or naturall place: Man is a tumbling smoke, a passing shadow. And yet if we could stay at our Elements, it were somewhat better, but we are seruants and drudges beneath all names of basenesse, vnbowelling the earth, and our selues in the earth, for a little hardened earth, that neuer had the dignitie to see, no not to be scene of the Sunne. We seeme to rule the Skie, Windes, and Seas; indeed we aduenture our liues to their mercie, and not three fingers thicknesse doth separate vs from death, that we may bring home an idle discourse, or somewhat, almost lesse then nothing, that we call a Jewell. Once, we inuirt Nature, subuert others, peruert our selues, for those things which sometimes kill the Soule: And yet! Thou (except a power, with whom all things are possible, prevent) the Soule: And yet! Thou foole, this night they may fetch away thy Soule; and whose then shall these things be? And whose then, and where then, shalt thou be? Thou gainest faile to lose thy selfe, to be taken with thy taking, to be thus bad to others, that thou mayest be worse to thy selfe: and when as (like an Affe) thou hast been laden all the dayes of thy life with those things, which euen in hauing thou wantedst, now to be more intolerably bur-

l Luc. 12. 20.

thened, now to be in Hell, which will neuer be satisfied in thee, whose character was before engrauen in thy variable heart. Tell me not then of the reasonable power of our Soules, whereby we resemble God, seeing that reason may tell thee & me, that by abusing it we are like, & are of our father the deuill. That erected countenance to be still grouelling in, & poring on the earth; that immortal soule to mind only such things as haue not the imperfect priuiledge to be mortall; those high excellencies to be abused to mischief, blaspheming, denying, forswearing God, & all for the basest of the basest creatures. Well might this deluge of corruption moueth a Cynick, in a throng of men to make search for a man, this man which is now left vs being but the ruines, the carkas of himselfe. But what needs all this? Why are we fallen into so long & tedious discourse of our fall? Euen because some are fallen further, beyond all sense & feeling of their fall, and beleue not that man was euer any other creature then now they see: that if their goodnes cannot, yet their wickednes might teach them, that so perfect a world should not haue bin framed for so imperfect a wretch, now only perfect in imperfection. Our fall must teach vs to rise, our straying to returne, our degeneration a regeneration. And therefore was not that image of God wholly done out, but some remainder continued to the posteritie, to conuince that of miserie in themselves, that do denying themselves, they might take vp their Crosse, & follow the second Adam vnto a durable happines.

But how (may some aske, as the Pelagian did) came this miserie to vs? Non peccat ille qui gemit, non peccat ille qui condidit, per quas igitur rimas inter tot prædia innocentie fugis peccatum ingressum? Doth it agree with diuine Iustice, that if the fathers haue eaten foure grapes, the childrens teeth should be set on edge? I answer we are heires of our father, we need not seeke some secret cranny, we see an open gate, by one man sinne enuaded into the world, and death by sinne. A little leace let vs borrow to cleare this difficulty. Sinne is a transgression of the Law, or a defect of conformitie to the Law, (si non quæpiam sed in aequa) and cannot properly be said to haue an efficient, but a deficient cause, being in it owne nature and subsistence, inuoluntarius, inuoluntarius, in sinne are two things to be considered, the substance and the qualitie, essence and priuation, the act and defect, whereof they call the materiall, this the formall part of sinne, being nothing else but a deformitic, irregularitie, and vnlawfulness in our naturall condition and conditions, as easie to be distinguished, though not to be diuided, from the action, as lamenesse from the working hand, or iarring in an Instrument, both from the Instrument and sound. The sinner is tearmed nequam, as nequequam, naught, as not ought. Not that sinne is simply nothing, Non negatiue sed priuatiue Nihil, sayth Melancthon, nor is it a meere and pure priuation, but to be considered with that substance, wherein and whereof it is such a distortion and destruction: the want of this consideration draue the Manichees to their hereticall opinion of two beings and beginnings. Sinne was first scene in the Deuill, who voluntarily strayed from the right way, and as he abode not in the Truth himselfe, so he beguiled our first Parents, from whience, by the Conduit of Nature, it is conueyed to vs. I speake of originall sinne, which is our inheriuan; for a tuall sinnes are our own purchase & improiement, and yet bought with that stocke which our parents left vs. Our first parents are to be considered, not as singular persons only, whereby they defiled themselves, but as the root of mankind, which had receiued originall righteousness, so keepe or to loose to them and theirs as a perpetuall inheritance. As in the Bodie Politike the Act of the Prince is required the Act of the whole; the consent of a Burgesse in Parliament bindeth the whole Citie which he representeth; and as in the naturall Bodie the whole Bodie is lyable to the guilt of that fast which the head or hand hath committed: as a root to his branches, a Fountaine to his streames, doth conuey the goodnesse or badnesse which it selfe hath receiued: So stands it betwixt vs and Adam our naturall Prince, the Burgesse of the World, the Head of this humane Bodie and Generation, the Root and Fountaine of our Humanitie. When he sinned, he lost to himselfe and vs that Image of God, or that part of the Image of God, which he had receiued for himselfe and vs, not the substance, nor the faculties of body or soule, but the conformitie in that

m Ignat. ad
Magist. Epist.
Vnus homo crea-
tus est à Deo
cuius: impius,
adulterium,
non à deo ed
diabolus effectum.
Jo. 8. 44.
n Diog. Laert.
1.6.

o Iul. Pelagian.
in August.

p Rom. 5. 12.

q 1 Jo. 3. 4.

r Aqu. 2. q. 7.
6. Doctel.
Viguer. etc.

s Mel. loc. Com.
Nihil negatiuum
est causa miseri
priuationis: que-
dam se inclinatio
creaturæ ad
suum illud nihil,
vnde primum
ordinis est. M. m.
de veritate C. R.

t Aqu. in Ro. 5.

substance and faculties to the will of God, in righteouſneſſe and holineſſe of truth.

Not ſo much therefore are wee here to conſider the ordinarie courſe of Nature, wherein *the ſoule that ſinneth, it ſhall die*: as the Ordinance of God, who appointed the *firſt Adam* the Well-ſpring of Nature, which he receiued incorrupted; the *ſecond* of Grace; that as men, we all by generation are of the firſt and with the firſt, *one old man*, in whom we all ſinned; yet with the *ſecond Adam* we are *all one new man* in the Lord, euen one Bodie, one Spirit, one Seed, one Chriſt, in whome, and with whome, wee, as members of that Head, obeyed the Precepts, and ſuffered the Curſe of the Law. ^a Other finnes of *Adam* are not our naturall, but his perſonall, becauſe he could be no longer a publike perſon, then while he had ſomewhat to ſaue or looſe for vs; all being already forfeited in this firſt Sinne. The Author then of Originall Sinne is the propagator of our Nature: his actuall ſinne is originally ours, the Guilt being deriued by imputation, the Corruption by naturall generation. Firſt, that Perſon corrupted Nature; after, Nature infected our Perſons. The matter of this originall corruption, in regard of the ſubiect, is All and euery man, and all and euery part of all and euery man, ſubiect to all ſinne, that if all be not as bad as any, and the beſt as the worſt, it muſt be aſcribed to Gods reſtraining, or renewing, not vnto vnequall degrees in this originall ſtaine. In regard of the object, the matter of it is the want of originall Righteouſneſſe, and a contrarie inclination to Euill, *the imaginations of our hearts being only euill continually*. No grapes can grow on theſe thornes. The forme of this corruption is the deformitie of our corrupted Nature, not by infuſion or imitation, but by default of that firſt inſtrument, by which this Nature deſcendeth. It is the root of actuall finnes: and whereas they, as fruits, are tranſient, this till remaineth, vntill Chriſt by his death deſtroyeth this death in vs.

But here ariſeth another difficultie; How this Sinne can be deriued by Generation, ſeeing it is truly beleued, that *God is the Father of Spirits*, the *Former of our Soules*, which doth by infuſion create, and by creation inſuſe them: corruptible elements being vnable to procreate an incorruptible ſubſtance, or generation to produce incorruption. Neither ſtandeth it with reaſon, that he which communicateth not the ſubſtance, ſhould communicate the accidents; or with iuſtice, that an innocent Soule ſhould neceſſarily be ſtained by involuntary infuſion into a polluted bodie.

I anſwere hereunto, That although the Soule be not *traduſſed* (as they tearme it) and by generation conferred; yet is it coupled to the bodie in that manner and order which God had appointed for the coniunction thereof, though man had not ſinned: Neither was it the Soule alone in *Adam*, or the bodie alone, but the Perſon, conſiſting of both, which ſinned. Neither can we be partakers of Natures ſinne, till we be partakers of Humane Nature, which is not, till the Soule and Bodie be vniued. We are not ſo much therefore to looke to the concupiſcence and luſt of the Parents in generation, as ^c *Lumbard* teacheth vs, but to the Perſon; which, ^d *Scotus* ſayth, is *ſilia a dā, & debitor iuſtitia originalis*. And although the Soule be not in the Seed, yet it is communicated to the Bodie (ſayth *Aquinas*) by a diſpoſitiue or preparatiue power of the Seed, which diſpoſeth and prepareth the Bodie to the receiuing of the Soule, where it is receiued (after the ^e generall rule) according to the meaſure and nature of that which receiueſt. The Father is then a perfect Father, not becauſe he begetteth the Soule, but becauſe he begetteth the Perſon, or at leaſt all whatſoeuer in the Perſon is begotten: and though he doth not beget the ſubſtance thereof; yet, as it is ſuch a ſubſiſtence, he may be ſaid to procreate it, becauſe his generation worketh towards the Vnion of the Soule and Bodie; which Vnion is made by the Spirits, Animall and Viſtall. And theſe Spirits are procreated by the Seed, and conſiſt of a middle nature, as it were betwixt bodily and ſpiritual: ſo that the production of the Soule, & incorporating thereof, may be counted in the middle way betwene Creation & Generation. And therefore this originall corruption did not reach to Chriſt Ieſus, although hee were true Man, becauſe he was the *Seed of the woman*, and did not deſcend of *Adam* by generation (*per ſeminalem rationem, tanquam a principio actum*, ſayth *Aquinas*) but was

mirac-

miraculoſly framed in the wombe, and of the ſubſtance of the Virgin, by the power of the Holy Ghoſt.

Thus haue I preſumed to offer my crude and rude meditations to the wiſer World, about the deriuation of Originall ſinne, which it ſelfe is the cauſe why we can no better ſee it, as darkeneſſe hideth it ſelfe. But the whole Cite of Mankind being no better ſet on fire, it behoueth euery one to be more carefull to quench it, then occu- riously to enquire how it came. It is ſufficient, that nothing defended hereby to vs by corruption, or was made ours by imputation, which is not fully cured by Chriſt: who is *made vnto vs* (both by imputation of his actiue and paſſiue obedience, and by ^g *reall infuſion of his Spirit*) *Wiſdome, Righteouſneſſe, Sanctification, and Redemption*; if we haue Faith to receiue it, and Charitie to expreſſe it: an abſolute renewer and perfecter of the Image of God, beyond what we had in our firſt Parents loſt.

CHAP. VI.

Of the Reliques of the diuine Image after the fall, whereby naturally men addict themſelues vnto ſome Religion: and what was the Religion of the World before the Flood.

THis Sinne of our firſt Parents, whereby they were almoſt no ſooner made then marri'd (being, as ſome ſuppoſe, formed and deformed in one day; ſo interpreting the Pſalme, *That he lodged not one night in honour, but became as the beaſts that periſh*.) This Sinne (I ſay) did not wholly deſtroy vs of the Image of God, wherunto we were created.

A remainer and ſtumppe thereof continued, like to the ſtumppe of ^b *Dagon*, whoſe head and hands were cut off by his fall; or like the ſtumppe of ^c *Nabuchodonosors Tree*, whoſe rootes were left in the earth, bound with a band of Iron and Braſſe among the graſſe of the field. So was mans head and hands fallen off before the *Arke*, that his wiſdome remaining was *ſufficient to one good thought*, not ſufficient to one good thought, not able eitherto will or to doe that which might pleaſe God. And though the ſtumppe remained (the ſubſtance and the faculties of Bodie and Soule) yet was this ſtumppe left in the earth, *faſt bound with Iron and Braſſe*, his earthly mind captiued and chayned with worldly vanities and diuellish villanies. Or to vie *Lumbards* compariſon, ^d hee was like the man *fallen among thornes, wounded and ſpoyled*: wounded in his naturall parts, ſpoyled and robbed of the gifts of grace, which God by eſpeciall grace added to his Nature, in that firſt beautifying of this his Image.

In the ſtate of Creation Man was made ^e able to commit no Sinne; in the ſtate of Corruption he cannot but Sinne: vntill a third ſtate of grace doe free him; not from the being, but from the reigning and imputation of Sinne, whereby he is prepared to a fourth ſtate of glorie, wherein ſhall be no poſſibilitie of ſinning, or neceſſitie of ſtriving againſt ſinne. And howſoeuer in this corrupt ſtate of Nature, in our Spirituall actions, which merely concerne the Kingdome of Heauen, we cannot but ſinne, yet hath not God left himſelfe without witneſſe, euen in this darkeneſſe to conuince vs of ſinne. Such are theſe notions, ſowne by Natures hand in euery of our hearts; according to which euidence, Conſcience as a Witneſſe, Patron, or Iudge within vs, ^f accuſeth, excuſeth, condemneth, or abſolueſt; that hereby God may be ſufficiently, and all the world inexcuſably ſinnefull; and that hereby alſo a way might be left in Gods infinite mercie for mans recouerie. His intent was ^g not to deſtroy vs utterly (as iuſtly he might, and as it beſell the rebellious Angels) but by this puniſhment to recall vs to ſubiectiue; not to breake vs in pieces in his wrath, but by wrath to reclaim vs to mercie.

might ſerue to direct him in ſome ſort for morall and ciuill life, for the preſeruation and maintenance of ſocietie among men. *D. Abbot. De ſenſ. 3. part. pag. 68.*

D 3

Thus

u Ezech. 18. 4.

x Eph. 4. 21.

y Col. 3. 10.

1. Cor. 12.

Rom. 5.

u Perſonam pri-
mam per a. i. n
ſubſtancia eſt bo-
nam naturam per
a. i. n. per a. i. n. bo-
nam gratiam per
a. i. n. a. i. n. a. i. n.
Rom. 5.

* Gen. 6. 5.

a Heb. 12. 9.

b Ecc. 12. 7.

Gen. 2. 7.

Zac. 12. 1.

c Lib. Sent. 2.

d 11.

d Super ſent.

e Vnumquodq;
receptum in cum-
dum modum re-
cipiens.f Zanch. de o-
perib. D. part. 3.

a Pſal. 49. 13.

b Broughton

out of the

Rabbines in

his Conſent.

Pſal. 49. 13.

c 1. Sam. 5. 4.

d Dan. 4. 12.

e Lib. 2. ſent.

Diff. 25.

f Luc. 10. 30.

g 1. Stat. potuit

non peccare.

h Non poteſt

non peccare.

i Premittit ſed

non vincitur:

nondum habet

poſſe omnino non

peccare.

k Non poteſt

peccare. Lumb.

libid.

l Rom. 2. 15.

m Rom. 3. 4.

n We muſt vn-

derſtand that

God, though

in the begin-

ning he ſuſſed

man to fal. &c.

ye vouchſafed

of his goodnes

ſo farre to vp-

hold him in

both light of

vnderſtanding

and truth of

conſcience, as

Thus Nature suggesteth, Reason convinceth, and is conuinc'd, That there is a God: that that God hath created the World (as we before haue shewed) and that for Man: that Man, to whom all things serue, is to serue God, who hath subiected them to him. Doth not Nature teach the sonne to honour his Father, and the seru-
 h Mal. i. 6. ant his Lord? *h If he then be our Father, where is his honor? if our Lord, where is his feare?* Nature inferreth, Reason vrgeth this, and from that ground of Reason doth Scripture reason, the nature whereof in our nature is written. Euen by Reasons Principles wee learne, That so perfect a hand, as made all these inferior things in such perfection, would not haue beene so imperfect in the perfectest of them all, so to haue left him in the Creation, as we now see him in Corruption. The *i* Philosophers say, Man was a little World, for whom the greater was made, who himselfe was made for more then the World: and that hee, for whom so durable and substantiall a thing was made, must needs be made for another then this fraile and wretched life; that is, for the euertlasting life with him, that is the Euertlasting. And that is the foundation of all Religion. For what else is Religion, but the Schoole, wherein wee learne mans dutie towards God, and the way to be linked most straitly to him? And what are all the exercises of Religion, but acknowledgements of the Godhead, of the Creation of the World, of the proud order therein, and ordering thereof, of the Soules immortalitie, of Mans fall and imperfection, of our soueraigne and supreme good to be sought out of our selues? Of all which Nature and Reason are witnesses, not to the learned alone, whose testimonies in this kind may easily be produced, but euen to the societies of men; yea, where as neither Art, nor Industrie, nor ciuill Societie hath bound men as men together, yet the grounds of these things haue bound them as men, by the meere bond of humane Nature, to God, in some or other Religion.

God, Man; and Religion, are necessarily linked, as a Father, a Sonne, and Obedience, as a Lender, a Debter, and a Bond. The wit no sooner conceiue that there is a God, but the will inferreth that he ought to be worshipped. What Philosophers, or what Politicians euer taught the Easterne and Westerne Islands, discovered in this last Age of the World, this necessitie of Religion? And yet (as followeth in this Historie to be shewed) they which neuer wore clothes on their bodies, neuer furnished their mindes with Arts, neuer knew any Law (besides Reason growne almost lawlesse) or Magistrate, but their Fathers: which, when they saw other men, could not tell whether they were *k* heauenly wights, or earthly monsters, these yet wearied themselves in Superstitions; shewing it easier to put out our selues, then to put the Principles of Religion out of our selues. Yea, among all the Lessons which Nature hath taught, this is deepest indented: not Arts, not Policie, nay not Rayment, not Food, nor Life it selfe esteemed so deere, and that naturally, to men, as their Religion. Hereof let this Historie ensuing be witness, which will shew the Reader, euery where, in manner, ouer the World, this naturall zeale of that which they esteeme Religion, beyond all things else esteemed most naturall.

Some, in the guiltie conscience of their owne irreligion (as *A*ops Fox, that being by casualtie deprived of his tayle, sought to perswade all Foxes to cut off theirs as vnprofitable burthens) would tell vs that which they cannot tell to themselves, which they dare not tell, but as they dare whisper, That Religion is but a continued Custome, or a wiser Policie, to hold men in awe. But where had *Custome* this beginning? And what is Custome, but an vniforme manner, and continuance of outward Rites? Whereas Religion it selfe is in the heart, and produceth those outward ceremoniall effects thereof. In one Countrey men obserue one habite of attyre, another in another: So likewise of diet: and yet is it naturall to be clothed, more naturall to eat, but naturall most of all, as is said, to obserue some kind of Religion.

The

The Grecians *m* burned their dead parents, the Indians intombd them in their owne bowels: *Darius* could not by great summes procure the Grecians to the Indians, *n* these to the Grecian custome: yet was that which moued both, and began either custome, one and the same principle of pietie and religious dutie, howsoeuer diuersly expressed. Yea euen the most lasciuious, cruell, beastly, and diuellish obseruations, were grounded vpon one principle, That God must be serued: which seruice they measured by their owne crooked rules, euery where disagreeing, and yet meeting in one center, the necessitie of Religion.

As for *Policie*, although it is before answered; yet this may be added, That whereas men with all threatnings, promises, punishments, rewards, can scarce establish their politicall ordinances; religion insinuateth and establisheth it selfe: yea taketh naturally such rooting, that all politicall lawes and tortures cannot pluck it vp. How many Martyrs *** hath Religion, yea Superstition yeelded? but who will lay downe his life to seale some Politicians authoritie? And so farre is it that Religion should be grounded on Policie, that Policie borroweth helpe of Religion. Thus did *Numa* father his Romane lawes on *Egeria*, and other Law-giues on other supposed Deities, which had been a foolish argument, and vnreasonable manner of reasoning, to perswade one obscuritie by a greater, had not Nature before taught them religious awe to God, of which they made vse to this ciuill obedience of their lawes, supposed to spring from a Diuine fontaine. Yea the fallhoods and varietie of religions are euidences of this Truth; seeing men will rather worship a Beast, stocke, or the basest creature, then professe no religion at all. The *n* Philosophers also that are accused of Atheisme, for the most part, did not deny religion simply, but that irreligious religion of the Greeks in idolatrous superstition, *Socrates* rather swearing by a dogge, or an oke, then acknowledging such Gods. It manifest then, that the Image of God was by the *Fall* depraued, but not vitterly extinct; among other sparkes this also being raked vp in the ruines of our decayed Nature, some science of the God-head, some conscience of Religion: although the true Religion can be but one, and that which God himselfe teacheth, as the onely true way to himselfe; all other religions being but strayings from him, whereby men wander in the darke, and in labyrinthes of error: like men drowning, that get hold on euery twig, or the foolish fish that leapech out of the frying-pan into the fire.

Thus God left a sparke of that light couered vnder the ashes of it selfe, which himselfe vouchsafed to kindle into a flame, neuer since, neuer after to be extinguished. And although that rule of Diuine Iustice had denounced *o morte morietis*, to die, and againe to die a first and second death; yet vnasked, yea by cauiling excuses further prouoked, he by the promised seed erected him to the hope of a first and second resurrection; a life of Grace first, and after of Glorie. The *Sonne* of God is promised to be made the *seed of the Woman*: the *substantiall* *e* *Image of the invisible God*, to be made after the Image and similitude of a Man, to reforme and transforme him againe into the former Image and similitude of God: that he, which in the *1* *forms of God thought it not robbery* (for it was nature) *to bee equall with God*, should bee made nothing to make vs something, should not spare himselfe that he might spare vs, should become partaker of our Nature, flesh of our flesh, and bone of our bone, that he might make vs *1* *partakers of the Diuine nature, flesh of his flesh, and bone of his bone*. This was that *seed of the Woman, that hath broken the Serpents head, which by death hath overcome death, and him that had the power of death*. The *Diuel*, who submitted himselfe to a death in it selfe bitter, before men shamefull, and of God accursed, that hee might bring vs to a life peaceable, glorious, and blessed, beyond *what eye hath seene, or heart can conceiue*.

This promise of this Seed slaine from the beginning of the world, was the seed of all true Religion, the soule of faith, the life of hope, the well-spring of charitie. True it is that all receiued not this promise alike: for a seed of the Serpent was fore-signified also, which should bruite the heele of the Womans seed. And this in the first seed and

* Not only the true Religion hath had Martyrs: but Iewish, Turkish, Ethnik, Heretical superstitions and idolatries: Haue not our eyes seene Brownists, and Papists, euery where els iar, and yet meete in the halck, whiles one pretence of religion hath moued the to commotion, & disturbance of the State: and euen while we write these things, what made Martyrs haue we had for Arianism and other blasphemies? *n* *Diogenes, Euhemerus, Theodor. Cyren.* *o* *Gen. 1. 17.* *p* *Colos. 1. 15.* *q* *Phil. 2. 6.* *r* *1 Pet. 1. 4.* *s* *Ephos. 1. 5.*

h Mal. i. 6.

i Mora, de ver. clu. R.

k The Indians seeing the Spaniards mounted, thought the horse and man to be all one: they thought them also immortal, and fallen from Heauen.

l Tibi, non sibi interdu, non natu. D. King. on. Jona.

f Gen. 4.

t Peter in Gen.
lib. 7. Pointing
Abel naturalis
ratione cogiti-
um habere co-
tactum quodam
nature inflatu
adducit, &c.
u. 1. Sam. 1. 22.
x Hebr. 11. 4.
y Rom. 10. 17.
z Esay 1. 14.

* The mystery
of our redemp-
tion by Christ
is merely fu-
pernatural:
* Δείξις
Quotus.

* Hieron. Tra-
dit. Heb. in Gen.
* Inflammatus
super.

a Aug. de ciu.
Dil. lib. 15. c. 5.
b Gen. 4. 17.

c John. 17. 6. 9.
16. &c.

* Some thinke
this make to
be a shaking of
all the bodies,
as fearing
continually.
Peru.

and generation of man soone appeared: *Cain* and *Abel* were hereof liuely examples. It appeareth that God had taught *Adam* and *Eve* how they should worship him, and they faithfully instructed their children herein: These accordingly *in process of time brought and offered their sacrifices.*

As concerning sacrifices, some hold opinion (according to their owne practise) that Nature might teach *Adam* this way of offering God: as if Nature were as well able to find the way, as to know that he is out of the way, and were as well seene in the particular manner, as in the general necessity of Religion. We cannot see the Sunne without the Sun, nor come to God but by God, to whom *Obedience is better then sacrifice, and to hearken, better then the fat of Rammes.* *Abel*, saith the Scripture, *offered by faith*, without which faith it is impossible to please God: but faith hath necessary relation to the word of God, who otherwise will be *wearie* of our solemnities, and aske them who hath required them at our hands. These sacrifices also, besides that they were acknowledgements of their thankfulness, and reall confessions of their sin and death, due to them therefore, did lead them by the hand to Christ that *Lambe of God that should take away the sins of the world*, figured by these saine beasts, confirming their faith in the promise and hope of the accomplishment: of which Nature could not once haue dreamed, which hath rather the impression of some confused notions, that we haue lost the way and ought to seek it, then either light to discern it, or wisdom to guide vs in it.

Of sacrificing there were from the beginning two kinds, the one called *Gifts* or oblations of things without life: the other *Vittims* (so our Rhermits haue taught vs to English the word *Vittima*) saine sacrifices of birds and beasts: Again, they were propitiatorie, consecratorie, Eucharisticall, and so forth, whose kinds and rites *Moses* hath in his bookes, especially in *Leuiticus*, so plainly declared, that I should but powre water into the sea, or light a candle to the Sun, to dilate much of them: these being the same in signification with the *Leuiticall*, and little (if little) differing in the manner of doing. *Cain* brought his offering, being an husbandman, of the *fruit of the ground*, *Abel* a shepherd, of the *fatness of his sheepe*: God respited *Abel*, and his offering, (the tree first, and then the fruit, the worker, and then the worke) which he signified either by voice, or by fire from heauen, according to *Theodosius* translation, * as in the sacrifices of *Aaron*, *Gideon*, *Manoah*, *David*, *Salomon*, *Eliu*: or by some other meanes, both comfortable to *Abel* and enuied of *Cain*, who therefore slue him; thus in this member bruising the heele of that blessed seed, as a type of that which the head himselfe should after sustaine.

Here is the first Apostasie after that first Euangelicall promise, and the first diuision of Religion, *Cain* being the first builder of the *Earthly Citie*, nor that which he called after the name of his sonne, *Henoeh*, but of that spiritual citie of the wicked, the seed of the Serpent, which he founded in his brothers bloud: euen as that later *Compendium* thereof, which calleth her selfe *Caput mundi*, the head of the world (and indeede the *World* is usually in Scripture applied to that seed of the Serpent, as it is opposed to the seed of the Woman) was by *Komulus* her first founder by like example of fratricide in the murder of *Remus*, dedicated (as it were) to the future mystrie of iniquitie, the seat of the Beast, and of the Whore, (by whose authority, *Christ* himselfe was slain) drunken after with the bloud of his Sainis: and still breathing bloud and slaughter, to euery *Abel* that will not communicate in her spiritual whoredomes; that will not with her offer the *fruits of the ground* (the sacrifice of *Cain*) which neither came from heauen, nor can guide to heauen, being earthly, sensuall, diuellsish.

Cain was for this his fact conuicted by that All-seeing Iustice, who both by open sentence and inward terrors accused & accursed him, continuing his life, euen for the same cause that other murderers lose it, that he might liue an example (which then in that vinpeopled world by his death he could not haue been) to the future generations, branded * also by the Lord with some *sensibile marks*, to exempt him, and terrifie others, from that bloudie crueltie: this mercie being mixed with this iudgement, a longer

longer time of repentance, God before *curst* the earth for *Adam*, he now *curst* *Cain* from the earth, to be a *rummage*, and wanderer thereon. For how could hee that had forsoaken God, but be forsaken of the earth and of himselfe? the *stable* and mercifull earth, which before had opened her mouth to receiue his brothers bloud, shrinking, and (as it were) grudging to support such wicked feet, and by denying him her strenght, forcing him to his manifold shifts and shiftlesse remouings; wretched man alwayes bleeding his brothers bloud, not daring to looke vp to heauen, fearing to looke downe to hell, the world without him threatening a miserable life, his bodie branded to contempt and shame till his death, his foule become a stage of Anguish, Feare, Horrour, the harbingers of hell: not able to suffer (which yet he cannot but suffer) the guilt of passed wickednesse gnawing him, the weight of present miserie pressing him, the dread of a death, and a death attending him: restless in himselfe, hated of the world, despairing of reliefe from God: a liuely map of the deadly and damnable state of sin and finners, (without Christ) dead whilst they liue, mouing sepulchers, the Devils captiues, hels heires, exiled from heauen, and vagabonds on the earth, euen on that which they call their owne land.

Cain, more vexed with the punishment, then at the fault of his sinne, departed from the presence of the Lord, which is meant either of his iudicial conuicting him, or in regard of the visible societie of the Church, cradled yet in his fathers household, where God did especially shew his present providence, protection and grace, who otherwise fillethe the heauen and earth, of whom and in whom they are: from hence, as *Adam* before out of Paradise, so *Cain* was, as it were, excommunicated, expelled, and out-lawed, and dwelt in the land of *Nod*, which some take to be appellatively spoken, as if his misery had giuen name of *Moving* into the place where he dwelled, or roamed rather: *Josephus* saith, he built *Nadai*, applying it to a proper place, which was either Eastward from Eden, or Eastward towards Eden from Canaan, where *Adam* is supposed to haue dwelt, and after with his wife, *Epiphanius* out of *Leptogenesis* calleth *Shane*, *Comeisor* calleth her *Chalmara*, * *Philo*, *Themec* he built a city which he called by the name of his sonne *Henoeh*: to crosse that curse of his wandring to and fro on the earth, or to arme him against others, which his guiltie conscience cauled him to feare, or to be a receptracle & store-house of those spoiles, which *Josephus* saith he robbed from others by violence, when as the earth was barren to him. *Philo* (if we may so entitle that Author) which hath written of the antiquities of the Bible, ascribeth to him other cities, *Mauli*, *Leed*, *Tehe*, *Iefsa*, *Celer*, *Iebbat*, adding that he liued 730. yeares. These things may be probable, although that Author be otherwise fabulous, considering that men did ordinarily liue many hundred yeares in those times, and were also exceeding fruitfull, especially after that *Polygamy* was embraced of that family. And if that in *Abrahams* posteritie the seed of *Isaac* in lesse then 300. yeares was multiplied to so great a people, it is like that the *Cainites* were no more lesse populous, liuing in more freedom, the first (saith *Josephus*) found out weights and measures, and assigned proprieties in possessions of land, before common as the aire and light, & was author to lewd persons, of a lewd and vngodly life. Probable it is that the city was called *Henoeh*, because the curse suffered not the father to stay in a place, but to leaue a halfe inheritance to his son to finish and rule it. *Isabel* and *Iubal* and *Tubalcain*, were inventors of Arts: the first to dwell in tents and keepe cattell; the second of musickall instruments: the third of working in mettals, and making of armour, which some thinke to be *Vulcan*, by the neereneffe of name and occupation.

Thus let vs leaue this family multiplying in numbers, in sciences, in wickednes, fauouring nothing diuine, or at least nothing but humane in their Diuinity: (therefore called the sons of men, *Gen. 6. 1. 2.*) let vs looke backe to *Adam*, who in this wicked fruit of his body might reade continuall lectures of repentance for the sin of his foule. *Adam* begat a child in his owne likeness, that is, not in that likeness of God wherein he was created, but like vnto himselfe both in humane nature, and naturall corruption, his

d Gen. 3. 17.
e Gen. 4. 11.
f Ps. 140. 1. & 141.
vocat. Ouid.

f Chalm. in Gen.
Mariyr. in Gen.
chry. 1. 1. 20.

g Hieron. Heb.
Trad.
h Antiq. lib. 1.
cap. 2.

i F. Comest. Iust.
Scol.
* Pseudo-Bibla
in Antiq. Bibla.
k Pseudo-Berosus
nathem the
cine Oemus by
Libanus.

l 60000. men
of warre.
m Joseph. saith
that Lemec
had 7. chil-
dren.

n Brougton.
Conceit.
Mistery in Gen.

o Luther in
Genes. Temell
Vatiblus, Cal-
um. in Genes.
Poter. in Genes.
lib. 7.

p Melchior Philo
deus. Philo de
Antiq.

his name he called *Seib*, of whose posterity the whole world was by *Noah* repleed. Vnto *Seib* was borne *Enosh*. Then began men faith *Moses*, to call upon the name of the Lord. This some interpret of the beginning of idolatry, that men began to prophane the name of the Lord: some to call the name of the Lord, that is, after *Rabbi Salomo*, to apply the name of God to Images, Stars and men: But the more likely opinion is, that when *Adam* had obtained a more holy posterity, which was now multiplied in diuers families, Religiō which before had bin a priuate in-mate in *Adams* household, was now brought into publike exercise. whereof *Prayer* hath alwaies bin accounted a principal part, & God himselfe in both Testaments calleth his house a house of prayer; the calues of the lips, & the ejaculations of the heart being the body and soule of Diuine worship, whereof sacrifices were in a manner but the apparell, fashioned to that infancie of the Church. Of the names of the posterity of *Adam*, & his hundred yeares mourning for *Abel* of both his remouing after *Adams* death to a mountaine neere *Paradise*, and such other things, more fauouring of fabulous vanity, in the false-named *Metabodum*, *Philo* and others that follow them, I list not to write.

CHAP. VII.

Of the cause, and coming of the Flood.

* Luke 16.8.

a Martir. in
Gen. ex lib.
Solom.

b Bellar. tom. 1.
cap. 4. lib. 3. c. 6.

c He 1. 5. c. 6.

d Luke 17. 37.

e Martir. 17. 12.

f Gib. ex lib.
Alba. Rac. 100.

g Targum.

* Peter lib. 7.

in Gen. 4. where-
kech that Iude
knew of this
prophecie by
Reuelation,

and reuealed
the same to
the Church.

h Pet. Refor.
Cathol.

g De Cinit. Dei
lib. 15. cap. 23.

h Ea quod enu
Scripturam

occu ta origo non
claruit patribus.

In his autem A-
pocryphis etsi in-
uenitur aliqua
ueritas, tamen
propter multa
falsa multa et
canonica aucto-
ritas.

Hier. in Tit. c. 1.

i Chrysost. Hom.

in Math. 1.

k Antiq. lib. 4.
cap. 5.

l Plin. lib. 7.
cap. 56.



Hus we haue scene in part the fulfilling of the Prophecie of the seed of the Woman, & of that other of the Serpēt, in the posterity of *Cain* & *Seib*. The family of *Cain* is first reckoned, and their forwardnes in humane Arts, as the children of this world are wiser in their generation, in the things of this life which they almost only attend, then the children of light. As for the Jewish dreames, that *Lamech* was blind, & by the direction of *Tubalcain* his son guiding his hand slew *Cain*, supposing it had bin a wilde beast, which, when he knew, so enraged him, that he killed his son also, they that list may follow.

Moses reckoneth the Generations according to the first-borne in the posterity of *Seib*, as enioying the Principality & Priesthood, that so the promised seed of the Woman (after such a world of yeares coming into the world) might iustly the fruitableness of Gods promises, his lineall descent from *Adam* with a due Chronologie being declared. After *Seib* *Enosh*, *Kenan*, *Methuselah*, *Iared*, was *Henoch* the Iewen: h from *Adam* who walked with God whose God tooke away that he should not see death. This before the Law, & *Hebra* in the Law, are witnesses of the resurrection; being miraculously taken from the earth into heauen, not by death, but by supernaturall changing of their bodies. That he should be still in an earthly Paradise, & that he and *Eliu* should come and preach against Antichrist, and of him be slaine, is a Popish dream: the Scripture c saying, that *Henoch* was taken away that he should not see death: of *Eliu* that he is already come in the person of *Iohn Baptist*: the spirit & power, or spirituall power of walking with God, reforming religion and conuerting soules, being communicated to many of those Ministers which haue lien slaine in the streets of that Great cite.

This his assumption is supposed to be visibly done. He was a Prophet, and *Iude* doth in his Epistle cite a testimony of his, which either by tradition went his hand to hid, as it seemeth the whole word of God was deliuered before the daies of *Moses*; God by visions & dreames appearing vnto the Patriarchs: or els it was written & since is lost. Some hold it was penned by some Iew vnder the name of *Enoch*, & *Augustine* thinketh that the book, entitled *Enoch*, was forged in his name, as other Writings vnder the names of Prophets & Apostles: & therefore calleth it *Aporipha* (as *Hierome* doth also) *Chrysostome* and *Theophrastus* account *Moses* the first Pen-man of holy I Scripture. Although it seeme that letters were in vse before the flood, if *Iosephus* his testimony be true, who affirmeth that *Adam* hauing prophecied two vniuersal destructions, one by fire, another by water, his posterity erected two pillars: one of brick, another of stone, in both which they writ their inuitions of Astronomy: that of stone was reported to remain in his time, *Pliny* was of opinion that letters were eternall.

Howfoeuer

Howfoeuer, it is more then apparant, that the booke bearing *Enochs* name, is very fabulous, which, because the tables therein professe antiquitie (although they were later dreames) I thought it not vnfit to borrow out of *Scaliger* somewhat of that which he hath inserted, in his notes vpon *Eusebius*, the Greeke copie being as the phrase testifieth, translated out of Hebrew, which had been the worke of some Iew: the antiquitie appeareth in that *Tertullian* citeth it. And it came to passe when the sonnes of men were multiplied, there were borne to them faire daughters, and the Watch-men (so he calleth the Angels, out of *Dan. 4.*) lusted and went astray after them: and they said One to another, * Let vs abuse vs wimes of the daughters of men of the earth. And *Semixas* their Prince said vnto them, I feare this you will not do this thing, and I alone shal be debter of a great sinne. And they all answered him and said: We will all sweare with an oath, and will Anathematise or Curse our selues not to alter this our mind till we haue fulfilled it: and they all sware together. These came downe in the dayes of Jared to the top of the hill, *Hermion*. And they called the hill, *Hermion*, because they sware and Anathematized on it. These were the names of their Rulers, *Semixas*, *Arachiel*, *Arachiel*, *Arachiel*, *Oannan*, *Ramiel*, *Sapfiel*, *Zakiel*, *Balkiel*, *Azazel*, *Pharao*, *Samiel*, &c.

These tooke them wimes, and three generations were borne vnto them. The first were great Giants: The Giants begate the *Naphechim*, to whom were borne *Eliud*: And they taught them and their wimes sorceries and enchantments. *Ezazel* taught first to make swords, and weapons for warre, and how to worke in metalls. He taught to make womens ornaments, and how to looke faire, and Jewelling. And they beguiled the Saints: and much sinne was committed on the earth. Other of them taught the vertues of Roots, Astrologic, Diuinations, &c. After these things the Giants began to eate the flesh of men, and men were diminished: and the remnant cried to heauen, because of their wickednesse, that they might come in remembrance before him. And the foure great Archangels *Michael*, *Gabriel*, *Raphael*, and *Uriel* hearing it, looked downe on the earth from the holy places of heauen: and beholding much blood shed on the earth, and all vngodlinesse and transgression committed therein, said one to another, That the Spirtes and Soules of men complaine, saying, That yee should present our prayer to the Highest, and our destruction. And the foure Archangels entring, said to the Lord, Thou art God of Gods, and Lord of Lords, &c. Thou seest what *Ezazel* hath done, he hath taught mysteries, and reuealed to the world the things in heauen, &c. Then the Highest said, The Holy one, the Great one spake and sent *Uriel* to the sonne of *Lamech*, saying, Go to, *Noe*, tell him of the end approaching, and a floud shall destroy the earth, &c. To *Raphael*, he said, Go *Raphael* and bind *Ezazel* hand and foot, and cast him into darkness, and open the wilderness in the desert of *Dodoel*, and there cast him, and lay vpon him sharpe stones to the day of Iudgement, &c. And to *Gabriel* he said, Go *Gabriel* to the Giants, and destroy the sons of the Watch-men from the sons of Men, for they come againe against another in warre and destruction. To *Michael* he said, Go *Michael*, bind *Semixas* and the others with him that haue mixed themselves with the daughters of Men, (vntill seuentie generations) to the hills of the earth: vntill the day of their iudgement, till the iudgement of the world be finished, and then they shall be brought into the confusion of fire, and the world be finished, and then they shall be brought into the prison of the ending of the world, and whoeuer shall be condemned and destroyed, from hence forth shall be cast together with them till the finishing of their generation, &c. And the Giants which were begotten of the Spirtes and flesh, they shall call them cuill spirits on the earth, because their dwelling is on the earth. The Spirtes that depart out of their bodies shall be cuill spirits, because they were engendered of the Watchmen and Men.

But it were tedious to recite further. The antiquitie of it, and because it is not so common, and especially because some of the Ancients, and of the Papists haue bin mislead by these dreames, (refused iustly by *Ierome* and *Augustine*) interpreting the sonnes of God in *Moses* to be spoken of Angels (as their Translation did reade it) haue

m Not. in Euseb. Chron. pag. 244. Frag. Grec. ex lib. 1. Enoch. n Tertull. de Idolol.

* This fable arose of the false interpretation of *Moses* words. Gra. 6. 11. The sonnes of God, &c.

* Euseb. Hist. lib. 1. Iulian. Tertull. Athenag. cyrian. La-
t. Iust. de S. P. d. Strabon. Bur-
genfis. Sulpitius
Seuer. Jac. hist. lib. 1.

This fable of Angels, &c. the Saracens also retain. See lib. 3. cap. 5.

haue moued me to insert those tables. Notable is the diligence of the Purgatory Scauengers, who in *Vines* notes vpon *Aug. de Ciuit. Dei. lib. 15. cap. 23.* haue in their *Index expurgatorius*, set the scale of their Office vpon a testimonie alleged out of *Ensebius de Prep. Euang. lib. 5. cap. 4.* as if they had been *Vines* owne words, to be left out in the impression. The words, because they fauour of the former error, haue I there placed. *Non ergo deos, neque bonos demones Gentiles, sed perniciosos solummodo venerantur. Quam rem magis Plutarchus confirmat, dicens fabulosus de dijs rationes res quasdam significare, à demonibus antiquissimis gestas temporibus. Et ea que de gigantibus ac de Titanibus decantantur, demonum fuisse operationes. Vnde mihi suspicio (saith Ensebius, but *Vines* is fured for it) nonnunquam incidit, ne ista illi sint, que ante diluuium à gigantibus facta diuina Scriptura texit, de quibus dicitur: Cum autem vidissent Angeli Dei filios hominum, quia essent speciosi, elegerunt sibi ex illis uxores, ex quibus procreati sunt famulosissimi gigantes à saculo. Suspiciabitur enim forsasse quispiam, illos et illorum spiritus esse qui ab hominibus postea diu putati sunt. pugnaque illorum, tumultus et bella esse que fabulose de dijs conscribentur. Luciani lib. 2. cap. 15. saith, that when the world was multiplied, God sent Angels to keepe men from the frauds of the Diuell, to whom he forbad all earthly contagion. These were by the Diuell insfared with women, therefore deprived of heauen: and their progenie of a middle nature betwixt men and Angels, became vnclane spirits: so that hence grew two kinds of *Damones* or diuellish spirits; the one heauenly, the other earthly, which would now seeme to be keepers, and are destroyers of men.*

The Angels are sometimes called *the sonnes of God*: but that name is communicated to men, who *by Nature children of wrath*, by faith in the naturall and onely begotten Sonne of God, haue this prerogative to be the sonnes of God, and fellow-heries with Christ. But some of the children of the kingdome shall be cast out, because they haue rebelled against their Father that begot them, professing themselves to be the sonnes of God, but *doe the workes of their father the Diuell*: and of these Hypocrites and Apostates, it is said, that louing pleasure more then God, they matched themselves in *Cami* familie, a prouocation to mightie to euill, that strong *Sampson* and wife *Salomon* are witnesses, that the strong men are slaine by this weaker sexe. This was the Serpents policie at first, *Balaams* policie after, *Babels* policie now; and *Balaams* wages doe moue many still to make such linsiey-woolsey mariages, that the *children speake halfe Ahdod*, and whilst the father professeth one religion, the mother another, the children become *Giantes*, to fight against all that is called God, and to make little or no profession (at least in their liues) of any religion at all.

I deny not that then there were Giants also in regard of bodily stature, whom the Scripture calleth, because they were great and fearefull, *Rephaim* and *Emim*, of their pride *Hananiim*, of their strength *Gibborim*, of their tyrannie *Nephilim*, of their naughtinesse *Zamzumim*. Such were *Og* and *Goliath* after the flood. Yea such haue been in all ages: which (to omit other Ethnike Authors) *Angustine* affirmeth, that at *Vinea* he saw a mans tooth as great as an hundred of the ordinarie size. *Vines* on that place, saith hee saw one as bigge as a mans fist. *Nicephorus* telleth of two men in the time of *Theodosius*, the one not so admirable for his height which was fise cubites and an hand, as the other for his smalnesse, like to a Partrich in bignesse, yet witty and learned. Our Histories of *Arthur*, Little *Iohn*, *Cony Earle* of Vlfster, and one in our times, 1581. scene in London, do shew some such here and there, now and then in the world, which *Goropius* in his *Giganto machia*, affirmeth of his owne sight: and euen whole families of these monstrous men are found at this day in *America*, both neere to *Virginia*, as *Captaine Smith* reporteth, and especially about the Straits of *Magellan*,^{*} neere which he found Giants, and in the same Straits were such scene of the *Hollanders* ten foot in height, where as yet other families were but of the ordinarie greatnes. One *Thomas Turner* told me that neere the Riuer of Plate he saw one twelue foot high, and others whose lunder part of their head was flat, not round.

round. ^b Authors tell of *Maximianus* the Romane Emperour, that he was eight foote and a finger high, whose wiues bracelets might serue him for rings, that he often in one day drunke an *Amphora*, which is almost fix gallons of wine, and ate fortie pounds of flesh: *Cordus* saith fixtie; he could breake a horse legge, or strike out his teeth with a blow of his fist, &c. Which occursents in Nature no doubt haue giuen occasion to some of further fabling: *Qui de magnis maiora loquuntur.* ^c We reade in *Pliny* of one of forty six cubits, in Crete, foud by the force of an earth-quake, breaking the hill wherein he stood, supposed to be *Orion* or *Osiris*: more credib is that he telteth of one *Gabbora* in *Claudius* time, nine foot and nine inches; and in *Augustus* time of another halfe a foot higher.

Howfoeuer the bodies of these men before the Flood were composed, certaine their minds were disposed to all monstrous inhumanity which hastened their destruction. This made God to repent that he made man vpon the earth, not that there was any change or repentance in him; but because a change for want of repentance happened to them. In long sufferance hee gaue them an hundred and twentie yeares space, in which *Noah* might bee a Preacher of rightnesse; yea the Arke it selfe, which *Noah* that while was prouiding, might preach to them repentance, that their teares might haue quenched his wrath, and preuented temporall drowning, and eternall burning. *Adam* liued till *Henochs* time, a witness and Preacher of the promise he himselfe had receiued. *Henoch* himselfe is made, not a verball, but a reall Preacher, whiles his sonne *Methuselah*, and his Nephew *Lamech* the father of *Noah* liued: that God might haue witnesses to conuert some and conuince others. But whiles the world becometh worse and worse, (^d *Adi. parentum peior anis vult* *Hor* nequiores, *mor daturos Progeniem vitiosorem*) a deluge of sinne first, and a deluge of iudgement after, drowned the world.

For the circumstances of the Flood *Moses* hath more plainly related them, then that I should heere expresse them. *Noah* with his three sonnes, and their wiues, entered the Arke at Gods appointment, to which by Diuine instinct resorted both birds and beasts; of the cleane seuen, and of the vnclane two in euery kind. If any maruell at this distinction of cleane and vnclane in these times, supposing that God first in the wildernesse made this partition-wall: it is answered, that God before this had appointed sacrifices of beasts, which might make the difference, for which cause also there was a seuenth of euery such creature, reserved for sacrifice after *Noahs* going out. Besides, God had now purposed to adde the flesh of beasts vnto mans diet, for which those, called by the Israelites cleane, were most fit, and most in vse: and in that respect more of such kindes were reserved, as more necessarie for mans vse in food, cloathing, and some of them also for labour. Otherwise No creature is vnclane in it selfe, the Hoofe and Cudde being by Nature (Gods hand-maid) and not by their owne vice, such, as made this distinction. And after the Flood God made no Law of Difference vntill the time of *Moses*, although each country hath obtained their owne peculiar custome in this food, some loathing that which others esteemed daintie, not for religion, but for naturall and ciuill causes. As at this; day to the Tartars, Horie-flesh is royall fare; to the Arabians; Camels; to some Americans; Serpents; and other flesh to others; which our appetite, more then our faith, our stomacke, more then our soule; abhorreth.

Concerning the Arke, diuers doubts haue beene moued, through curiositie and vnbeleefe, of some, who by diuine iustice were in a manner deprived of sense and reason, hauing before, through diuellish wickednesse, lost their conscience and Religion. Thus *Apelles* one of *Marceus* disciples, could not finde the Arke (after *Moses* dimension) to bee capable of foure Elephants in so small a quantitie; *Celsus*, contraire to him (yet agreeing in a foolish impietie and impious folly) thought so great a vessel was too great for mans handy-worke. Thus, like *Sampsons* foxes their heads are diuers waies, but they are tied together by the tailes, agreeing in disagreeing both from *Moses* and themselves.

E

But

^b *Id. Capit. Herodianus.*

^c *Plin. lib. 7. cap. 16.*

^d *Horat. Carm.*

^p *Iob 1. 6. and 38. 7.*
^q *Eph. 2. 3.*

^r *Iob 8. 44.*

^f *Prou. 7. 26.*

^{*} *Sheldon* in his *Motives* obserueth these marriages to be a great meane for propagating Popete.

^u *Nehem. 13. 24.*
^u *Gibbim* in *Genf.*
^x *De Ciuit. Dei. lib. 15. cap. 9.*

^y *Giral Camb.*
Mezor. Boet.
Camden Brit.

^z *Mappe of Virginia.*
^{*} *Pigsitta.*
^{*} *Oliver Noit.*
and Sibilian de Weert.

^c *Orig. hom. in Genf. 2.*

But might not reason teach *Celsus*, that the direction of God might teach a man in an hundred and twentie yeares space to frame so mightie a Fabrike? doth not sense and experience shew buildings not much lesse both on the sea and on the land? And what Arithmetick or Geometrie, may what witte or common sense, had *A-pelles* in his assertion? The Arke was too little (forsooth) for so many creatures and their provision for a yeare. We neede not seeke for shifts from helpe of the Geometrical cubite knowne to *Moses* in his Aegyptian learning, of three, sixe or nine foote to the cubite; as *Origen* and *Hugo* doe: nor of the sacred cubite, imagined twice as much as the common: nor of the larger stature and cubites of men in those youthfull times and age of the world. The length whereof three hundred cubites, and the breadth fiftie, do make of square measure by common rules of Art, fiteene thousand cubites. Three floores or roomes were therein of that quantitie, each containing ten foote in height. As for the beastes; a floore of fiteene thousand cubites might yeeld fiftie cubites square to three hundred severall kinds, many more then are knowne by relation of the most Writers, *Aristotle*, *Pliny*, *Geshner*, &c. which scarce reckon halfe that number, and but fortie kinds or thereabouts, that would take vp any great roome. The height might yeeld commodious roomes for the fowles on perches: and all this might one roome or floore afford. Iudge then whether two other roomes, of equall bignesse, might not bee sufficient for all other necessarie employments? Besides, the rooffe is not to bee thought vnpportionable, fitted for so long and tempestuous stormes, and therefore not vnited with roomes for diuers necessities. And if any accuse mee for adding this of the rooffe to *Moses* description, I say that so it is translated by some, *Et in cubitis longitudinem consummato eius tetum superne*, vnderstanding those words not of the window (as many doe) but of the rooffe it selfe, which else is no where described, which should ouer-hang the Arke a cubite breadth, to defend it the safer from raines; as in our houses the eues and slope roofes are commodious both for roomes within, and against the weather without. But if any would entertaine longer dispute about this, hee may (among others that haue handled this question) resort vnto *h Goropius Becanus* his *Gigantomachia*, whom in this point I would rather follow, then in many other his *Becceslanicall* paradoxes.

Noah and his family with this their residue being entered, the fountaines of the great deepes were opened, and the windowes of Heauen: the two store-houses of waters which God had separated in the Creation, being in a manner confounded againe, the Seas breaking their sandie barres, and breaking vp by secret vnderminings the priuie pores and passages in the earth: the cloudes conspiring with the waters, and renewing their first league and naturall amitie, to the confusion of Nature and the World. The heauenly lights hid their faces from beholding it, and clothed themselves with blacke, as bewailing the worlds funeral; the aire is turned into a sea, the sea possesseth the aire region, the earth is now no earth but a mirie lump, and all that huger world is contracted into a briefe *Eptome*, and small abridgement in the Arke, euen there but a few inches distant from death. Thus doe all Creatures detest *Sin* which hath made them subiect to *Amie*; thus would the Elements wash themselves cleane from it, and the committers thereof; but the Arke preuaileth ouer the preuailling waters, a figure of the Church, the remnant of the elder, and Seminarie of the new World.

This drowning of the world hath not bene quite drowned in the world, but besides *Moses*, many other writers haue mentioned it: the time thereof being referred to that which in each Nation was accounted most ancient; as among the Thebans to *Ogiges*; in Thessalia, to *Deucalion*; among the Americans (although *Mercator* thinke that the Flood drowned not those parts, because they were not yet peopled, and because the beastes there are most-wild differing kinds from these in our world) the people haue retained the tradition hereof: *Moses* among the Phenicians, *Berosus* a Chaldaean, *Hieronymus Aegyptius*, *Niclaus* of Damascus, the

the Poets Greeke and Latine, adding fables to the truth (which without some ground of truth they could not haue added) all mention the Flood; howsoever confounding the lesse and later with this first and vniuersall.

I might adde the testimonies of *Eupolemus*, *Molon*, *Abidenus*, *Alexander Polyhistor*, out of *Eusebius*, *Iosaphus*, and others. *Lucian* in his *Dea Syria*, telleth the opinion of the Hieropolitans but a little corrupted from *Moses* Narration: that Countrey wherein *Noah* liued, most likely retaining firmer memorie of this miracle: so plainly doth he attribute to his *Deucalion* the Arke, the resort and safeguard of the Lions, Bores, Serpents, and Beastes: the repairing of the World after the drowning thereof, which he ascribeth to peturie, crueltye, and other abominations of the former people. That *Berosus*, which we now haue, is not so much as the ghost, or carkasse, and scarce a few bones of the carkasse of that famous Chaldaean Author, mentioned by the Ancients, but the dreames of *Aminius*, (no new thing in this last age) coined for the most part in his name. Some fragments of *Berosus* wee haue cited in other Authors that conuince this Baffard.

Among others, somewhat of the Flood hath escaped drowning: his testimonie whereof, set downe in *Polyhistor* and *Abidenus*, is in *Eusebius*. Hee affirmeth that *Saturne* gaue warning to *Sisubrus* of this deluge, and willed him to prepare a great vessel or shippe, wherein to put conuenient food, and to saue himselfe and his kindred, and acquaintance, which hee builded of length fise furlongs, of breddth two. After the retiring of the waters, he sent out a bird which returned: after a few dayes he sent her forth againe, which returned with her feet bemired: and being sent the third time, came no more: with other things to like purpose, which *Polyhistor* there, and *Abidenus*, citeth out of *Berosus*. *Plutarch* hath also written of this Doue, sent out by *Deucalion*. *Plut. de animantium comparatione*.

1 Euseb. Chron. Grec. Scall. lib 1 & de Praepar. lib. 9.

CHAP. VIII.

Of the re-peopling of the world: and of the dinision of Tongues and Nations.



Now *God* remembered *Noah*, saith *Moses*; not that God can forget, but that hee declared his Diuine power, whereby *Noah* might know hee was not forgotten. Then did the *Heauens* remember their wonted influence in the Elements: then did the Elements remember their naturall order: *God* made a winde to passe in commission, and as a common vmpire, to end their vnaturall strife, forcing the waters into their ancient precincts aboue and beneath the firmament. (*Ambrose* interpreteth this Winde of the HOLY GHOST, lib. de No. Remptis lib. 4. of the Sunne. The most, of a winde, which yet naturally could not bee produced from that waterie masse, but by the extraordinary hand of God.) Then did the Earth remember her first inheritance, being freed from the tyrannicall inuasion and vsurpation of the waters. And what could then forget or bee forgotten, when *God* remembered *Noah* and all that was with him in the Arke?

And in the seventh moneth, the seventeenth day of the moneth, the Arke rested vpon the Mountaines of Ararat. This fell out in the yeare from the Creation 1696. The 4 Septuagint, and the Fathers that followed them, reckon farre otherwise: which error of theirs, differing from the Hebrew veritie, *Augustine* ascribeth to the first Copiers of that Translation: Others to their owne set purpose, that they might contend with other Nations in the challenge of Antiquitie: for that cause,

E 2

a Genes. 8. 1.
b Hof. 2. 21. 22.
** Peter. in Genes. lib. 13.*
c An. Mond. 1696.
d After the Sept. 2242. and after the most ancient copies 2262. Scall. c De Civ. Dei. lib. 15. cap. 11.
e Iunius. Broughton.

f Hugo de Arca Noe, lib. 1.

g Trismel. & Iunius.

h Becceslan. Antiqu. Antwerp.

i Rom. 8. 20.

k De Fab. Mund.

f. Iunius & alij.
Petrus contra
lib. 15. in Gen.
* Gen. 10. 21.
† Gen. 9. 19.

Ioyne's Christ was to come according to the flesh) is first named *Ham* or *Cham*, and *Iapheth*, who seemeth (as I learned men gather by the 'text') to be the eldest. Fabulous *Methodius*, contrary to *Moses*, speaketh of an other sonne *Ionithus* after the Flood, whereas the Scripture saith, That of those three all the Earth was replenished.

To shew directly which Nations descended of each of these three, were a hard task: and now after this confusion of Nations by wars, leagues, and otherwise, impossible. But for the first beginnings of Nations, before that Colonies were by violence of Conquerours, or by themselves, in their exceeding multiplying, voluntarily translated from one place to another, they are by *Moses* faithfully related, although the confusion of Languages and of peoples do make the matter hard and harsh to vs. Yet the names of Nations in the Greeke Stories doe in great part agree with the names of these first Patriarkes, as maister *u Broughtons* hath shewed, by laying downe the names of *Noah's* house, which, unvowelled, may admit sundry pronouncings, setting against them such names as heathen Authors haue mentioned. Out of him, and *Arius Montanus* his *Phaleg*, and others, what I thought likeliest, I haue here inserted. *Iapheth*, *Iapetus*: *Gomer*, or after the Septuagint *Gamer*: *Camaritz*, *Cimmerij*, and *Cimbri*. * *Iosephus* saith, That the inhabitants of Galatia were of *Gomer* sometime called *Gomaz*. * Maister *Capsen* derieth the ancient Galls and Britans from this *Gomer*: the name which they giue to themselves to this day implying the same, which is *Kumero*, *Cymro*, and *Kumeri*, a Brittain or Welsh woman *Kumerac*, and their language *Kumerac*.

u Broughtons
Concent.

x Ioseph. Ant. l.
† Trem. & Iun.
An.
y Camd. Brit.

z Magog Male
Jagetz & Gete.

* *Magog* is supposed the father of the Scythians, before (saith *Iosephus*) called *Magog*, *Ezek.* 38. 2. and 39. 6. who after invading those parts, left the name *Magog* to *Hierapolis* in Syria: *Plin* lib. 5. c. 22. Of *Madai* came the Medes, of *Iauan* the Ionians or Grecians. Of *Thubal* the Iberians, called sometime (saith *Iosephus*) *Thobels*. The Iberians, saith *Montanus*, dwelt neere to Meotis: certaine colonies of them inhabited Spaine, and called it *Hiberia*, and themselves *Hiberians*: whence the Spaniards haue a report, that *Thubal* was the first peopler of their country. The Cappadocians were called *Mechini* of *Meshech*, whose citie *Mazaca* was named of *Meshech*, since by *Tiberius* named *Cæsarea*, where *Basilus* was Bishop. Hence was named *Moschicus mons*, and *Moschos*, and the Moscovites.

From *Troas* came the Thracians. The name *Tros* may cause men to ascribe the Troians to this beginning. Of the sonnes of *Gomer*, *Aschenaz* was Author of the nations in Asia, Pontus, and Bithynia, where was the lake and riuer *Afcianus*, a proper name also of men in those parts: the Axine or Euxine Sea: the *Afcianian* Island, and *Afcania* in Phrygia. Of *Riphath* came the Paphlagonians, sometimes called the *Riphathzi*, saith *Iosephus*: and the *Riphæan* hills in the North: the Amazonians were also called *Acropatz* in *Herod. Melpom*. The Arimphæi neere to the Riphæan hills.

Thogarma gaue name to the inhabitants of Armenia Minor, whose Kings, called *Tyranes*, and Townes *Tygranokartæ*, witness it: some also attribute the Turkes or Turkeman Nation to this name and author. These peopled Asia first, and from thence by degrees these parts of Europe: Of *Togarma*, *Africanus* derieth the Armenians.

Of *Iauan's* children, *Elysha* founded the Aeoles, called also *Aelisci*: of *Tarsibis* came the Cilicians, whose mother-citie was *Tarsus*, *Paulus* birth-place. *Montanus* thinketh that *Tharhis* was Carthage in Africa, which the Poeni after possessed: some referre the Venetians to *Tharhis* also. Cittim was an other part of Cilicia. The Cre-tans (after *Montanus*) were called *Chetim*, and of others *Cortini*, of whom the Italian coast called *Magna Græcia* was inhabited, and the city *Caieta*, builded. Of *Danien* came the Dorians and Rhodians. These peopled the North and West parts of the World in Asia and Europe.

Chams posteritie was *Cush*, *Mizraim*, *Pur*, and *Canaan*: These possessed the South of Asia, and Africa. Of *Chamis* the name *Chemmis* in Aegypt; and *Ammion* the

the Idol and Oracle so notorious. *Cush* gaue name to the Aethiopiens and Arabians knowne in Scripture by that name. *Mizraim*, to the Aegyptians, euen at this day so called in their owne and the Arabian tongues. *Pur*, to the Libyans, sometime called *Phuthari*: the riuer *Fut* is mentioned by *Pliny* not far from *Atlas*. The *Canaan* - *Y lib. 5. c. 11.* nites I need not mention: *Moses* plainly describeth them.

Of the sons of *Cush*, *Seba* Author of the inhabitants of Arabia *deserta*, *P. 72. 10.* or after *Montanus* *Saba* *regio thursera*. *Chanila* is a name more forgotten, supposed to be Author of a people neere the Persian Gulf. * *Sabbetha* left the name to the inhabitants of Arabia *Felix*, where was the city *Sabbatha* with three score temples therein. Other people of Arabia *Felix* came of *Raamsh*, where *Ptolomeus* placeth *Regama*: the Garamantes also in Libya. *Sabitha* was Author of the *Sachalitz* in Arabia *Felix*. *Nimrod* the sonne of *Cush*, some thinke to be *Zoroastres* Iomê *Belut*.

Misram begate *Ludim*, the inhabitants of *Maracotia* *profectura* in Egypt: *Ananim*, the Cyreneans: & *Lehabim*, the Libyans: & *Naphthum* the Aethiopiens neere to Egypt, whose towne *Napata* is mentioned in *Ptolomey*: *Pathrusim* the Pharusians, *Callusim*, at the entrance of Egypt, *Castotis*. *Montanus* interpreteth *Ludim* the Libyans; *Ghananim*, the Troglodytes; *Lehabim*, the Cyrenians; *Naphthum*, Africa the lesse; *Chalulim*, the Saracens; *Caphthorim*, the Cappadocians.

To *Shems* posterity befell the parts of Asia from *Iudæa* eastward. *Shems* sonnes were *Elam*, the father of the Elamites, in the higher part of Persia: *Assur*, of whom came the Assyrians: *Arphaxad*; the Cadusians or the Chaldeans (with little likeness of sound) ascribed to him. *Lud* is holden father of the Lydians: and *Aram* of the Syrians, called also *Aramæi*; others of *Armen* derieth Armenia.

Aram sonnes were *Pz*, of whom the region *Aufanitis* was named *Chul*, of whom *Cholle* seemeth to haue his appellation in the Palmyrene deserts neere to Euphrates. *Gether*; *Iosephus* ascribeth to him *Bactria*: others that part of Syria where *Gnidar* stood. *Atergate* and *Derecto*, that notorious Syrian goddesse, happily borrowed the name hence: Of *Malb* is the name *Mafus*, part of the hill *Amanus*: *Montanus* saith, of *Mes*, *Misraim*, and *Misia*, whom *Iudæan* calles *Mefos* - *de grege Misram*.

Sokran begate *Elmodad*, of whom the hill *Bimodus* may seeme named: of *Shalah* the *Sicij* and *Sariphi*: of *Haizarmavuth*, the Sarmatians: of *Larach*, the Arachosians: of *Hadoram*, the Orites, people of India: of *Vzal* or *Auzal*, *Auzacka* a citie in Scythia, and the riuer *Oxus*: of *Diklah* (after *Arius Montanus*) Scythia intra *Imaum*, the reason I see not in the name: of *Obal* or *Gobal*, the Cabolites, people of *Paropanisus*: of *Abimael*, *Imau*: of *Sheba*, the Sabz, which *Enslathum* placeth in India, or according to *Montanus*, the Saccæ: of *Opbir*, some thinke called *Aurea Chersonesus*, where *Pegu* and *Malacca* now are: *Montanus* thinketh it to be *Peru*: *Chani-lah* hath not left so plaine impression behind; *Montanus* ascribeth to him India. Of *Iobab*, *Arius Montanus* coniectureth *Pariasan* the West-Indies to haue come, but with little probability which I can see. And of the most before named wee haue probable coniectures, not certaine proofes, as appeareth by the difference of opinions of Authors concerning them. Neither may we thinke that *Moses* intended so much a Geographicall Historie of all the Nations of the World, many of which were not long after his time, planted or peopled; but of the first Fathers, who peopled the places by degrees, as they increased in multitude which were neerest that *Armenian* citie: and especially he relateth & dilateth of them, whom it most concerned the Israelites to know, as the *Canaanites*, whose bounds and nations are exactly describ'd. I could adde much touching the severall Nations descending of these three brethren, and the bounds of their habitations, in which *Africanus* sometime took profitable paines; and *Enselmus* out of him, although both be in this part lost: somewhat haue beene barbarously translated into Latine by an ynnowne Author: for the solacities, tedious; for the substance of history profitable to the Reader: and therefore by *Scaliger* in his edition of *Enselmus* communicated to the world. But the yncertainty * maketh me unwilling to proceed in this argument further.

Of

* *Petrus*, *Op-*
merus, and
other Com-
mentors on
Genes, and
Chrono-
logians, haue
done somewhat
in this argu-
ment, which
yet as in many
wee much
probability, so
very much is
exceeding
doubtfull of
that they say.

Of this vncertainie no greater cause can be alleadged, then the diuision and confusion of Tongues, the historie whereof *Moses* declareth. For whereas God had giuen to man two Priuiledges and principall prerogatiues, whereof other creatures are no way capable, his inward *Reason*, and abilitie to utter the same by *Speech*: this Benefite of God in Nature was turned into a conspiracie against God and Nature. They said one to another, *2 Come, let vs make bricke for stone, and sim: b ad they instead of mortar. c Also they said, let vs build vs a City and Tower, whose toppie may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon the whole earth.* This was their vaine arrogance and presumption, that when their guilty consciences threatened a dissipation and scattering by diuine Iustice: they would thus harden & harden themselves against God and Man: in stead of thankfulness to God, and honouring his name, they would winne themselves a name and honour: in stead of preuenting punishment by repentance, they would in this Giant-like fighting against God preuent future iudgments. But euen that, by which they intended to keep them from scattering, was the true and first cause of their scattering. So doth God scatter the counsellors of his enemies, and taketh the wise in their craftinesse. Babel or confusion is alway the attendant of Pride. *Sibylla*, alleaged by *2 Josephus*, testifieth of this confusion of Tongues in these words. When all men before vsed one speech, they erected a high Tower, as if they would ascend to Heauen, but the Gods by tempests overthrow their Tower, and gaue to ech of them severall Languages, whereof the citie was named Babel. According to that of *Moses*, *b Therefore the name of it was called Babel*, because the Lord did there confound the language of all the earth. From thence then did the Lord scatter them vpon all the Earth. The Atheists and Naturalists dreame the world to be eternall, and conceiue that all men could not be of one; because of this diuersitie of languages. If such had bene at Hierusalem, and heard the Apostles (not the expertest men in their owne vulgar) speake all Languages: they might then haue sent the like power in a contrary effect to this of Babylon. Mans sinne caused this, Gods merite that: the one came from Babylon, the other from Ierusalem; that old Ierusalem giuing a taste and earnest of that, which the new Ierusalem shal once fully accomplish, when all shal be made new, all shal become one, and God shal be all in all. It appeereth that these Builders lost the vnderstanding of their owne speech, and were indued with other language, whereto their vnderstandings and Tongues were framed, in stead of that former.

What this former Language was, hath bin doubted, either of ignorance or of curiofite and self-loue. *Theodor. q. 59. in Gen.* esteemeth Syrian the first language and that Hebrew began with *Moses*, taught him by God as a sacred language. *Pham-metichus K.* of Egypt caused two children to be closely brought vp by a shepheard, who should at times put Goats to them to giue them suck, without euer hearing humane voice. After two yeeres they vntered the word *Bee Bee*, which was the voyce that they had heard of their nurses the Goates, but not so interpreted by *Pham-metichus*; for he enquiring in what language *Bee* was significant, and hearing that the Phrygians so called Bread, ascribed to them the priuilege of all nations and languages. *Metabdm Eccebar* the great *Agagor* (as the Iesuites Epistles declare) made the like trial of thirty children, whom he caused, without hearing of man, to be brought vp, setting Guards to obserue the Nurses that they should not speake to them: purposing to be of that Religion whereto they should addit themselves. But neither could they euer speake, or would he euer addit himselfe to one certaine Religion. *2 Goropini* by a few Dutch Etymologies grew into conceit, & would haue the world beleeue him, that Dutch was the first language; which if it were, we English should reigne with them, as a Colony of that Dutch Citie, a streame from that fontaine, by commerce and conquests since manifestly mixed. But his euidence is too weak, his authority too new.

The * common and more receiued opinion, is, that the Hebrew was the first, confirmed also by vniuersalitie, antiquitie, and consent of the Christian Fathers and learned

learned men, grounding themselves vpon this reason, That all the names, mentioned in Scripture before the Diuision, are in that Language only significant: besides, it is not like, that *Schem* conspired with these Babylonians, & therefore not partaker of their punishment. Now it is very probable, & almost manifest, that he was * the same which after is called *Melchisedech*, King of Salem; betwixt whom & *Abraham*, in that familiarity, it is not likely, that there was much diffonance in Language. He is also called the father of all the sonnes of *Heber*, by a peculiar propitietie, although he had other sonnes, because the puritie of Religion & Language remained in *Hebers* posteritie. And why should *Heber* call his sonne *Peleg* (Diuision) but of this diuision which then happened? The Nation and Language of *Israel* borrow their name (Hebrew) of him. And if it had happened to himselfe, why should he, more then others, haue so named his sonne?

CHAP. IX.

A Geographicall Narration of the whole Earth in generall, and more particularly of ASIA.

WE haue all this time bene viewing one Nation, which alone was knowne in the Earth, vntill confusion of Language caused diuision of Lands; and haue taken notice of the Heads and Authors of those Peoples and Nations, that from that time were scattered ouer the World, and after settled in their proper Habitations. Wee haue not followed the opinion of some, both of the * Antients, and later Writers, in defining the number of Nations and Languages through the World, reckoned by them 72. For who seeth not, that *Moses* in that tenth of *Genesis* is most careful to describe the posteritie and bounds of Canaan, which God had giuen to *Israel*, which it were absurd to thinke in so small a territorie to be of so many (that is, cleuen) severall Languages? And how many Nations were founded after that by *Abrahams* posteritie (not to mention so many other Fountaines of Peoples) by the sonnes of *Hagar*, and *Keturah*, and *Esaue* the sonne of *Isaac*? Neither could the World so suddenly be peopled: and of that, which then was peopled, *Moses* writing a Historie of and for the Church, so farre mentioneth the Affaires and Nations of the world, as it was meet for the Church (and specially that Church of the Israelites) to know, according as it was likely they should haue then, or after, more or lesse to doe with them, *b Africani* hath reckoned the 72 by name. But how easie were it in these dayes to set downe 72 more, of differing Nations, both in Region and Language; and how little of the World was then knowne, shall presently be shewed. Besides, it may be a question, whether diuers of those, there mentioned, did not speake the same Language (as in Chaldaea, Syria, and Canaan) * with some diuersitie of a Dialect, a little more then in our Northerne, Westerne, and Southerne English: Which may appeare, both by the pilgrimages of the Patriarchs, *Abraham*, *Isaac*, and *Jacob*, in those parts (which had needed new interpreters, by that rule, in euery two or three daies trauell, except themselves had bene almost miraculouly skilful in Languages) and by the Chaldaean & Syrian Monuments & Books, which some obserue to come nigh to the Hebrew. *D. Willet in Dan. c. 1. q. 25.* reprooueth *Philo*'s opinion, That the Chalde and Hebrew was all one, because *Daniel* an Hebrew, was set to learne the Chalde; or that the Syrian & Chalde, according to *Mercerus* opinion, was the same; yet grants, that in the first times the Syrian & Chalde little differed. Perhaps it was with these three Languages, as with the Frankes * Language, when they first seated themselves in Gallia, & that which is now called * French; or the Saxon & the present English: for there were no lesse mutations and transmutations, by times & warres, in those parts th: in these. It seemeth therefore probable, that at the first diuision of Languages, they that most disagreed, did furthest separate themselves, & they that spake either the same, or neere in likeness to the same speech, obserued the same neighborhood of Nation, as of speech; which, the names and words of the Phenician, Syrian, Persian, Arabian, and Egyptian Languages, testifie. The diuision of Tongues

* See Broughton on that argument.
Circuward, Gen. 10. 21.

* *Africani*.
Aricom.
Arabibus.
Epithan.
Broughton &c.

* *Excerpta barbaro-Latina a-pud Iod. Scalig. Eusebium.*

* *Gibbini* in Gen. 11.

* See *Wolfgang. Laz. de m.g. gentium*, lib. 2.
Reat. *Rhinanus*, R. *Uersitians* Ant. q.
* The olde French and our old English are very like; both (in their original) Dutch.

was about a hundred yeares after the Flood, *An. Mundi 1757.* as *Cainus* and *Tungus* accompt.

Now that wee haue spoken of the first Authors of the principall and first Nations, let vs survey their Lands and Inheritance, which God gaue vnto them, which was the habitable Earth. This Earth, together with the Waters, make one Globe and huge Ball, resting on it selfe, supported by the Almighty hand of God, to the roundnesse whereof, the high Mountaines, in comparison of the whole, can be small impediments, and are but as a few motes or dust sticking to a ball. *Polidorus, Eratosthenes, Hipparchus, Plinie, Ptolomey*, and others, skillfull in Geographie, haue endeouored by Art to finde out the true quantitie hereof: and although there appeare difference in their summes, yet that is imputed rather to the diuersitie of their furlongs, which some reckoned longer then others, then to their differing opinions. But neuer had they so certaine intelligence of the quantitie of the Earth, as in our times, by the Navigations of *Spaniards, English, and Dutch*, round about the same, is giuen vs; Art and Experience consulting, and conspiring together, to perfect the Science of Geographie. For whereas the Ancients diuided the World into three parts, Asia, Africa, and Europe, and yet neither knew the East and North parts of Asia, nor the South of Africa, nor the most Northerly parts of Europe: not onely these three are by Land and Sea farre more fully discovered, but also ^h three other parts, no lesse (if not much greater) then the former, are added to them; namely, *America Mexicana*, and *America Peruviana*, and *Terra Australis*, or the Land lying toward the South pole. As for the seventh part, which some reckon vnder the North Pole, because we haue no relation but ⁱ from a Magician, a Friar of Oxford, called *Nicholas de Linna*, which might with as good confidence lye to vs, as by Art-Magicke take view of those Parts (otherwise it is not certainly knowne, whether it be ioyning to Asia, or whether it be Land or Sea) I therefore leaue it out in this diuision.

Europe is diuided from Asijcke by the Mediterranean Sea; from Asia by the *Ægean* and *Euxine*, *Maotis*, *Tanais*, and a line from the fountaines thereof Northwards: on the North and West parts washed with the Ocean; which running by the Straits of Gibraltar, floweth along the Coasts of Asijcke to the Cape of Good Hope, and thence passeth all alongst on the East side thereof into the Arabian Gulfe, where, by a Necke of Land, it is encountered: This Necke, the Mediterranean, and Ocean, doe limit the bounds of Africa: The rest of the old World is Asia. *America Mexicana*, or North, and the South called *Peruviana*, are seuered by the narrow Straits of Dariene, in other places compassed by the Sea: The South Continent is verie little knowne, and containeth the rest of the World, not bounded in the former limits. But in their particular places wee shall heare of each of them more fully.

It cannot be without some great worke of God, thus in the old and decrepit Age of the World, to let it haue more perfect knowledge of it selfe; which wee hope, and pray, may be for the further enlargement of the Kingdome of CHRIST IESVS, and propagation of his Gospell. And, as in former times, in those then-discovered Parts, the Iewes were scattered, some violently, some willingly, through Asia, Africa, and Europe, to vsher the Gospell into those Parts, and make way for that which the most of themselves reiecte: who knoweth, whether in the secret dispensation of Diuine Providence, which is a co-worker in euerie worke, able euen out of euill to bring good, the Donations of Popes, the Navigations of Papists, the preaching of Friars and Iesuites may be fore-runners of a further and truer manifestation of the Gospell, to the new-found Nations? For euen already it is one good stepe of an Atheist and Infidel to become a Proselyte, although with some soyle: and againe, the Iesuites there cannot play the State-men, as in these parts, yea (themselues in their relations being witnesses) they rather take the Euangelicall courtes of those, which here they count hereticks, & by laying open mens

c F. Magellanus
f F. Drake
T. Caiend. ib.
g Oliver Noort.

h A. Maginus
Geog.

i Mercat. Tab.
Vniuersal.

k Jesuitarum
Epistole.
Thus did Fr.
Xavier, and
the rest of
them.

sinne through the fall, and diuine iustice, onely by Christ satisfied, doe beat downe insidelitie with diligent Catechisings: although vpon that golden foundation they build afterward their owne *Hay and Stubble*, with their racke of *Confession*, and rabble of *Ceremonies*, and (the most dangerous to new Conuers) an exchanged Polytheisme in worshipping of Saints, Images, and the *Hoff*. But if God shall once shew mercie to Spaine, to make them truly Catholike, and as a diuine Inquisitor, condemne that deuillish Inquisition to perpetuall exile, how great a window may by that means be opened vnto this new World for their conuersion and reformation? And why may not the English Expedition and Plantation in Virginia, and the Navigations of other Protestants, helpe this way, if men respected not their owne Pride, Ambition and Couetousnesse, more then the truth and glorie of God? But he that by Fishers conuerted the old World, and turned the wisdom of the World into foolishnesse, subdued Scepters by preaching the Crosse, yea, by suffering it in himselfe and in his members: is able of those stones to raise vp children to *Abraham*, and that by the mouth of *Babes and Sucklings*, by weakest means, when it pleaseth him. Let vs therefore pray the Lord of the Haruest to send forth Labourers into these wide and spacious fields ripe thereunto.

But to returne to our parts of the World, whence this meditation hath withdrawne me. The ancient ^l Geographers were ignorant of a great part of that threefold diuision: as appeareth by their owne Writings. The vse of the Loadstone, found out by *Iohn Gora* of Melis, an Italian (or, as ^m *Bellonius* obserueth, by one *Flaminus*, but by *Albertus Magnus* was the first that went of the nature of it) was a great and necessarie helpe to further Discoueries, especially after that *Henry*, sonne of *Iohn* the first, King of Portugall, began to make voyages of discouerie vpon the Coast of Africa, and *Iohn* the second seconded that Enterprise, and vied the helpe of Mathematicians, *Roderigo* and *Ioseph* his Physicians, and *Martin Bohemus*, by whome the Astro-labe was applied to the Art of Navigation, and benefit of the Mariner, before vied onely in Astronomie. This *Iohn* also sent men of purpose into Arabia and Ethiopia, and other Countries of the East, to learne further knowledge thereof. From these beginnings, daily encreasing, hath Navigation (first in Portugall, and by degrees in other European Nations) by the helpe of Astronomicall rules growne to her present perfection, and by it, Geographie. And if the longitude of places might as easily be found out as the latitude, which our countryman Master *Linton* made a promise of, wee should yet grow to better knowledge in those Sciences, and of the World by them. Moreover, as the Expedition of *Alexander*, and those flourishing Monarchies in Asia, brought some knowledge thereof to the Ancients: So the Histories of later times, but specially the great Trauels by Land of *Marcius Paulus*, *Odericus*, *Will. de Rubruguis*, *Iouannes de Plano Carpini*, our Countreyman *Mandevile*, and others, before this skill of Navigation, haue giuen much light to the knowledge of the in-land Countries of Asia, which we are first to speake of.

As for the Circles, the *Æquinoctiall*, which parteth the Globe in the middlest, the Tropicks of Cancer and Capricorne 23. degrees and a halfe from either side of the *Æquinoctiall*, the Arctike and Antarctike Circles 23. degrees and a halfe from the North and South Poles, or not much differing (which are usually set in Mappes with red or double lines, for distinction:) The Meridians, which are Circles passing ouer our heads, in what part of the World fouer we be, and also through both the Poles: the Horizon, which diuideth the vpper halfe of the World which wee see, from the nether halfe which wee see not: the Paralels of Latitude, which the old Cosmographers make (sayth *Blundevile*) but 21, from the *Æquinoctiall* to the North, and as many on the other side toward the South, but now the ^{*} Moderne make ^{*} *P. Merula* them vp 39: The Climes or Climates, which are the spaces betwixt two Paralels; Also the tearmes of Poles, which are two, the Arctike, and the Antarctike; and the Axletree of the World (a right line imagined to passe from the one to the other, through the Centre of the Earth:) the Degrees, containing 60. miles (or

l *Large Ortellii*
R. *Recherches*
de *Jeux*, & *Ma-*
ris *pacifici*.
m *P. Bellonii*
obseru. l. 1. c. 16.

n *Barr. dec. 1.*
l. 1. *Asie* *Olorius*
de *Reb. Em. l. 1.*
Maffius, l. 1.
Hist. Ind. Dam. a
Gaez de mar.
Æthiopum.
Got. Arthus
Hist. Indus.

o *Complement*
of the
Art of Nau.

fig 2

after *Cornelius de Indis*, 6809 $\frac{1}{2}$ paces, which is a greater summe then the former) into 90 of which degrees every fourth part of the world is diuided, and amount in the whole to 360. Also the Geographical termes of *Litus, Fretum, Insula, Sinus, Continens, Promontorium, Isthmus*, that is, Shores, Straites, Islands, Bayes, Continent, Capes, or Head-lands, Neckes of Land, and such like: All these (I say) and other things of like nature, needfull to this kinde of knowledge, the studious shall finde in those Authors which teach the Principles of Astronomie and Geographic, as *Matter Timæus*, and others.

My intent is not to teach Geographic, but to bestow on the studious of Geographic, a Historie of the World, so to giue him meat vnto his bones, and vie vnto his Theorie or Speculation, whereby both that skill may be confirmed, and a further and more excellent obtained. Geographic without Historie seemeth a carcasse without life and motion: Historie without Geographic mouth, but in mouing wandreth as a vagrant, without certaine habitation. And whereas Time and Place are twinnes and vnseparable companions, in the chiefe Histories to set downe the true time of chiefe Accidents, will adde much light to both; a great taske in one Countrey: but to take vp the whole World on my shoulder, which haue not the strength either of *Atlas* or *Hercules* to beare it; and in the whole to obserue the description of Places, order of Times, and the Historie of Actions and Accidents, especially Religions (*oli robur & triplex*, thrice happie hee that could happily achieve it) I confesse beyond my abilitie exactly to performe; but with the wisest, I hope that the haughtinesse of the Attempt, in a thing so full of varietie and hardnesse, shall rather purchase pardon to my slips, then blame for my rashnesse. And how can I but often slip, that make a perambulation ouer the World, that see with others eyes, that tell of matters past so many Ages before I had a being? Yet such is the necessity of such a Historie, either thus, or not at all. But as neere as I can, I purpose to follow the best euidence, and to propound the Truth: my fault (where it is worth) shall be rather *mendacia dicere*, then *mentiri*, and yet the Talef-man shall be set by the Tale, the Authors name annexed to his Historie, to shield me from that imputation.

And first we must begin with *ASIA*, to which the first place is due, as being the place of the first Men, first Religion, first Cities, Empires, Arts: where the most things mentioned in Scripture, were done; the place where Paradise was seated; the Arke rested; the Law was giuen; and whence the Gospell proceeded: the Place which did beare Him *in his flesh*, that by his Word beareth vp all things.

Asia (after *P* some) is so called of *Asia*, the daughter of *Oceanus* and *Thetis*; which was wife to *Lapetus* mother of *Prometheus*: Others fetch this name from *Asius* the sonne of *Meneus*; both with like certaintie and credit. It is greater then Europe and Africa: yea, the Islands thereof are larger, if they were put together, then all Europe. It is compassed with the Easterne, Indian, and Scythian, Oceans, on three parts: on the West it hath the Arabian Gulfe, that necke of Land which diuideth it from Africa, the Mediterranean, *Egean*, Pontike Seas, the Lake Maotis, Tanais, with an imagined line from thence to the Bay of *S. Nicholas*. Some make it yet larger, and make Nilus to diuide it from Africa, but with lesse reason. Taurus diuideth it in the middle: On the North side is that which is called Asia interior; on the South is Asia exterior. More vnequall is that diuision into Asia the greater and the lesse, this being lesse indeed, then that it should sustaine a member in that diuision. *Io. Barrius* diuideth it into nine parts, *Orientalis* into fise, *Magnus* into seuen, which are those: First, That part of Tartaria betwix Mfoucia, the Northerne Ocean, the Riuer Ob, and the Lake Kytai, and a line thence drawne to the Caspian Sea, and that Isthmus which is betwixt that and the Pontike Sea: secondly, the great *Chams* Countrey, from thence to the Easterne Sea, betwene the frozen Sea and the Caspian: thirdly, That which is subiect to the Turke, all from Samatia & Tartaria Southwards, betwene Tigris and the Mediterranean Sea: fourthly, The Persian Kingdome, betwene the Turke, Tartar, India, and the Red Sea: fifthly, India, within and beyond

Ganges,

Ganges, from Indus to Cantan: sixthly, The Kingdome of China: seuenthly, The Islands. These diuisions are not so exact as may be wished, because of that varietie and vncertainie in those Kingdomes. Many things doth Asia yeeld, not elsewhere to be had: Myrrhe, Frankincense, Cinnamon, Cloues, Nutmegs, Mace, Pepper, Muske, and other like, besides the chiefe Jewels. It hath also minerals of all sorts: It nourisheth Elephants, Camels, and many other Beasts, Serpents, Fowles, wild and tame, as in the ensuing discourse, in their due places, shall appeare; yet doth it not nourish such monstrous shapes of men as fabulous Antiquities faimed. It brought forth that Monster of irreligion, *Makomet*; whose Sect, in diuers Sects, it fostereth with long continuance of manifold Superstitions. It hath now those great Empires of the Turke, Persian, Mogore, Cathayan, Chinois: it had sometimes the Parthian, and before that, the Persian, Median, Assyrian, Scythian: and first (as it seemeth) before them all, the Babylonian Empire vnder *Nimrod*, which is therefore in the next place to be spoken of.

CHAP. X.

Of Babylonia, the original of Idolatrie: and the Chaldeans Antiquities before the Flood, as *Berosus* hath reported them.



Confusion caused diuision of Nations, Regions, and Religions. Of this confusion (whereof is already spoken) the Citie, and thereof this Countrey, tooke the name. *a* *Plinie* maketh it a part of Syria, which he extendeth from hence to Cilicia. *b* *Strabo* addeth, as farre as the Pontike Sea. But it is usually reckoned an entire countrey of it selfe, which *c* *Ptolomey* doth thus bound. On the North it hath *Melopotamia*, on the West *Arabia Deserta*; *Susiana* on the East; on the South, part of Arabia, and the Persian Gulfe. *Luke* (*Act. 7. 21*) maketh Babylonia a part of *Melopotamia*: *Ptolomey* more strictly diuideth them: whereunto also agreeeth the interpretation of the *Land of Shinar*, that it was the lower part of *Melopotamia*, containing Chaldaea and Babylon, lying vnder the Mount Sangara. *D. Willel. in Dan. cap. 1. 9. 15.* In this Countrey was built the first Citie which we reade of after the Flood, by the vngratefull world, moued thereunto (as some thinke) by *Nimrod*, the sonne of *Cush*, nephew of *Cham*, for as *Cains* posteritie, before the Flood, were called the *Sonnes of Men*, as more fauouring the things of men then of God; more industrious in humane inventions, then religious deuotions: so by *Noahs* Curse it may appeare, and by the Nations that descended of him, that *Cham* was the first Author, after the Flood, of irreligion. Neither is it likely, that he which derided his old father, whome *Age*, *Holnesse*, *Fatherhood*, *Benefits*, and thrice greatest Funtion of *Monarchie*, *Priesthood*, and *Prophecie*, should haue taught him to reuerence: That he (I say) which at once could breake all these bonds and chaynes of Nature and Humanitie, would be held with any bonds of Religion; or could haue an eye of Faith to see him which is iustifiable, hauing put out his eyes of Reason and *Ciuitie*. Had he feared God, had he reuerenced man, had he made but profession of these things in some hypocritical shew, he could not so easily haue sitten downe at ease in that *Chaine of Scorning*, whence we reade nor that euer he arose by repentance. From this *Cham* came *Nimrod*, who mightie hunter before the Lord; not of innocent beasts, but of men, compelling them to his subiection, although *Noah* and *Sem* were yet alive, with many other Patriarchs.

As for *Noah*, the fabled Heathen, it is like, desired him. The *Berosus* of fabled *Annius*, calleth him Father of the Gods, Heauen, Chaos, the Soule of the World, *Tanais* his double face might seeme to haue arisen hence, of *Noahs* experience of both Ages, before & after the Flood. The fable of *Saturnus* cutting off his fathers priuities might take beginning of that act, for which *Cham* was cursed. *Semis* is supposed to be that

Melchior.

P. A. Magnus, Orientalis, Arabica, Indica, Persica, Scythica, Caspica, Maotis, Tanais, Ob, Kytai, Caspian Sea, Tigris, Euphrates, Indus, Ganges, Nilus, Oceanus, Thetis, Lapetus, Prometheus, Asius, Meneus, Noah, Cush, Nimrod, Sem, Cham, Makomet, Strabo, Ptolomey, Luke, D. Willel. in Dan. cap. 1. 9. 15.

a Plin. l. 5. c. 12. b Strabo. l. 16.

c Ptol. Geogra. l. 5. c. 10.

d Gen. 10. 9.

e Saturnus filius Celi, cui subiacent omnia.

f. 163. 14. 2.
g. Philo de A-
nag. Method.
Reuel.

h. The build-
ing of Babel
was A. M. 400.
1757. and A-
brazim was
born A. 1948.
i. Chronic. 2.
for the Bible.
* Gen. 10. 9.

k. Ar. Manianus.
Melancthon
Chron.
Gramay. Aspi.

l. P. 78. 51.

m. Chron. Gr.
Edit. Scalp. p. 9.
o. 13.
n. Red. Chronic.
o. Epiphani. con-
ter. l. 1. in initio.

p. Ambrosius.

Metelisedech King of Salem, the figure of our Lord, and the propagator of true Religion: although even in his posteritie it failed, in which, *Abrahams* father, as witnesseth *Iosaphat* served other Gods. *Laphet* pietie causeth vs to persuade our selves good things of him; *Cham* and his posteritie we see the authors of ruine. *Philo* and *Methodius* (so are the two bookes called, but falsely) tell, That in these dayes they began to diuine by Starres, and to sacrifice their children by Fire; which Element *Nimrod* compelled men to worship: and that to leaue a name to posteritie, they engraue their names in the bricke wherewith Babel was builded. *Abram* refusing to communicate with them (and good cause, for he was not yet borne) was cast into their Brick-kill, and came out (long after from his mothers wombe) without harme. *Nahor*, *Lor*, and other his fellowes, nine in number, saved themselves by flight. Others adde, That *Aram*, *Abrams* brother, was done to death for refusing to worship the Fire. *Qui Baniunt non odii, amet tua crimina Menei.*

To come to truer and more certaine reports, *Moses* sayth, That * the beginning of *Nimrods* Kingdome was *Babel*, and *Erech*, and *Accad*, and *Calne* which three some interpret Edessa, Nisibis, Callinifim. And whereas commonly it is translated in the next words, *Out of that land came Assur*, and built *Ninive*. *Tremellius* and *Iunius* reade it, *Out of this land he (Nimrod) went into Assur* or *Assyria*, and built *Ninive* and *Rehoboth*, *Calah*, and *Resen*. But * most usually this is understood of a *Assur* the sonne of *Sem*; who disclaiming *Nimrods* tyrannie, built *Ninive*, which after became the chiefe Citie of the Assyrian Empire, to which Babylon it selfe was subiect not long after. *Xenophon de Equivoco* (if his authoritie be current) saith, That the eldest of the chiefe Families were called *Saturni*; their fathers had to name *Caelum*, their wives *Rhea*: and out of a pillar, erected by *Semiramis* to *Ninive*, alledged this inscription; My father was *Iupiter Belus*, my grandfather *Saturnus* *Babylonicus*, my great grandfather *Saturnus* *Aethiops*, who was sonne of *Saturnus* *Aegyptius*, to whome *Caelus* *Phanix* *Ogyges* was father. *Ogyges* is interpreted *Noah*, therefore called *Phanix*, because of his habitation (as is thought) in Phoenicia, not farre from whence, in Ierusalem, *Sem* reigned. *Saturnus* *Aegyptius* may be the name of *Cham*, of whose name *Aegypt* is in Scripture termed *the land of Cham*. *Saturnus* *Aethiops* is *Cush*; *Nimrod* *Babylonicus*, the father of *Belus*, who begat *Ninive*. But this cannot be altogether true. For *Ninive* hath greater antiquitie then *Nimrods* nephew (howsoever the Greeke Historians ascribe this to *Ninive*, and Babylon to his wife *Semiramis*) except wee say, that by them these two Cities, formerly built, were enlarged and erected to that magnificence, which with the growth of the Assyrian Empire they after obtained.

* *Enschims* in the first booke of his Chronicle attributeth the originall of Idolatrie to *Serug* the father of *Nahor*. * *Beda* sayth, In the daies of *Phaleg* Temples were built, and the Princes of Nations adored for Gods. The same hath *Isidore*. * *Epiphanius* referreth it to *Serug*; and addeth, That they had not grauen Images of Wood or Metall, but pictures of men; and *Thara*, the father of *Abraham*, was the first Author of Images. The like hath *Strabus*. These times, till *Abram*, they called *Scythismus*. The reason of their Idolatrie *Enschims* alledged: That they thus kept remembrance of their Warriors, Rulers, and such as had achieved noblest Enterprises & worthiest Exploits in their life time. Their posteritie ignorant of that their scope (which was, to obserue their memorials which had been authors of good things, and because they were their fore-fathers) worshipped them as heavenly Deities, and sacrificed to them. Of their *God-making* or *Canonization* this was the manner: In their sacred Bookes or Calendars they ordained, That their names should be written after their death, and a Feast should be solemnized according to the same time, saying, That their soules were gone to the Isles of the blessed, and that they were no longer condemned or burned with fire. These things lasted to the dayes of *Thara*; who (sayth *Strabus*) was an Image-maker, & propounded his Images (made of diuers matter) as Gods to be worshipped: but *Abraham* broke his fathers Images. From *Sarnach* the Author, and this Practise, Idolatrie passed to other Nations: *Strabus* addeth, specially into Greece: for they worshipped

ped *Hellen*, a Gyant of the posteritie of *Laphet*, a partner in the building of the Tower.

Not vnlike to this, we read the causes of Idolatrie in the booke of *Wildome* (supposed to be written by *Philo*, but, because the substance is *Salomons*, professing and bearing his name) which of all the Apocrypha-Scripture sustaineth least exception, acertaineth highest commendation: *When a father mourned grievously for his sonne that was taken away suddenly, he made an Image for him that was once dead, whom now he worshipped as a God, and ordained to his seruants Ceremonies and Sacrifices*. A second cause he alledged, viz. the tyrannie of men, whose Images they made and honoured, that they might by all means flatter him that was absent, as though he had been present. A third reason followeth: the ambitious skill of the workman, that through the beautie of the worke the multitude being allured, took him for a God, which a little before was honored but as a man. The like affirmeth *Polydore de memoribus*, alledging *Cyprian de Idolis* by his author. *Laetantius* (as before is shewed) maketh that the Etymologie of the word *Superstitio*, *Quia superstitum memoriam defunctorum colebant, aut quia parentibus suis superstites celebrabant imagines eorum dnm, tanquam Deos penites*: either because they honored with such worship the suruiuing memorie of their dead ancestors; or because suruiuing and out-living their ancestors, they celebrated their Images in their houses, as household-Gods. Such authors of new rites, and deifiers of dead men they call *Superstitious*: but those which followed the publicly-receiued and auncient Deities, were called *Religious*, according to that verse of *Virgil*, *Vana superstitio veterumq, ignara deorum*. But by this rule (saith *Laetantius*) we shall find all superstitious which worship false Gods, and them only religious, which worship the one and true God. The same * *Laetantius* saith, That *Noah* cast off his sonne *Cham* for his wickednes, & expelled him. He abode in that part of the earth which now is called Arabia, called (sayth he) of his name *Canaan*, and his posteritie *Canaanites*. This was the first people which was ignorant of God, because their founder & Prince receiued not of his father the worship of God. But first of all other the *Aegyptians* began to behold & adore the heavenly bodies: And because they were not couered with houses for the temperature of the ayre, and that Region is not subiect to Clouds, they obserued the motions and eclipses of the starres, and whiles they often viewed them more curiously, fell to worship them. After that, they inuented the monstrous shapes of Beasts, which they worshipped. Other men scattered through the World, admiring the Elements, the Heauen, Sunne, Land, Sea, without any Images & Temples worshipped them, and sacrificed to them *sub dio*, till in proceesse of time they erected Temples and Images to their most puissant Kings, & ordained vnto them Sacrifices and Incense: so wandering from the knowledge of the true God, they became *Gentiles*. Thus saith *Laetantius*. And it is not vnlike that they performed this to their Kings, either in flatterie, or feare of their power, or because of the benefits which they receiued from this, being (saith * *Pliny*) the most auncient kind of thankfulness, to reckon their benefactors among the Gods. To which addeth * *Cicero* in the examples of *Hercules*, *Castor*, *Pollux*, *Esculapin*, *Liber*, *Romulus*. And thus the Moores deified their Kings, and the Romans their deceased Emperors.

The first that is named to haue set vp Images, and worship to the dead, was * *Ninive*, who when his father *Belus* was dead, he made an Image to him, & gaue priuiledge of sanctuary to all offenders that resorted to this Image: whenupon, moued with a gracelesse gratefulnesse, they performed thereunto diuine honours. And this example was practised after by others. And thus of *Bel* or *Belus* began this Imagery, & for this cause (saith * *Lyra*) they called their Idols *Bel*, *Baal*, *Beel-zebub*, according to the diuinitie of languages. * *Cyrillus* collect him *Arbelus* and saith, That before the Flood was no Idolatrie amongst men, but it had beginning after in Babylon, in which, *Arbelus* (next after whom reigned *Ninive*) was worshipped. *Tertullian* out of the booke of *Enoch*, before mentioned, is of opinion, That Idolatrie was before the Flood. Thus to continue the memorie of mortall men, & in admiration of the immortal heavenly Lights, together with the tyrannie of Princes, & policies of the Priests, began this worshipping of the creature, with the contempt of the Creator: which low they encreased, by the mysteries of their Philosophers, the fabling of their Poets, the ambition of Potentates,

q. 17. Edome ca.
14. 14.

r. Psal. li. 14.
s. Laetant. li. 4.
c. 18.

t. Omnia idola
ex nummorum
errore creantur.
titio in Hist. 2.

* Lib. 2. c. 14.

u. Bullinger de
orig. erroris li. 1.
c. 9.
x. Plin. l. 34. c. 4.
y. De Nat. D. l. 2.

y. Ambrosius in
epist. ad Roman.
cap. 1.

* Some think,
and with proba-
ble coniecture,
that *Belus* was
Nimrod.

z. *Lyra*. in Sap.
14. Petr. Com. li.
Hist. c. 40.

* *Cyrillus*. 3. cont.
in Iuan.

a. *Tertullian*. de idol.

There were also two standing Cuppes of thirtie talents, and two vessells for perfume of like value: Three other vessells of gold, whereof one, dedicated to *Iupiter*, weighed twelve hundred Babylonian talents: (euery Babylonian talent is said to containe seven thousand *drachme Attice*, fixtie three pounds, nine ounces, and an halfe, and halfe a quarter Troy weight.) All these the Persian Kings tooke away.

Without the Temple, by *Herodotus* testimony, was a golden Altar, and an other huge one besides, for their solemne sacrifices, the other being not to be polluted with blood, except of sucking things. In that greater the Chaldeans burnt yerely in their sacrifices a hundred thousand talents of Libanotis. One statue of gold twelve cubits high *Darius*, affecting, spared: but *Xerxes* both tooke it, and slew the priest that forbade him. I might heere also tell of those *Penſie gardens*, borne vp on arches, foure square, each square containing 4. hundred foot: filled on the rooffe with earth, wherein grew great trees and other plants. The entrance was (as it were) a hill: the arches were builded one vpon another in conuenient height, still increasing as they ascended: the highest which bare the walls were fiftie cubits high, and twelue in breadth: There were within these arches, Innes. There was also a conueynance of water to the watering therof. This garden was made long after *Semiramis* time by a king which wherein seemed to lord it ouer the Elements and countermaund Nature, being himselfe the seruant of his wiues appetite, who in this lowly vally wherein Babilon stood, would faine haue some representation of her owne hilly and mountainous country of Media.

a *Arege Syri.*
Diod.

b *Berosi fragm.*
apud Ioseph.
contra Aprian.
lib. 1.

c *Don. a. 27.*

d *Pseudo Berosi.*
lib. 5.

e *Nec designa-*
tum vbi in fun-
dauit. lib. 4.
f *Fundamenta*
designata Baby-
lonie, opus
magni quam ur-
bis creuit.

This King was *Nabuchodonosor*, as witnesseth *b Berosus* in *Iosephus*, who hauing conquered Egypt, Syria, Phœnicia, Arabia, enriched the Temple of *Belus* with the spoiles, and added a new citie to the olde, without the same. And prouiding that the enemy might not after turne the course of the riuer, and approach to the city, he compassed the inner city with three walls, and the vtter city with as many, these of brick, those also with bitumen, or pitchie slime of that countrey, adding thereunto stately gates. And neare his fathers pallace he built another more sumptuous: and this hee did in fiftene dayes. Therein he raised stone-works like vnto mountains, and planted the same with all manner of trees. Hee made also a pensile garden. Many more things (saith *Iosephus*) doth *Berosus* adde, and blameth the Greeke Writers for ascribing the building of Babylon to *Semiramis* an Assyrian. This fragment of *Berosus* cited by *Iosephus*, doth well serue vs to cleare both the holy and prophane Historie. In the one, *Daniel* induceth *Nabuchodonosor* walking in his royall pallace in Babel, with words answerable to his pride, *Is not this great Babel that I haue builded for the house of the kingdom, by the might of my power, and for the honour of my maiestie? His words* (euen in the speaking) were written in the Booke of God, and an enditement thereof framed in the highest Court; where he was adiudged presently the losse of Reason, which he had thus abused, *Till hee knew that the most High bare rule ouer the kingdom of men, giuing the same to whom soeuer hee will.* Well might he say he had built it, in regard of this new city & pallace, and other miracles thereof: with more truth then some Expofitors, which accuse him herein of a lie, for arrogating that which *Semiramis* did.

And for *Semiramis*, profane histories generally make her the founder of this City, and among others *a Annius* his *Berosus*, who (contrary to this fragment of the true *Berosus* in *Iosephus*) saith, that *Semiramis* made Babylon of a towne, a great City, that she might be rather esteemed the builder thereof, then enlarger. *Nimrod* had before built the Tower, but not finished it, and did not *e found the citie*, which hee had designed and set out, and *Belus* his sonne had erected those designed foundations rather of the towne then the city Babylon. *Moses* testifieth that at the first building, they were (by confusion of language) forced to cease their worke, *Genesis* 11. 8. leauing a name of their shame, in stead of that renoune and name, which they had promised to themselves. It may be that *Semiramis* did amplify this: and happily so did other Assyrian and Babylonian kings, as *Augustine* and *Abydenus* affirme; *Hanc*

quidam

quidam putant candidasse Babylon, quam quidem potuit instaurare, August. de ciuitate Dei 11. 8. ca. 2. likewise *Abydenus* in *Euseb. Præp. lib. 9.* saith, that the walls being by inundation fallen, were built againe by *Nabuchodonosor*, and agreeeth in other things with *Berosus*.

But the Græcians are children, in comparison of ancient History, and little of this matter can we ascribe on their testimonie; their first Historian *Herodotus* liuing long after this age in the time of the Persian monarchie. Howfoeuer, *Nabuchodonosor* is he which (by diuine and humane testimonie) there established that golden head of the Image, the scare of the Babylonian monarchie, raising it to that high top of worldlie excellence. Yea *Daniel* *cha. 2.* speaketh of one more sumptuous Image, then anie mentioned by *Herodotus* and *Diodorus* set vp by this king three score cubits high, and fix broad, enioying a *Cubolike* and vniuersall idolatry thereunto, which the three Saints *Shadrach, Meshach, and Abednego* refused, and in a *serie* trial, were found both Martyrs and Confessors.

i Strabo out of *Metasthenes* (whom *Annius* hath set out as truly as he hath done *i Strab. lib. 15.* *Berosus*, saue that he stutted at the name, and called him *k Metasthenes*) saith of this King whom he nameth *Nabucodrosor*, more esteemed of the Chaldeans then *Hercules*, that he came in his expeditions as farre as the Pillars of *Hercules* (the straights of Gibraltar) and as farre as *Tarcon* the Aethiopian, and that he conducted an armie out of Iberia into Thracia, and Pontus. This *Tarcon* is he whom the Scripture calleth *Tirhakah*, which warred against *Senacherib*.

1 Kings 19. 9. But to returne to our pensile gardens, which *Diodorus* and *Curtius* attribute to a Syrian King (which was no other but this Conqueror of Syria, *Nabuchodonosor*) and both they and *Strabo* doe at large describe and account among the worlds wonders, as were also the bridge and the walls of the citie. And no lesse wonderfull was that *Obeliske*, or needle: a square stone made spire-fashion, cut by *Semiramis* out of the mountains of Armenia, one hundred and fiftie foot long, and foure and twentie thick, on many waies brought to the riuer, thence to Babylon, and there erected. *Plinie* testifieth, that the Temple of *Belus* still remained in his dayes: and that *Belus* was inuenter of Astronomie. This Temple was the same with the Sepulchre of *Belus*, which *Strabo* saith was rased by *Xerxes*: yet not so, but that *Alexander* would haue repaired it; but in regard that it asked so much labour and time (for onely the cleansing of the earth required tenne thousand men two moneths worke) hee was not able to finish that which he had begunne. In the Description he saith lesse then *Herodotus*, that it was a *Pyramis* or spire- worke a furlong or fixe hundred foote in height, and each of the foure squares containing as much. *Arrianus* *m* affirmeth that *Alexander* had the same of other Temples also. The Temples, saith he, which *Xerxes* had ouerthrowne, he commanded to be repaired, and among them the Temple of *Belus*, whom the Babylonians with singular Religion worship. *n* At his returne homewards, *Belus* in thankfulness (it seemeth) sent his Chaldean Priests to meet him, and forbid him to enter the citie, as he loued his life, whose oracle *Alexander* concerning, there ended his daies. The cause why he listened not to them, is thought a mistrust that he conceived of the Chaldeans. For whereas *Xerxes*, at his returne out of Greece, had rased this and all other sacred places of the Babylonians: *Alexander* minding the repair hereof, hauing already remoued the rubbish, thought with his whole armie to achieue this enterprise. But the reuenue which the Kings of Assyria had left for the maintenance of this Temple-sacrifices, after the ouerthrow thereof, was shared among the Chaldeans; which they by this attempt were like to loose, and therefore were willing to waite his presence.

This Temple some suppose to be that Tower of Babel mentioned by *Moses* *Gen. 11.* and supposed still in part to remaine. For about seauen or eight miles from Bagdat, as men passe from *Belugia* a towne on Euphrates, whereon old Babylon stood, to this new citie on Tigris (a worke of eightene houres, and about fortie miles space) there is scene a ruinous shape of a shapelesse heap and building, in circuit lesse then a mile,

k Metasthenes
Anny.

m Arrian de
rebus gestis A-
lexand. lib. 3.
n Ar. lib. 7.

mile, (some say, but a quarter of a mile) about the height of the stone-worke on *Pauls* steeple in London: the bricke being six inches thicke, eight broad, and a foot long (as maister *Allen* measured) with mattes of Canes laid betwixt them, yet remaining as found, as if they had beene laid within a yeares space. Thus maister *Eldred*, & maister *Fitch*, maister *Cartwright* also, and my friend maister *Allen*, by testimony of their owne eyes, haue reported. But I can scarce thinke it to be that Tower or Temple, because Authors place it in the middle of old Babylon, and neare Euphrates: although I will not contend about it. Some affirme, (o I know not with what truth) that *Nimrod's* Tower was in height five thousand one hundred seuentie and foure paces. But it is now, as we see, come to confusion. Altho there is yet beyond Tigris some ruines of a Temple, which is called the Temple of *Bel*, with high yron gates, as is reported.

Dominicus Niger hath these words: Seleucia in proceesse of time hath changed her state and her site. For it was on the westerne banke of Tigris, which a Cut from Euphrates flowed into; in which place are now seene the ruines thereof, where the shepheards haue erected them cottages: and on the Easterne banke haue the Barbarians built the City and called it *Bachdad*, right ouer-against the old. If this be true, vaine is the conceit of credulous Trauellers, which suppose those ruines to bee the monuments of *Babylons* buriall, and confound againe this later world, with the reports of *Babels* Tower.

The Bitumen or slime pitch which they vsed in stead of mortar in their building, is, as *Dominicus Niger* pout of *Trogus* reporteth, common in those parts. *Herodotus* telleth, that eight dayes journey from Babylon was another Citie, named *IS*, with a small rill of the same name, which runneth into Euphrates, carrying thither (as tribute) much of this slime matter. *Niger* mentioneth one place, where out of a cliff or opening of the earth proceedeth such a stinke, that it killeth the birds which sife ouer it. And at this day, two daies journey from Bagdat, at a place called *Air*, is a mouth continually throwing forth boiling pitch, therefore by the Moores called *Hel-mouth*, which runneth into a great fall alwayes full thereof: and herewith they pitch their boats. The water, as my friend maister *Allen* (who liued in Bagdat diuers moneths) told me, is warme & accounted medicinable, for which cause he hath drunke largely thereof: the liquid pitch floateth on the toppe of the water, like clouted cream, to vse his owne phrase.

The Country of *Babylonia* hath bene the most fruitfull in the world, yielding ordinarily two hundred, and in some places three hundred increase: the blades of the wheat and barley about foure fingers broad. *Plinie*, somewhat otherwise: They cut (saith he) or mowe their corne twice, and feed it a third time in *Babylonia*, otherwise it would be nothing but blade: & yet to their barrenner land yeeldeth fittie, their best an hundred increase. Tigris and Euphrates ouerflow it, but bring not futenesse to the soile, as Nilus in Egypt, but rather cleanse that superfluous fancefle which naturally it hath.

The soile is of a rosenie clay, saith maister *Allen*, and would still retaine in likelihood his ancient fertilitie, if it were watered with like diligent husbandry: In digging it yeeldeth corrupt waters, fauouring of that pitchy slime. In the ancient Babylon, it seemed that in euery garden of any citizen of sort were rilles made out of the riuier. The ruines from the tower aforesaid to Bagdat (which some call Babylon) & beyond on the other side of the riuier, containe twentie two miles, yet to be seene: which happily are the ruines, not of old Babylon, so much, as of the neighbor townes here built, Seleucia, *Vologesocerta*, and *Ctesiphon*: which I rather thinke, because they reach beyond Tigris as well as on this side.

To returne to the religious places in Babylon: *Celins Rhodig. lib. 8. ca. 12.* tells, that in the Temple of *Apollo*, was found a golden Chest of great antiquity, which being broken by some accident, thence issued a pestilent vapour, that infected not those alone which were present, but the neighbouring Nations, as farre as *Parthia*. *Ammianus Marcellinus* hath the like Historie of the Image of *Apollo Chomennus* at

o Persigis
Antiq.p Dicitur
Ant. Com. 4.r. x. Fitch. Hist.
Voy. to. 2.

s Herod. lib. 2.

t Plinius. lib. 6.
lib. 18. ca. 17.

u Ammian. l. 23

at Seleucia, which was brought to Rome, and there placed by the Priests in the temple of *Apollo Palatinus*: and whenas a certaine hole which the Chaldean *Wife-men* had by Art stopped, through the courtousneffe of certaine souldiers breaking in thither for spoile, was broken vp, the world was thence poysoned with a contagion from Persia, as far as France. * *Philoftratus* tells of *Apollonius*, that he saw at Babylon such stately Palaces, as scarce agree with the state of Babylon in the time of *Apollo-nius*, which was while *Domician* reigned: amongst other things he saw Galleries full of Greeke Images, as of *Orpheus*, *Andromeda*, &c. He came also into a Gallery, the rooffe whereof was made bowing like the heauens, and covered with Saphire, so to resemble Heauen, and the Images of their Gods, made of gold, were there set. From the rooffe there hanged foure birds of gold, representing the Goddesse of Reuenge, which they called the tongues of the Gods, I know not by what art or mysterie, admonishing the King not to exalt himselfe.

x Philost. de vi-
ta Apol. lib. 1.
cap 18.

CHAP. XII.

Of the Priests, Sacrifices, religious Rites, and customes of the Babylonians.



He Chaldeans (saith * *Diodorus*) were of reputation in Babylon, as the Priests in Egypt: Chaldean, being a name sometime applied to the whole Nation; sometime appropriated to the Priests, who spent their whole time in religious seruices, and in Astrologie. Many of them by Diuination foretold things to come, as we haue shewed before in the Historie of *Alexander*; and the booke of *Daniel* witnesseth this their profession. By their auguries, or diuination by birds, by sacrifices and enchantments, they were accounted to doe good or harme to mankind. They were most expert in their sacred Rites, in the knowledge whereof they were brought vp from their child-hood; and continued in that course of learning all their liues, the child being instructed in his fathers science. They professed the interpretation of dreames, and prodigious accidents in Nature. Their opinions were, That the world is eternal, without beginning and end: the order and fimiture of all was done by diuine providence: all heavenly things were perfected, not by chance, or of their owne accord, but by the determinate and firme decree of the Gods. By long obseruation searching the course and nature of the Starres, they foretold things to come. But the greatest Power they attributed to the five Planets, and especially to *Saturne*. They call them *Mercurietes*, because when others are fixed, these haue their proper motion, and shew future things, as the Interpreters of the Gods, by their rising, setting, and colour. Vnder their course they giue the title of Gods to thirte other Starres, the one halfe, above; the other, vnder the earth, beholding all accidents. And in ten dayes one of the higher is sent to the lower, as an angell, or messenger of the Starres, and one from them to the higher: And this course they take eternally.

b Dicitur
lib. 1.

They hold twelue principall Gods, each of which haeth his peculiar moneth, and his figure in the Zodiacke; by which the Sunne, and Moone, and five Planets, haue their motion. These Planets they esteeme to conferre much good or euill in the generation of men, and by their nature and aspect things to come may be foreknowne. Many things they foretold to *Alexander*, *Nicanor*, *Antigonus*, *Seleucus*, and to priuate men, beyond the reach of men. They number foure and twentie constellations without the Zodiacke, twelue towards the North, and as many towards the South. These Northerly are seene, which they attribute to the liuing: those Southerly are hidden, and present (they thinke) to the dead, which they hold the Iudges of all. Concerning the site, motion and eclipse of the Moone, they hold as the Greekes; but of the Sunnes Eclipse they haue diuers opinions, and dare not vtter their opinion thereof, nor foretell the time. The earth they conceived to be hollow like a boar. They reckoned 4000. yeares, vntill the coming of *Alexander*, since first they had begunne their obseruations of the Starres.

These

These years *Xenophon* de *agrinocis* interpreteth of months: for so (saith he) the *Chaldeans* reckoned their antiquities; in other things they kept their computation according to the Sunne. But of their fabulous antiquities we haue heard before: where we haue also touched, that one beginning of Idolatry did arise of this curious & superstitious *Star-gazing*, especially in the countries of Egypt, where not at all vniuall; and in Chaldaea, where diuers months together they haue neither raines nor clouds. *Strabo* diuideth the Chaldeans into sects, *Orebeis*, *Borsippeni*, & others, diuersly opinionate of the same things. *Borsippa* was a Citie sacred to *Diana* and *Apollo*.

Some do call the Babylonian Priests, *Magi*; but because they were by this name best knowne & most esteemed among the Persians, which in that vicinity of regions had as neere neighborhood in religions, we will speake of these *Magi*, in our Persian relations. And it is thought that the Persian *Magi* came fro these Chaldeans. *Mornet* reckoneth among the Chaldean opiniois, that of *Oromases*, *Mitris*, & *Ariminis*, that is to say, *God*, *Mind* & *Soule*: which he applieth to the Christian doctrine of the holy Trinity. The Oracle of *Apollo*, pronounced the Chaldeans & Hebrews to be only wife.

The Chaldean opinion concerning iudiciall Astrologie, was not receiued of all the Chaldeans, as *Strabo* reporteth. And *Bardeanes Syrus*, the best learned of the Chaldeans (it is *Euseb.* testimony) doth at large confute that opinion (which yet many Wisards, carkasses of Christians, still follow). He affirmeth that in those things which a man hath common with a beast, eating, sleepe, nourishment, age, &c. a man is ordered by Nature, as the beasts are. But Man hauing also a reasonable soule, & freedome of wil, is not subiect to that naturall feruitude; which at large he proueth by the diuers customes of men, both in diuers, & in the same countries, in diet, gouernment, and religion: as the Reader, willing to read for worthy a discourse, may find related at large in *Euseb. Alexander Polyhistor* out of *Eupolemus*, tellecth that in the tenth generation after the Flood, in Camyrine a Citie of Babylonia, which other call *Vr*, *Abraham* was borne, which excelled all in knowledge, & was the inventor of Astrologie among the Chaldeans. He by diuine precept went into Phania, and taught the Phanicians the course of the Sunne & Moone; & when the Armenians, warring vpon the Phanicians, had taken his brothers son prisoner, he by a band of his seruants recovered him, & freely dismissed the captiues, which he had taken. He after liued with the Priests at Heliopolis in Egypt, & taught them Astrologie; confessing that he had receiued that Art by succession from *Enoch*. He addeth that *Belus* reigned the second in Babylonia, and was called *Saturne*, the father of a second *Belus*, and *Canaan*; which *Canaan* was the father of the Phanicians, and the Aethiopians, brother of *Misraim* the Author of the Egyptians: with many other things not much differing from the Diuine Historie.

Astronomy in all likelihood was knowne to *Abraham*, to whom the heavenly stars might be Remembrancers of that promise, *so shall thy seed be*; his country also, where it was practised, might therein further him, & the excellence of the Science in it self. But this *Star-gazing* destiny, iudiciall, Coicetural, Genethiacal Astrologie, Reason, & Experience, *God* and Man haue condemned. Vr signifieth light, which agreeth to the Fire, the Chaldean deity, which the Persians & Chaldeans faimed to haue receiued fro heauen, & kept euer burning; as the Vessels in Rome. They held Water and Fire to be the beginning of all things. They made a chalenge of this their *fiery God*, to contend with any other gods of the godlesse Heathen: an Egyptian encountered & ouercame them thus: he caused his *Canoopus* to be made ful of holes, stopp'd with wax, & hollow in the middle, which he filled with water: & the Chaldeans putting their fire vnder, the wax melting, opened a quier of watry arrowes, that cooled the heat of their deuouring god, and deuoured him. They had yet a more foolish God, cuen as *Ouyon* which they worshipped. They obserued diuers wicked Sciences, of diuining, by Fire, Aire, Water, Earth, consulting with the dead, and with wicked spirits. — *Chaldaea vocata Imperat arte dicitur*, saith *Claudian*.

Euery day the King offered a Horle, furnished, vnto the Sunne; as did also the Persians. *Philostrot* saith, that it was a white Horle of the Nisican race, sumptuously trapped, lib. 1. cap. 20. They obserued a feast in Babylonia (*Athenians*) cireth it out of

Berosus

Berosus in the sixteenth Calends of September, which continued five daies; in which the Masters were subiect to their seruants, and one of them, royally attired, was carried out of the house, whom they called *Zogener*, *Baruch* cap. 6. in the Epistle of *Tereime* (Apocrypha) rippeth vp their idolatrous Rites. Idols, Processions, bearing Idols on mens shoulders, the people before and behind worshipping; their Priests collusius to make games of the Idol-offerings, together with their Priests shaven heads and beards, their rent cloaths, their roaring before the Idols: their Temples wherein they stood with scepters, axes, or other weapons in their hands, having candles lighted before them, with other such rites; that, in the reading, one would thinke he were telling the discourse of the mysteries of mystical Babylonia in the West; so euently they accord. The Chaldeans inuocate their *Belus*, so do miracles also saith he, inuocating a dumbe Idol to giue speech to another, which himselfe wanteth. But aboue all, one beastly rite was in vse among them, *The women*, saith he, in sit in the waies garded with cords of ryshes, and burne straw: and if one of them be drawne away, and lie with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her cord broken. Thus was their glorie their shame. *Hecodotus* will yeeld vs a Commentary on this place. The Babylonians haue an abominable law (saith he) that all their women once in their life do sit at the Temple of *Venus* to haue familiaritie with strangers: the richer sort comming in chariots, richly furnished and attended to this vngodly purpose. Their manner of sitting is, crowned on their temples with garlands, their retiring places distinguished with cords, by which the stranger may haue access to which of them he liketh best. And thus do these Votaries of *Venus* sit, holding it religion to be irreligious, none of them euer returning home, til some guest haue cast money into her lap, whom it is not lawfull for her to refuse, but to accept of him and his price, whoso euer he be, and follow him aside from the Temple, where he desleth her. At the giuing of the money he vteth these words, *Tanti tibi deam Mylitta implore*: that is, at this price, or for so much, I implore vnto thee the Goddesse *Mylitta* (so the Assyrians call *Venus*) and this money is consecrated to a sacred vse. After this, with the Goddesse good leaue, she may returne home, although for no great price againe (saith our Author) to be hired. By this means the fairest are quickly dispatched, the rest endure a restless & irksome penance, sometime a yeare, two, or three, before they can be discharged of their honesty & the law together. And hence might arise that former ambitious vpbraiding in *Baruch*.

Among their many Idols, *Bel* bare the bell, not here alone, but in all the countries of Assyria, & adioyning thereto; as appeareth in the History of the Bible: where *Bel* or *Baal* is so often mentioned, as the Idol of so many nations, & the fin of the apostatical synagoge. They built vnto him high places: or els in stead thereof vsed the rooves of their houses to his worship: they built him houses, they made him Images, erected Altars, planted groues, bended to him the knee, & kissed him in token of subiection, vsed perfume & incense, offered to him holy daies, cut & lanced themselves in his seruice, with other extaticall furies, & religious frenzies, with ornaments of gold and iewels, inuocations and immolations, yea of their owne children: he had also his peculiar Prophets & Priests. These and such like doeth the Scripture mention of this Babylonian Idol, whose contention infected the East with a Catholike Idolatry that could plead *Antiquitie*, *Vniuersalitie*, and *Consuetudo*, by euidence of Scripture-historie (which later Babylonia cannot do) and yet was but Catholike and generall error.

Ribera affirmeth that diuers later Authors, & before them *Theoderet*, do esteeme the name *Bel* or *Baal* to be a general name, agreeing to all the Gods of the Gentiles, according to the signification of the word, to wit, a Lord. It was a name generall to their Idols, wher it was pural onie, but particular with some addition, as *Bel-zebub*, *Baal-zaphon*, And *Syrus* is author, that *Belus* the father of *Dido* descended of that ancient *Belus* the first King of the Assyrians, which people worshipped *Saturne* & *Iuno*, which were after worshipped in Africa, wherupon the Punikes called God, *Bal*, (from whence came those names *Hannibal*, *Adherbal*, and such like) whom the Assyrians in some respect call *Bel*, and *Saturne*, and the Sunne. This opinion that in *Bel* they worshipped

o Eight moneths together, *Maister Euseb.* lib. 1. cap. 2. o *Philostrot* de vita *Apol.* lib. 1.

d Ph. *Mornet* de l'crit. C. 7.

c *Euseb.* de prep. iur. lib. 6. c. 8.

f *Euseb.* de prep. iur. lib. 9. cap. 4.

h *Amnian* l. 1. 3. *Plutar* de facie lib. 6. lib. 1.

i *Alex.* ab *Alexand.* l. 6. c. 5.

k *Claudian* l. 8. c. 1.

l *Athen.* lib. 14. cap. 17.

m *Bar.* 6. 42.

n *Hecod.* Clie. *Strabo* lib. 16. mentioneth the same.

o *Ier.* 19. 5. *Jerem.* 32. *Reg.* 18. c. 16. *2. Reg.* 23. c. 10. *Ose.* 2. 6. *Isa.* 46.

p *Rib.* in *Hes.* 2. * *Iuter* 3. * *Ric.* *Strat.* in *Iudic.* On those words of *Virg.* *Implem* 14. *uero* *saturnem*, *quam* *Belus* & *omnes* *Belus* *solus*, &c. *Enclid.* 1.

worshipped the Sunne, is followed by *Tremellius* and *Iunius* in their notes on *Esaias*, chap. 46. 1. because the Assyrians, Persians, and Babylonians, accounted the Sunne the greatest God, and worshipped the Fire as a partice thereof: To him the Jewes, with this borrowed forren Idolatry, dedicated horses and chariots, which *Iohus* 9. 2. abolished, together with the Altars on the rooff of *Abaz* his house, and the high places, where their God might see their deuotions. *Hierome*, on that place of *Ezra*, faith, that *Bel* was *Saturne*, which *Snidius* confirmeth. *Augustine* relateth the vssual opinion (on those words, *Ind. 2. They serued Baal and Asaroth*) that *Baal* in those parts was the name of *Iupiter*, and *Asaroth* of *Iuno*, and produceth the Punike language, in which *Baal* (amen) signifieth the L O R D of Heauen; and for *Asaroth* (which he readeth *Asaribius*) he saith it is in the plurall number, in regard of the multitude of *Iuno's* Images, each bearing the name of *Iuno*. This also is exemplified in the blessed Virgin by *Ribera*, sometime called our Lady of Loretto, sometime our Ladie of Monteferrato, &c. according to the diuersitie of places, wherein they worship, not *Mary* the Virgin, but their owne Idols; the daughters of their whorish mother Babylon. For the Tyrians, Sydonians, Philistims, and other Syrian, and Assyrian nations, the Scripture brandeth them with this *Belor* *Baal*-Idolatry in hatred of which name, the Jewes called the Prince of Diuels, as the Acaronites did their principall Idols, by the name of *Beelzebub*.

Thus the Greekes and Latines haue confounded the Assyrian and Tyrian *Bel*, which by *Iosephus* *Scaliger*, (who not vnworthily is called the *Dilector of knowledge*, and great Prince of learnings) hath distinguished and made two: the one (saith he) is written *Bel* and the later *Belus* and reprovereth *Hierome* for making *Belus*, the father of *Ninus*, and the Virgilian *Belus* to be one: In *Photius* (559. 3.) is mentioned, that the Phœnicians and Syrians called *Saturne* *Bel* and *Bil*, *E*, *L*, and *Bel*, and *Bolates*, Doctor *Willet* in his Comment vpon *Dan. cap. 1. q. 16.* hath these words: The Chaldeans had five Idols, three Gods, and two Goddeses. Their first God was *Bel*, a name contracted of *Bebel*, which commeth of *Babal*, which signifieth a Lord: to whom was built that Temple before mentioned. The second was the *Sunne*, which they called *Rach*, that is, a King; because he is chiefe among the Planets: and the Persians call him *Mubra*, as *Iustinus Martyr* saith, *Dialog. in Triphon*. the Priests of this Idol were called *Raciophanti*, *Observers of the Sunne*. Their third God was *Nebo*, the *Fire*; so called of the brightness, which was carried about among them. Their first Goddesse was *Shacha*, which was the *Earth*, worshipped also of the Romans vnder the names of *Tellus* and *Opis*: of the Syrians called *Dorcetba*. In the honor of this Goddesse they vsed to keepe a feast fve dayes together in Babylon; during which time the Masters were vnder the dominion of their seruants. This festiuall time was called *Shache*, whereof Babylon was called *Sheshach*, of keeping this feast, *Ierem. 25. 27.* and *51. 41.* Their other Goddesse was *Mulitta*, which was *Venus*, whose Priests were called *Natita*, or *Natophanti* *Polan*. But the chiefeft of their Idols was *Bel*.

He also interpreteth * those words *Dan. 1. 4. Whom they might teach the learning and tongue of the Chaldeans*, of Schooles wherein youth were brought vp in good letters, to be after employed in the State. So among the Egyptians they had the like vse, where *Moses* was taught the learning of the Egyptians. Among the Israelites eight and forty Cities were appointed for the Leuites, which were as the common Schooles and Vniuersities for the whole kingdom. *Sammel* and *Elizem* had their Schooles and Colledges of Prophets: yea the rude Indians had their *Gymnosophists*; and the Romans had their Colledges of *Angures*. Thus saith Doctor *Willet* of their Idols and Schooles.

In the seuenteenth chapter of the second booke of Kings is mentioned *Sacoth Benoth* an Idoll of the Babylonians. *Bedi* interpreteth it the Tabernacles of *Benoth*; and so the word *Sacoth* vied, *Amos 5. 25.* is by Saint *Stephen*, *Act. 7. 43.* interpreted. And so doth the * Glosse on that place of the Kings interpret; where *Lyra* * according to the signification of the words (a Tabernacle of wings) relateth out of *Rab. Sal.* that this

this Idoll was made like to a Hen brooding her chickens: which Idols the Babylonians framed in worship of that Constellation, called by the vulgar, the *Hen and chickens*, and of the learned, *Pleiades*; as others did to the Sunne, others to the Moone. Some * apply it to the mystrie of their Idoll, (which *CHRIST* the Truth, truly saith of himselfe) protectiſg his worshippers, as a hen her chickens. *Reg. 17.*

In the fourteenth chapter of *Daniel*, as the Latines read, is a large historie both of *Bel*, a dead statue, and of a liuing *Dragon*, which the Babylonians worshipped. The Priests of *Bel* were seuentie, besides their wiues and children, whose fraud and couſenage *Daniel* detected, making it manifest by their foot-steps in the ashes, which he had strewed in the Temple, that they were the deuourers of that huge portion of forrie sheepe, twelue measures of meale, and fix great pots of wine, daily consecrated for *Bel* break-fast. He after slew the *Dragon* also; for which the Babylonians forced the King to lodge him fix dayes among the Lions. But howsoeuer generally more authoritie is to be ascribed to the Apocriphall bookes, then to any humane historie, or other Ecclesiasticall Authors, as *Zunichus* in his Confession religiously holdeth; yet for this fragment of *Daniel*, it is accounted * the worke of *Theodorus* a bad man, who soited it into his translation. And not only the Reformed Churches account it as it is, but *Driedo* a learned Papist, *Erasmus* a Semi-christian (so *Bellarmino* calleth him) *Iulius Africanus* of old, and the Jewes generally, reiect it out of the Canon, as the Cardiaall himselfe * hath obserued: and he saith to tell vs of another *Daniel* of the Tribe of *Leui*, to maintaine the credit hereof. But *Hierome* in the Preface of his Commentaries stilet them, *Belie Draconiss, fabulæ quæ vni anteposito vni singulari, subiectæ, ne videretur apud imperitos magnam partem voluminis dirimeasse*: and allegeth *Ensebius*, *Origen*, *Apollinaris*, and other Ecclesiasticall Doctors, which were of his mind, and thought that they needed not to anſwere *Porphyrie*, who had hence raked some obiections against the Christians, for these things which had not authoritie of Scripture.

As for *Pyramus*, and *Thysbe*, with *Cyparissus* and such like, I leaue them to * *Ouid* and the Poets. It seemeth worthe relation that fell out at *Assus*, a Babylonian Citie, where a Dolphin so loued a Boy, that following too faire after their wonted sportings, he stucke fast in the sands: * which *Alexander* interpreting to be ominous, preferred the Boy to the Priesthood of *Nephtue*.

For the present Saracenicall Religion, now obserued in these parts, our third booke shall largely relate thereof. Concerning other Babylonian customes: *Herodotus*, *l. 2.* telleth of three families in Babylon which liued on fish. It may be the Carthusians of our Westerne Babylon are of their of-spring: for whose sparing, their fellowes may eate the more flesh, with which those of old, and these later, may not (forsooth) pollute themselves. * *Curtius* telleth generally that, for fleshly vices, the Babylonians were most corrupt. They prostituted their wiues and daughters to their guesſtes for rewards. They were addicted to excessive banketing, and drunkenesse. In the beginning of their feasts, their women were modestly attired; by degrees they stripped themselves of their cloathes, beginning with the vpper-moſt, till nothing was left to couer their shame, or forbid their shamelesſeneſſe. And not their Curtizans alone, but their Matrons, (yea, in token of chasteitie) did thus prostitute themselves to those flames of lusts which haue come from hell, and carrie thither. Heere was *Alexanders* manly and victorious armie made effeminat, vnfit after to haue encountered with a forren enemy. * Some ascribe the loose liues of the Babylonians, to a law of *Xerxes*, who to chastise them for a rebellion, enacted that they should no longer weare armes, but addit themselves to Musicke, riot, and such like.

q. 2. King. 23. 11

r. Aug. tom. 4.

quest. lib. 7. 16.

f. Scalig. Can.

Mag. lib. 3.

p. 314.

t. M. Drayton.

Poysell.

* Quest. 16.

u. R. in Gloss.

ordin.

x. Lyra. in

4. Reg. 17.

y. v. p. 1. in 2.

Reg. 17.

z. Whitak. de

Script. quest. 1.

cap. 9.

* Bel. de verbo

Dei lib. 1. cap. 9.

a. Metamorph.

4. c. 10.

b. Solinus c. 18.

c. Quint. Curt.

lib. 5.

d. Cælius Rhod.

lib. 5. cap. 11.

CHAP. XIII.

The Chaldean, and Assyrian Chronicle, or Computation of Times, with their manifold alterations of Religions and Government, in those parts until our time.

a Chap. 10.



E have before ^a shewed the prodigious Chronologie of the Chaldeans, reckoning the reignes of their Kings before the Flood, 432000. years. They tell also after the Flood of diuers Dynasties or governments, in this country of Babylon.

First, ^b the ^c Chaldeans, *Enechoos* reigned 6. yeares, *Chomubos*.

^b *Scaliger. Cas.* 101, 7. *Poros*, 35. *Nechnebes*, 47. *Abio*, 48. *Oniballus*, 40. *Zimziros*, 45.

He being dispossessed by the Arabians, ^d *Mardoceter* began the second Arabian Dynastie, and reigned 45. yeares, and after him, *Sismardacos*, 28. *Abias*, 37. *Parrannos*, 40. *Nabonnabos*, 25. ----- 41. The space of these two Dynasties is reckoned 440. yeares. Thus *Scaliger* relateth: but in my minde, as the former was beyond all possibility of Truth (which they tell of before the Flood) so this hath no great likelihood, at least for so long a space before *Belus*, with whom the most histories begin their relations, and *Scaliger* his ^e third Dynastie, of one and fortie Kings in this order.

| | | | | | | | | |
|----|---------------------|----|----|------------------|----|---------------------|-------------------------|----|
| 1 | <i>Belus</i> , | 55 | 15 | <i>Mamylus</i> | 30 | 29 | <i>Arabelus</i> | 42 |
| 2 | <i>Ninus</i> , | 52 | 16 | <i>Spartibus</i> | 42 | 30 | <i>Chalsus</i> | 45 |
| 3 | <i>Semiramis</i> | 42 | 17 | <i>Ashbates</i> | 38 | 31 | <i>Anabos</i> | 38 |
| 4 | <i>Ninyas Zames</i> | 38 | 18 | <i>Anuytes</i> | 45 | 32 | <i>Babios</i> | 37 |
| 5 | <i>Arim</i> | 30 | 19 | <i>Belochus</i> | 25 | 33 | <i>Thinas</i> | 30 |
| 6 | <i>Aralius</i> | 40 | 20 | <i>Balatores</i> | 30 | 34 | <i>Dereylus</i> | 40 |
| 7 | <i>Xerxes</i> | 30 | 21 | <i>Lamprides</i> | 35 | 35 | <i>Eupacmes</i> | 38 |
| 8 | <i>Armamithres</i> | 38 | 22 | <i>Sofares</i> | 20 | 36 | <i>Lasithenes</i> | 45 |
| 9 | <i>Beluchus</i> | 35 | 23 | <i>Lamprates</i> | 30 | 37 | <i>Pyritades</i> | 30 |
| 10 | <i>Baleus</i> | 52 | 24 | <i>Panyas</i> | 45 | 38 | <i>Ophratas</i> | 21 |
| 11 | <i>Seibus</i> | 32 | 25 | <i>Sofarinos</i> | 42 | 39 | <i>Ephatres</i> | 52 |
| 12 | <i>Mamylus</i> | 30 | 26 | <i>Mithraus</i> | 27 | 40 | <i>Acraernes</i> | 42 |
| 13 | <i>Ashbalios</i> | 28 | 27 | <i>Tentamus</i> | 32 | 41 | <i>Tonos Concoleros</i> | 20 |
| 14 | <i>Spharus</i> | 22 | 28 | <i>Tentus</i> | 44 | qui & Sardanaspalus | | |

The summe of this Dynastie, 1484. yeares.

f The Median Dynastie.

The fourth Dynastie was ^f of the Medes, begun by *Arbaces*, who depriued *Sardanaspalus*, he reigned 28. yeares, his sonne *Mandaces* 50. *Sofarmus* 30. *Artaces* 50. (In the 19. yeare of this King, *Nabonassar*, the Babylonian, rebelled, and began a new Dynastie in Babylonia. And in the 43. yeare of his raigne *Salmanassar* captiued the ten Tribes) *Arbaces*, or *Cardaces* 22. *Arjars*, or *Deioes* 40. *Artynes* called also *Pharates* 22. *Astibaras* or *Cyxares* 40. *Apandas* alias *Astages* 40. In all 322. yeares.

g The Persian Dynastie.

The fifth ^g Dynastie was of the Persians, begun by *Cyrus*, which ouerthrew *Astages*, and reigned 50. yeares: His sonne *Cambyses* 8. the *Magi* 7. moneths. *Darius* sonne of *Hystaspes* 36. yeares, *Xerxes* 20. *Artabanus* 7. moneths, *Artaxerxes Longimanus* 40. *Xerxes* 2. moneths, *Sogdianus* 7. moneths, *Darius Nobus* 19. yeares, *Artaxerxes Memnon* 40. yeares, *Artaxerxes Ochus* 26. *Arjes* 4. *Darius* 6. in all 221. yeares.

h The Macedonian Dynastie.

The sixth ^h Dynastie was of the Macedonians, the first of which was *Alexander*, who after the conquest of *Darius* reigned 6. yeares, *Antigonus* 12. *Selencus Nicator* 32. *Antigonus Soter* 19. *Antigonus Theos* 15. (In the 12. yeare of this raigne, *Arjaces* the Persia rebelled) *Selencus Callinicus* 20. *Selencus Ceraninus* 3. *Antiochus Magnus* 56. *Selencus*

Selencus Philopator 12. *Antiochus Epiphanes* 11. *Antiochus Empator* 2. *Demetrius Soter* 12. *Alexander Bala* 10. *Demetrius Nicator* 3. *Antiochus Sidetes* 9. *Demetrius D. F.* 4. *Antiochus Grypus* 12. *Antiochus Cyrenus* 18. *Philippus* 2. In all 237. And from the beginning of the first Dynastie 2622. These I haue here inserted out of *Scaliger*, rather to shew the continued succession of the Eastern Empire, then with any intent to perswade, that all these were Kings, and ruled the country of Babylonia. For after *Arjaces* rebelled, the Parthians dispossessed the Syrian Kings of these parts: and before, the Babylonians often rebelled: as in the time of the Persians, when *Zopyrus* by a strange stratageme, recited by *Iustin* and others, restored them to *Darius*: but especially in the times of the Medes, whose Dynastie was much disquieted: sometime the Scythians (ⁱ faith *Orosius*) and sometimes the Chaldeans, ⁱ *Oros. lib. 1. and sometimes the Medes prevailing. Sometimes also (as the Scripture witnesseth) ^{cap. 19.} the Assyrians renewed their ancient power. Yea in the time of the Assyrian Dynastie, the Chaldeans are said to warre (in the reign of *Panyas*) against the Phœnicians, which argueth that they were then free.*

The Scripture and other Histories speake of *Phul*, *Teglat-Phalsar*, *Iareb*, *Sargon*, *Salman-ajar*, *Senacherib*, *Aler-baddon*: which were great and mighty, not only strong enough to defend themselves against the Medes, but to invade forren Nations, yea did translate people from one kingdom to another, and ^k feared the captiues of Israel in the Cities of the Medes, and sent Babylonian Colonies to Samaria; which they could not do, if they had not commanded both Assyria, and Media, with Babylonia. ^{k 2. Reg. 17. 24.}

Nabonassar rebelled, as is said, against *Artaxas*, and began the Chaldean Dynastie, from whom, for this restitution of libertie, the Chaldeans began their Astronomical computations: he reigned 14. yeares, *Nassus* 2. *Chinzarus* and *Porus* 5. *Dilulus* 5. *Mardokempadus* 12. * Hee sent Ambassadors to *Henckia*. *Arkeanos* 5. * Called *Met* ^{terregnum} 12. *Belithus* 3. *Aporonadacus* 6. *Herigebalus* 1. *Nefnocondacus* 4. *In* ^{rodach.} *terregnum* 17. *Iradem* 13. *Sasducinus* 30. *Kimadastus* 14. *Nabopolassar* 29. (In the seuenteenth yeare of this reign, hee sent his sonne *Nabuchodonosor* into Syria with an armie.) *Nabuchodonosor* 30. *Eulmerodach* 6. *Neregasolatus* 5. *Nabonidus* 17. This was a Mede by lineage (not as some say, King of the Medes) and therefore called *Darius Medus*, depriued by *Cyrus*, who after that reigned nine yeares. From the beginning of *Nabonassar*, to the end of *Cyrus*, are 217. yeares. From thence to the Asiaticke Empire of the Macedonians 201. From thence to the rebellion of *Arjaces* the Parthian, of whom the Parthians were called *Arjaces* 79. And the Dynastie of the Parthians continued 479. yeares: the last of them *Artabanus*, being slaine. These Kings, and the times of their reignes are not easie to set downe, and *Ornphrius* is therefore reproof of *Scaliger*, for vndertaking this taske, in which Authoritie faileth him. Of them wee shall speake in due place.

The ^l second Persian Dynastie continued till the Mahumetans depriued them. ^l The second ^l The first, *Artaxares* reigned 12. yeares, *Sapores* 31. *Ormisdas* 1. *Wararanes* 3. *Wararanes* 2. --- 17. *Wararanes* 3. four Moneths, *Narjes* 7. *Ormisdas* 7. *Sabores* was borne King, and reigned 70. yeares, *Artaxerxes* 4. *Sabores* 5. *Wararanes* 4. --- 11. *Izdigerdes* 21. *Wararanes* 5. --- 10. *Izdigerdes* 2. --- 17. *Perozes* 24. *Obalus* 4. *Cabades* 11. *Zamastes* 4. *Cabades* againe --- 30. *Cosroes Magnus* 48. *Ormisdas* 8. *Cosroes* 39. *Sroes* 1. *Adeser* 7. moneths, *Barajas* 6. moneths, *Baram* 7. moneths, *Ormisdas* *Iezdegird* 2. in all 402.

The Saracens succeeded, whose names and times you may see in our ^m Saraceni- ^{m Lib. 3. cap. 14} call relation. After the Saracens, reigned the Tartars: and since, sometime one family, sometime another, among the Persians, till *Solyman* dispossessed the Sophian of the Babylonian dominion, vnder which Turkish seruitude it groined, till our daies, in which the present Persian hath recovered it.

I dare not take vpon me to bee vmpire and decider of those many alterations amongst

mong Chronologers : but haue simply followed *Scaliger*, whose verie name is able to shield mee from contempt, if not to yeeld mee commendation. Let others, that haue more lust and leisure, traueser these matters at their pleasure : my intent is, most of all, the Histories of Religions : and the successions and alterations of States I haue lightly touched : But precisely to determine in what yeare of the world euerie King began his reigne, and to dispute the same with all opponents, would be somewhat tedious to the Reader : to mee (perhappes) in these varieties of opinions, impossible. Leauing therefore the more studious, to the Chronologers, let vs take a little reuiue of some principall occurrences in the former Catalogue.

Aricanus beginnes the Assyrian Monarchie at *Belus*, and not, as the most, with *Ninus*. That *Belus* some thinke to be the same with *Nimrod*, whom *Ninus* as wee said before, consecrated, *Semiramis* is reported to bee the first, that caused Eunuches to bee made. *Nimias*, which succeeded, left not like monuments of his great exploits, as his Predecessours before him. *Buntings* thinks him to bee that *Amraphel King of Sinar*, mentioned, *Genes. 14.* and that *Arioch King of Elasar* was his sonne. How euer, it breeds much difficultie, to reconcile the ancient historie of the Babylonian and Assyrian great and long continued Empire, with the kingdomes and Kings in that Chapter by *Moses* mentioned. *Eupolemus*, as before is cited out of *Eusebius*, saith that those Kings were Armenians ; *Diodorus Tarsensis*, as *Petavius* affirmeth, reckons them Persians, *Iosephus* Assyrians : *Peterius* himselfe thinks them vassalls, and tributaries to the Assyrian ; *Genebrardus* suspects the Historie of the Assyrian greatest ; and truly, not altogether vniustly, as all the Historie of *Moses* and *Isidore* concerning the Kings in those parts, for ought can bee gathered, yeelding no subiection to Babylon. And the Sodomite and his neighbours had beene the tributaries of *Cocadramor King of Elam*, and not of *Amraphel King of Sinar* : w^hile we say that violent things are not permanent, and the yoke imposed before by the Assyrians, was now in *Nimias* daies reiecte^d : *Semiramis* being weakened with her Indian expedition, and *Nimias* by killing her, giuing occasion of discontent to her followers, the men of warre, which might hereupon (contemning this effeminate King, who had suffered his mother to possesse the Scepter so long) fall to sharing for themselves, and erect pettie kingdomes. *Arius* (happily) restored the Empire thus decayed, if it bee true that *Buntings* writeth, that hee was a great warriour, therefore called *Arius* and *Mars*, and as the God of warre, inuocated by the Assyrians. When *Tentamos* reigned, ° *Diod. r. lib. 3.* testifieth, that *Prismus*, then besieged by *Agamemnon*, as vassall and tributarie to the Assyrians, sent to him for aide, who sent to his succour *Memnon*, with 20000. souldiers.

But to descend vnto times neerer both vs and the truth, and to view the ruine of that great estate : we read in the same Author, and in others, that *Arbaces* (whom *Isidore* calleth *Arbactus* ; *Orosius*, *Arbactus*) was by *Sardanapalus* made captaine of the armie which was yearly sent to Nina, or Ninieue, where a conspiracie was contracted betweene him and *Belshus* a Chaldean Priest, Captaine of the Babylonians, who by his Chaldean skill in diuination, had foretold *Arbaces* this destined Empire, and was promised, for his share, the Babylonian principalltie. Thus the Medes, Babylonians, and Arabians, enterprising rebellion, assembled to the number of 400000. whom *Sardanapalus* ouerthrew in battaile twice ; but being still animated by *Belshus* predictions, which (said he) the Gods by the Starres fore-singled : and by corrupting of the Bactrian armie, sent to succour the King, and adioyning themselves to the enemy, they at the third battell ouerthrew the forces of *Sardanapalus*, led by *Salamennus* his wiues brother. The King fled into Ninieue, trusting to a prophetic, That the Citie should neuer bee taken till the riuier were enemy to it. After two yeares siege, by extreme raines, the riuier swelling ouerflowed part of the Citie, and cast downe twentie furlongs of the walls.

walls. Whereupon despairing (as seeming to see God and Man against him) he, which before had chambered himselfe with women, and accustomed himselfe to the Distaffe, in a womans both heart and habite : now in a manly resolution (if it may not more fitly be called a Feminine Dissolution, which thus runneth from that danger which it should encounter) gathered his treasures together, and erecting a flame in his Pallace, there burnt them, himselfe, his wiues, and eunuchs together. The Ashes, vnder pretence of a Vow thereof, made to *Belus*, *Belshus* obtained of *Arbaces* the new Conquerour and Monarch, to carrie to Babylon. But the counsaile being knowne, and *Belshus* condemned for the treasures, which with the ashes he had conueyed, *Arbaces* both gaue it, and forgave him ; adding the prefecture of the Babylonians, according to promise. Some say that *Belshus*, whom they call *Phul Beloch*, shared the Empire with him, *Arbaces* reigning ouer the Medes and Persians, the other ouer Ninieue and Babylonia : following heerein the forged *Metasthenes*, who (as *Ammius* maketh him to say) out of the Sufian Librarie penned his Historie, hauing before fabled a Catalogue out of *Berosus* of the ancient Kings, contrary to that which out of the fragments of the true *Berosus* before is deliuered.

Sardanapalus is written (saith *Scaliger* in his Notes vpon *Eusebius*) with a double ll. *Sardanapallus*, a name, fitting to his effeminate life. *varro* and *caude* signifie the same, whence are those words of *Cicero 3. De Repub. Sardanapallus ille vitij multo quam nomine ipso deformior*. *Sardanapalus* built Tarfus and Anchiale (saith *Eusebius*) at the same time : the one famous for the most famous Diuine that euer the Sunne saw, (except the Sunne of Righteousnesse himselfe) *Paul* the Apostle and Doctour of the Gentiles : The other for the Authors Monument and stony Image, (with this Assyrian Epigramme ; *Sardanapalus, the sonne of Anaclyndar axis, built Anchiale and Tarfus in one day : and thou O stranger, Eate, drinke, play.* And Verses were annexed, which I haue thus englished.

Mortall, thou knowst thy selfe : then please thine appetite
With present dainties : Death can yeeld thee no delight.
Loe, I am now but dust : whilome a Prince of might.
What I did eate, I haue ; and what my greedy minde
Consum'd : how much (alas) how sweet, left I behinde ?
Learne this, (O man) thus liue : best wife dome thou canst finde.

This his Legacie hee hath bequeathed to all Epicures, the liuing Sepulchres of themselves, breathing graues (not of so many Creatures onely better than themselves, which they deuoure, but) of Reason, Nature, Religion, Soule, and (if it were possible) of God, which all lie buried in these swine, covered with the skinnes of Men, Let vs eate and drinke, for to morrow we shall die. Who knoweth whether *Paul* did not allude to this speech of the Founder of his Citie ? This subuersion of the Assyrian Empire was *Anno mundi* 3145. after *Buntings* accompt. Of the Medes see more in their proper place.

The Babylonian Empire renewed by *Nabonassar*, continued till *Cyrus*, of which times wee haue little record, but in the Scripture, as neyther of those Assyrian Kings, which before had captiued Israel, and invaded Iuda. *Senacherib* is famous, euen in the Ethnike history, although they had not the full truth. For thus *Herodotus* telleth, That *Sanacharib* King of the Arabians and Assyrians warred on Aegypt, where *Sethon* (before, *Vulcanus* Priest) then reigned : who, being forsaken of his souldiours, betooke him to his deuotion, amidst the which hee fell asleepe. And the god appearing, promised aide which hee performed, sending an Armie of Mice into the Armie of *Sanacharib*, which did eate his souldiours quiers, and the leathers of their shueldes, and armour, in so much, that the very next day they

q Phrygie.
Cavon lib. 2.

r Euseb. Chron.
per Scalig.

f Strabo lib. 14.

n Cæsius r. lib.
13. cap. 19.

o Diodor. Sic.
lib. 3. cap. 7.

* Isidore lib. 1.
Orosius lib. 2. c. 2.

p Some thinke
to be Belshus
to be Dinel,
whom the Ba-
b. Ionian King
c. lib. d. Bel-
shus
B. 1. 1. 1. 1.
Concent.

t 1. Cor. 15. 32.

u Herod. lib. 2.

(they haue a set number) with deuotion, he is freed of anie feuer: The fishes which are many, haue taken Sanctuary in these waters, and none dare take them, but hold them holie. Six miles from hence is a Well, holden in like sacred account, which cureth Leprosies, Nisibis, Carræ, and Edessa, were chiefe Cities of Mesopotamia: at Edessa reigned *Abgarus*, betwixt whom and our Saviour passed (if we may beleue it) those Epistles yete extant.

At Carræ there was a Temple of the Moone, in which, they which sacrificed to the goddess *Luna*, were subiect to the gouernment of their wiues: they which sacrificed to the god *Lunus*, were accounted their wiues Maisters. Hee saith, that the Babylonians allowed marriages of parents and children. A Case is two dayes iourney from Bagdet, religious for the buriall of *Hali* and his sonnes, *Hassan* and *Ossan*: wherunto is resort of Pilgrims from Persia, whose kings were wont here to be crowned. But this city *Curia* calleth Cufa, assigneth it to Arabia, & saith that of this accident it was called Massadale, or the house of *Alu*, slain here by *Munahis* copetitor.

Mesopotamia is now called Diarbeh. The chiefe Cities in it are Orfa, of seuen miles compasse, famous, say some, for the death of *Cyassus*. Caramit the mother-city of the Countrey, of twelue miles compasse: Mosul and Mardin, of which in the next Chapter. Betwene Orpha and Caramit, was the Paradise of *Alaudes*, where he had a fortresse destroyed by *Selm*. This his Paradise was like to that which you shall finde in our Persian Historie. Men, by a potion brought into a sleepe, were brought into this supposed Paradise, where at their waking, they were presented with all sensuall pleasures of musicke, damosells, dainties, &c. which (hauing had some taste of an other sleepe drinke) after came againe to themselves. And then did *Alaudes* tell them, That he could bring whom he pleased to Paradise, the place where they had bin: And if they would commit such murders, or haughty attempts, it should be theirs. A dangerous deuse. *Zelim* the Turke destroyed the place.

CHAP. XIII.

Of Ninive and other neighbouring Nations.



WE haue hitherto spoken of Babylonia, but so, as in regard of the Empire, and some other occurrents, Necessitie now and then compelled vs to make excursions into some other parts of Assyria, Mesopotamia, &c. And I know not how, this Babylon causeth confusion in that Sea of affaires, and in regard of the diuision of the Penes (as sometimes of Tongues) of which as haue written thereof. Hard it is to distinguish between the Assyrian and Babylonian Empire, one while vnited, an other while diuided, as each party could most preuaile: and no lesse hard to reconcile the Ethnike and Diuine Historie touching the same. *Ptolomey* straitneth Assyria, on the north, with part of Armenia neere the riuier Niphates; on the west with Mesopotamia; on the south with Susiana; and Media on the east. But her large Empire hath enlarged the name of Syria, and of Assyria (which names the Greeks did not well distinguish) to many Countries in that part of Asia. The Scripture deriuech Syria from *Aram*, and Assyria from *Ashur*. Both were in their times flourishing, and mention is made from *Abrahams* time, both of the warres and kingdomes in those parts: yea before, from *Alhur* and *Nimrod*, as already is shewed.

Mesopotamia is so called, and in the Scripture *Aram* or *Syria of the waters*, because it is situate betwene Euphrates and Tigris: the Countreys Babylonia, and Armenia, confining the same on the North and South. Whereas therefore wee haue in our former Babylonian relation discourfed of Assyria, extending the name after a larger reckoning: here we consider it more properly.

The chiefe Citie thereof was Ninue, called in *Ionas*, a Great and excellent Citie of three dayes iourney. It had (I borrow the words of our reuerend Diocefan) an ancient testimony long before in the Booke of *Genesis*. For thus *Moses* writeth, That

Ashur came from the land of Shinar, and bairt Ninue: and *Rehoboth*, and *Calab*, and *Resin*. At length he singeth out Ninue from the rest, and setteth a speciall marke of preeminence vpon it, This is a great Citie: Which honour, by the iudgement of the most learned (though standing in the last place) belongeth to the first of the four Cities, namely to Ninue. Others imagined (but their coniecture is without ground) that the four Cities were closed vp within the same walls, and made but one, of an vnusuall bignesse.

Some ascribe the building of Ninue to *Ninus*, the sonne of *Belus*: of whome it tooke the name, to be called either *Ninus*, as wee read in *Pliny*; or after the manner of the Hebrewes, *Niniue*: and after a few words; By the confession of all, both sacred and Gentile Histories, the Citie was very spacious, hauing foure hundred and fourescore furlongs in circuit, when Babylon had fewer almost (as some report) by an hundred: and as afterwards it grew in wealth and magnificence, so (they write) it was much more enlarged. *Raphael Volaterranus* affirmeth, That it was eight yeares in building, and not by fewer at once then tenne thousand workemen. There was no Citie since, by the estimation of *Diodorus Siculus*, that had like compasse of ground, or steele wall of walls: the height whereof was not lesse then an hundred foot: the breadth sufficiently capable to haue receiued three Carts on a rowe: and they were finished and adorned besides with fiftene hundred Turrets. Thus farre our reuerend and learned Bishop.

Diodorus telleth out of *Ctesias*. That *Ninus*, after he had subdued the Egyptians, Phœnicians, Syrians, Cilicians, Phrygians, and others, as farre as *Tanis*, and the Hyrcanians, Parthians, Persians, and other their neighbours: hee built this Citie. After that, he led an Armie against the Bactrians of seuentene hundred thousand footmen, and two hundred thousand horse: in which Expedition he tooke *Semiramis* from her husband *Menon*, who therefore (impatient of loue and griefe) hanged himselfe. He had by her a sonne of his owne name, and then died, leaving the Empire to his wife. His Sepulchre was nine furlongs in height (each of which is sixe hundred feet) and tenne in breadth. The credit of this Historie I leaue to the Author, scarce seeming to agree with *Moses* narration of the building of Ninue, any more then *Semiramis* building of Babylon. Some write, That *Semiramis* abusing her husbands loue, obtained of him the swaying of the Empire for the space of foue dayes; in which time she depriued him of his life, and succeeded in his Estate.

But least the name of this Citie call vs backe againe too much to these Assyrian Relations, before dilated as much as concerneth our purpose; let vs see what can be said of their Religion here. Of this we finde little, but as before is shewed of the Babylonians.

Nisroch was the Idoll, in whose Temple *Senacherib* was slaine by his owne sonnes. But what this *Nisroch* was, I cannot finde. Certaine it is, that hee which had vpbraided confidence in the true God, findes his Idoll, euen in this place and time of his Worship, his Traytor; and hee which had blasphemed the God of Heauen, findes Heauen and Earth, and his owne bowels, against him.

Venus Praxias is reckoned among the Assyrian deuotions, and *Adad* was their chiefe God, which they interpret One, (and *Macrobius* the Sunne, which, as before is said, they worshipped) and *Atargatis*, the Earth. *Belus* also was here worshipped, as witnesseth *Dion*, *Enschin*, and *Cyrillus*.

Lucian saith, That the Assyrians sacrificed to a Doue; the touching of which Fowle required much ceremony for expiation: Whereto accordeth the fable, that *Semiramis* was turned into a Doue.

Concerning *Adad* and *Atargatis*, *Macrobius* saith, That the Assyrians ascribe all power to these two. The Image of *Adad* shined with rayes or beames downwards,

dc-

m Pater. l. 11.

n Alex. ab Alex.

nol. gen. dier. l. 10.

A. cap. 8.

o Lib. 2. cap. 14.

p Cartwright.

q Curio Sar.

Eyl. lib. 1.

r Megius.

s Affrias Latio

misculauit (an-

g. one Caras:

Luth. Lucen.

t Cartwright.

a Lib. 6. cap. 11.

b Ion. 3. 3.

c Doctor King

of three dayes iourney.

It had (I borrow the words of our reuerend Diocefan)

an ancient testimony long before in the Booke of Genesis.

For thus Moses writeth, That

Ashur

d Annius vpon Berog.

e Diod. Sic.

l. 3. c. 1.

f Elian. var.

lib. 4. c. 1.

g. wolph. in

Reg. 19.

h Luc. in Iona

Crugada.

i Silem. 4.

k Salm. l. 1.

designing the Sunnes force: That of *Atargatis*, with beames vpwards, as it were ascribing to the heauenly influence all her plentie: vnder the same Image were the shapes of Lyons, as also the Phrygians fained the mother of the Gods, that is, the *Earth*, to be borne on Lyons. But of this *Atargatis* more in the next Chapter.

1 Gramy. Af.
Sigen. in Sulpit.

Ionas was sent to preach to the great Citie of Ninive, as some¹ thinke in the dayes of *Sardanapalus* his next predecessor. *Brangthon* (with some other) thinketh in the daies of *Pul*, or *Phul*, *Assur*. Their repentance stayd that iudgement. *Nabum* after denouncing the like iudgement, which accordingly came to passe. *Phraortes* King of the Medes (mentioned in the former Chapter) beleagued it. His sonne *Cyaxares* succeeded in the Kingdome, and in this siege. After that, the Scythians invaded Media, and held it eight and twentie yeares, according to the prophetic of *Ieremie*, 49. 34. and in the same Expedition obtained Ninive. But *Cyaxares* after preuailed against the Scythians, and *Assyages* his sonne ouer-turned and destroyed Ninive, that it should no more be a receptacle or encouragement to the Assyrians, to rebell against the Medes.

m Nab. 2. 6.

Nabum threatneth^m opening of the gates of the Riuer, and destruction to the Temple, as *Tremellius* readeth it, noting thereon the casting downe of the Ports on Tigris, and amongst them the Temple of *Belus* there erected; out of whose notes on the first Chapter of *Nabum*, I inferred the former relation. *Herodotus* in the Historie hereof sayth, That *Phraortes* there perished in the siege, with most part of his armie. *Cyaxares*, to reuenge his fathers death, renewed the siege, but was not able to hold his owne against the Scythians, vntill after eight and twentie yeares, that the Scythians had enioyed the Empire of Asia (vnder pretence of feasting being entertained in a banquet) the most of them, in their drunkenesse, were slaine by the Medes; and so the Scythians loosing what before they had gotten, *Cyaxares* recovered the Empire, and destroyed Ninive. Thus was that Citie destroyedⁿ, whose Riches, Beautie, Antiquitie, Largenesse, and Puissance, the Scripture so often mentioneth.

n Durathen in
his Synopsi as-
firmeth, that
by an Earth-
quake the lake
which compas-
sed the Citie
drowned it,
and a fire con-
sumed the up-
per part there-
of.

A man may compare Ecbatana of the Medes, Babylon on Euphrates, and Ninive on Tigris, to the *Triumviri* at Rome: So did they both emulate and share the Eastern Empire, as each could make her selfe strongest; now Babylon, another while Ninive, and sometime Ecbatana preuailling: which is the cause of no small difficultie in these Histories, *M. Cartwright*, an eye-witnesse, hath beheld (he sayth) the ruines of this Citie, and agreeth with *Diodorus* in the inequalitye of the sides: two of which contained an hundred and fiftie furlongs, the two other but foure score and tenne on a side.

o G. Bo. Ben.
part. 1. lib. 2.

Mosul is supposed to be Ninive, happily for the neereresse, or for that (as a post-hume issue) it hath sprung from the former. The ashes yet haue not yeilded such a Phoenix as the former was. o Mosul is in fame for Cloth of Gold and Silke, for fertilitye, and for the Patriarchall Sea of the Nestorian Christians, whose authoritie stretcheth to Cathay and India. Merdin, a Towne on the same Riuer, is also a Patriarchall Sea of the Chaldees (or Mahumetane Sect.) In *Panliu Venetus* his daies^p they were in the Prouince of Mosul, partly Mahumetans, partly Christians: and in the Mountaines dwelt the Curdi, that were Particples or Mungrels in Religion, professing partly Christ, partly *Mahomet*. in practise robbers and wicked. The Christian Patriarch hath Archbishops and Bishops vnder him, as the Roman Pope. The Mahumetans are called *Aratri*.

q Magin. Georg.

Assyria (sayth q *Maginm*) is now called by *Niger*, Adrinia; by *Girara*, Azemia; by *Pinctum*, Mosul; by *Mercator*, Sarh; and of *Cassaldus*, Arzerum. It sometime contained the Prouinces, Arapachite, Adiabena, and Sittacene, now called (after some) Botan, Sarca, and Rabia.

r L. Boem. l. 1.

Boemius telleth of a strange fashion aunciently vsed in Assyria; That the maidis which were marriageable were yearely brought forth in publike, and set to sale to such as would marrie them. The money which was giuen for the fairest, was giuen to the more deformed for their portion in marriage.

The

The Assyrians vsed to wash themselues daily, but chiefly after carnall company.

As for the Saracenicall Religion, we shall more fully handle the same by it selfe, then tediously repeat the same things. For this therefore, and other Countries subiect to Turkish or Persian seruitude, the Reader may reade of their superstitions in their due place, when we speake of the Saracens, Turkes, and Persians. The relation of their Christian Rites belong to another Tome.

But let vs come out of Assyria into Syria; the Histories of which are not a little, as is said, confounded together, and many Rites were common to them both, and to all these parts, from the Persian gulfes to Asia the lesse, as being so often subiect to one Empire, or rather still parts of that one Empire, which receiued often alterations vnder the Assyrians, Babylonians, Medes, Persians, Macedonians, Scythians, Parthians, &c.

CHAP. XV.

Of Syria, and the ancient Religions there: Of the Syrian Goddesse, and her Rites at Hierapolis: Of the Daphnean, and other Syrian superstitions.



SYRIA is called, in Scripture, Aram, of a *Aram* the sonne of *Shem*, Gen. 10. 22. as before is said. And *Sirabo* (lib. 1.) calleth the Syrians *Arammai*. Hence also his *Arim* are deriued and *Arami* (lib. 13.) It is diuersly bounded by diuers Authors: some confounding the names of Syria and Assyria. *Eufrastinus* doth reckon these five parts thereof, viz. Commagene, Seleucide, Coele Syria, Phoenicia, and Iudaea. *Mela* extendeth it further, lib. 1. and *Pliny*, lib. 5. cap. 12. nameth as part of Syria, Palastina, Iudaea, Coele, Phoenice, Damascena, Babylonia, Mesopotamia, Sophene, Commagene, Adiabene, Antiochia. And in this large sense doth a *Postellus* and *Brocardus* stretch it beyond Tigris Eastward from the Mediterranean sea, and from Armenia to Arabia. But *Dion. Niger*, and before him b *Ptolemeus* (whome we especially follow) make it abutte on the North vpon Cilicia, and part of Cappadocia, by the Mount Amanus; on the South, vpon Iudaea, and part of Arabia Petraea; on the East, vpon Arabia Deserta and Euphrates; on the West, vpon the Syrian sea.

a G. Pelli. Bar.
Syn. descript.
Brocard. descript.
Ter. Jan.
b Lib. 5. c. 12.

This Countrey is thought to haue bene the habitation of our first parents, before the Flood, and of *Noah* and his sincerer familie (as wee haue said) after. Yet how soone, and how much, they degenerated in the wicked off-spring of cursed *Cham*, whose posteritie peopled a great part hereof, till they were thence by the Israelites expelled, the Scripture is sufficient record. Yea, euen from *Noahs* time did they deriue their Idolatrie, as appeareth by c *Lucians* narration of the Syrian Goddesse, which he partly saw with his eyes, and partly receiued of the Priests report. This Goddesse was with godlesse Rites serued and obserued at Hierapolis; which, although *Sirabo* d placeth it beyond the Riuer in Mesopotamia, is by *Pliny* e accounted in Coele Syria, called also Bambyce, and, of the Syrians themselves, *Magog*; and by *Ptolemeus* named among the Syrian Cities of the diuision *Cirissica*, in 71. 15. Longit. and 46. 15. Latit. And *Lucian* (who himselfe was there; for f hee call himselfe an Assyrian, and was borne at Samofata in Commagene) placeth it on this side the Riuer. *Plinius* and *Sirabo* (deceiued in the name) mention the worship of *Atargatis* (called of the Greekes *Dea Cybele*) in this place: but *Lucian* (other-where a scoffer, here an Historian) at large describeth it, making this difference betweene *This* and *That*, that *Atargatis* was halfe a fish, but the Syrian Goddesse wholly resembled a woman.

c Lucian. de
D. Syria.

d Lib. 16.
e Lib. 5. c. 12.

f G. Pelli. cognat.
in Anat.

The

The Citie he thinketh to haue receiued the name Hierapolis (*Holy Citie*) of these holy things here obserued; in which respect it giueth place to none other place in Syria: hauing a stately Temple, enriched with gifts, Statues, and (as they esteemed them) Miracles. Arabia, Phoenicia, Babylonia, Cappadocia, Cilicia, and Assyria brought her Presents, and celebrated her solemne Feasts.

This Temple was (in the Syrians opinion) first founded by *Deucalion*, whose Historie you would thinke *Lucian* had learned of the Hebrewes, not of the Syrians, or Greekes; so liuely doth he expresse the infidelitie and cruelty of the old World; in the manner of the Flood; the Arke wherein, with himselfe, his wife, and children, he saved also all other creatures that liued on the earth, which came to him by couples, by dispensation of *Iupiter*. Hereunto these Hierapolitans adde, That in their Territorie was made a great Clift, which swallowed vp those waters: which Clift (but then verie little) was shewed to our Author: to whom also they reported, That, in memorie here, *Deucalion* instituted that Rite, which to his time continued; that twice euery year, not the Priests onely, but many out of all Syria, Arabia, and beyond Euphrates, went to the Sea, and from thence brought water, which they poured downe in the Temple which he had built ouer that Clift vnto *Iuno*; all which water was receiued into the fume.

Some ascribe the building of this Temple to *Semiramis*, in honour of her mother *Derecto*: others to *Attes*, for the worship of *Rhea*: which *Attes* was a Lydian, and was author of the superstitions of *Rhea*, to the Phrygians, Lydians, and Samothracians: but the opinion most probable was, that *Dionysus* or *Bacchus* was founder of it; two substantiall witnesses, besides others, affirming the same, namely two *Phalli*, or *Priapi* (huge Images of the priue part of a man) erected at the entrie of the Temple, with an inscription, That *Bacchus* had consecrated them to *Iuno*. That ancient foundation being consumed by time, this later Temple was erected by Queene *Siramionie*, who being in a dreame enioyned this office of *Iuno*, and for neglecting the same, punished with sicknesse, vowed vpon her recouerie to performe it. The King ioyned in Commission with her, as Generall of his Armie, and ouerseeer of these holy workes; a beautifull young man, named *Combabus*: who fearing what might happen, gelded himselfe, and closing those his dismembred members (first for their preservation embalmed) in a boxe sealed, as some great treasure, he committed to the Kings fidelitie, to be latelie referred to his vse. Which his practise faued his life accordingly, being after produced to cleare him of adulterie with *Siramionie*, which had been layd to his charge by his enuious accusers, and by the ielous King greedily apprehended. In memorie whereof, a brazen Statue of *Combabus* was set vp in this Temple, and both then (whethere to solace *Combabus*, or by inspiration of *Iuno*) and yearly euer after, many in this Temple gelded themselves, and put off together the nature and habit of men, attyring themselves like women. These Man-women Priests were called *Galli*.

The Temple was built in the middelt of the Citie, compassed with a double wall; the Porch looking Northwards, almost an hundred fadome high; where stood those *Priapi* aforesaid, about the height of three hundred fadome: vp to one of these one ascendeth twice a yeare, and abideth in the top thereof seuen dayes. He carrieth with him a long chayne, which he letteth downe, and thereby draweth vp to him such things as he needeth. Many offer Gold, and Siluer, and Brasse, and one appointed receiue their names, which he sheweth to him above, and he maketh his prayers for euery of them, founding, while hee prayeth, a little Bell. The Temple within shineth with Gold, and the Roofe is wholly of this Metall; it yeeldeth so fragrant a smell, that the Garments of those, which come thither, retainc this sent long after.

There is also another inner Roome or Quire, whereinto the chiefe of the Priests onely haue entrance; yet is it open without any dore. In this Sanctuarie are the Images of the Gods; *Iupiter*, supported with Bulls, but *Iuno* sitteth vpon Lyons, holding

ding in one hand a Scepter, and in the other a D. staffe, in some thing or other resembling diuers other Goddesses, by the Egyptians, Indians, Armenians, Babylonians, Aethiopians, and Medes, adorned with many Jewels: and among the rest the hath on her head a stone called *the lampe*, of the effect, yeelding light in the night season, as if all the Temple were hanged with Lampes. This statue goeth twice a yeere to the sea, for the water before mentioned: neither of the Syrians is called by any name, but onely the Image, not expressing of whom.

In the temple is the image of *Apollo* clothed, with a beard, (contrarie to the custome of the Greekes, and in a farre more glorious manner) giuing forth Oracles: for it moueth it selfe, which, the Priests espying, lift it vp aloft (otherwise it sweateth and moueth it selfe forward neuertheless) and being thus supported, it turneth it selfe and them about, and leapeth from one place to another. Then doth the chiefe of the Priests, make supplication and request for all things: which if it misliketh, it goeth backward; if it approueth, it carrieth them forwards: and without these Oracles they enterprife nothing neither priuate nor sacred: and *Lucian* faith hee saw it leauing the Priests (the supporters) and mouing it selfe about in the ayre. Here are also the statues of *Atlas*, *Mercury*, and *Lucina*, and without, a great brazen Altar, and many brazen images of Kings and Priests, and many others recorded in poets and histories. Among others standeth the image of *Semiramis* pointing to the temple with her finger, which (they say) is the signe of her repentance, who hauing giuen commaundment to the Syrians, to worship no other God but her selfe, was by plagues (sent from heaven) driuen to reuoke that former edict, and thus seemeth to acknowledge and point out another Deitie. There were also places inclosed, wherein were kept and fed, sacred Oxen, horses, Eagles, Beares, Lyons.

The Priests were in number about 300. some for killing sacrifices: some for offerings: some ministering fire to others at the altar: their garment all white: their head couered: and euery yeare was chosen a new High-priest, which alone was clothed with purple, and a golden head-tire. A great multitude there was besides of Musicians, *Galli*, and Propheticall women: they sacrificed twice a day, whereat they all assembled. To *Iupiter* they vse neither song, nor instrument, in sacrifice: as they doe to *Iuno*.

Not farre hence was a lake of 200. fadome depth, wherein were preserved sacred fishes, and in the middelt thereof an altar of stone, crowned alwaies with garlands, and burning with odours. They haue a great feast which they call *the going downe to the lake*, when all their idols descend thither.

Their greatest and most solemne feast was obserued in the spring, which they called *the fire*: which they solemnised in this sort. They felled great trees, and laide them in the Churchyard (as we may terme it) and bringing thither goats, sheepe, and other beasts, they hanged them on these trees; & together with them, foules, and garments, and workes of golde and siluer, which being set in due order, they carry the images of the gods about the trees, and then set all on fire. They resort to this feast out of Syria, and the coasts adioining, & bring thither their idols with them: and great multitudes resorting to the sacrifices, the *Galli*, and those other sacred wights beat and wound each other. Others play on instruments, and others, raffished by diuine furie, prophetic: and then doe the *Galli* enter into their orders: for the furie raffisheth many of the beholders. Whatsoeuer young man commeth prepared to this purpose, hurrying off his garments, with a great voice he goeth into the middelt, and drawing his sword geldeth himselfe; and runneth through the Citie, carrying in his hands, that which he would no longer carry on his bodie. And into whatsoeuer house he casteth the same, he receiueh from thence his *womanish habite and attire*. When any of them die, his fellows carrying him into the Suburbs, couer him and his horse with stones, and may not enter into the Temple in 7. daies after: nor after the sight of any other carkeasse in one day, but none of that family where one hath died, in 30. dayes: and then also with a flauen head, *Swine* they hold for vncleane beasts. And the *Dons* they esteeme so sacred, that if one touch one against his will, he is that day vncleane.

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* Euseb. de prep.
18. c. 5.

This causeth Dones in those parts to multiply exceedingly : neither doe they touch fishes : This because of *Deceito*, halfe a woman, halfe a fish : that, for *Semiramis* which vvvas metamorphosed into a Doue.

Many are the ceremonies also to be performed of the religious Pilgrims, or Votaries that visite this holy Citie : for before hee setteth foorth, hee cuts off the hayre of his head and browes, hee sacrificeth a sheepe, and spreading the fleece on the ground, hee kneeleth downe on it, and layeth vpon his head the head and fetce of the beaſt, and prayeth to be accepted : the rest he spendeth in the banquet. Then doth hee crowne himselfe, and his fellow pilgrims, and after sets forward on his pilgrimage, vsing for his drinke and washing colde vvater, and sleepeſth alway on the ground till his returne home. In this Citie vvvere appointed publike Hostes, for diuers Cities diuers, called *Doſſors*, because they expounded these myſteries : They haue also one manner of sacrificing, to hurle downe the beaſtes deſtined hereunto, from the toppe of the porch, which die of the fall. They haue a like rite to put their Children in a Sacke, and carry them downe, branded first on the necke or palme of the hand : and hence it was that all the *Aſſyrians* were branded. The young men also consecrated their hayre from their Natuiutie, vvvh being cut in the Temple, vvvas there preſerued in ſome boxe of golde or ſiluer, with the inſcription of the owners name thereon. And this did I (saith *Lucian*) in my youth : and my hayre and name remaine in the Temple ſtill. O Atergatis ſee more in the chapter of *Phœnicia*.

Suetonius tells of *Nero*, that hee contemned all Religions but this of the *Syrian Goddesse* : of vvvhich also hee grewe weary, and deſired her with Veine. After which he obserued a little *Needle*, ſuppoſed to haue a power of fore-ſignifying danger : and because ſoone after hee died, hee found out a conſpiracie intended againſt him, hee ſacrificed thereto three times a day.

* De conſol. ad Ap.

Plutarch calleth the *Syrians* an effeminate Nation prone to teares : and ſaith, that ſome of them after the death of their friends haue hidden themſelues in Cauer, from the ſight of the ſunne many dayes.

Rimmon the idoll of the *Syrians*, and his temple is mentioned, 2 *King. 5. 18*. But I haue little certainty to ſay of him.

Antiochia built by *Selenus*, (to whom, in honour of his memorie, in mount *Casius* they obserued ſacred ſolemnicities, as to a demigod) ſometimes the ſeate royall of the *Syrian Kings*, third Citie of the *Roman Empire*, third ſeate of the *Chriſtian Patriarches*, and firſt, where that melodious name of *Chriſtian* was heard : is now the Sepulchre (saith *Boterus*) of it ſelfe, or, (as *Niger*) a greater wilderneſſe, vvherein it ſelfe is leaſt part of it ſelfe, beeing left but a ſmall Village (saith another) in the miſt of it's owne vvalls.

b Cartwright.

About five miles from *Antiochia*, was that faire and ſacred *Daphne*, vvvhich *Ortelius* in his *Theater* hath preſented to the ſpectators, with a peculiar deſcription : and of vvvhich the elder Authors haue plentifully vvritten. It was 10. miles about : a place euery way enuironed vvith many ſtately Cypreſſes, beſides other trees, which ſuffered not the Sunne to kiſſe their mother (Earth) : vvhoſe lappe was according to the diuerſitie of the ſeaſon replenished vvith varietie of flowers, her breaſtes flowing vvith ſtreames of watery nourishment. A ſpring there was, deſcending (as men ſuppoſed) her water from the *Caſſalian Fountaines*, to vvvhich ancient ſuperſtition (and therefore ſuperſtitious Antiquitie) attributed a diuining faculty vvith like name and force to that at *Delphos*. This alſo was furthered by the Legend of *Daphne*, k recorded by the Poets, beleued (and vvhat vvill not Superſtition beleue, but the truth ?) by the credulous multitude : vvho was ſaid to haue fled from *Apollo*, and here turned into a tree. But thus could not *Apollo* bee turned from his loue, vvvhich he continued both to the Tree and place. This was Letice ſutable to the lips of vaine youth, 1 *Et quia conſimilem Inſeras* (saith amorous *Chærea* of *Iuſtius* in the Comicke)

i Strabon. l. 5.
18.
Niceph. l. 10. c.
18.
Euseb. l. 1. c. 16.
Strab. l. 16.

k Ovi. Metam. l. 1.

l Teren. Euph. ch.

*Iam olim ille Indus, impendio magis,
Animus gaudebat mihi, &c.*

Ego hominibus non facerem?

There needed no other lecture of ſenſualitie to them, then this Legend, eſpecially in this ſchool, where euery place might be a place of argument (vnder pretence of reaſon and religion) to that true Religion, and reaſon out of the place, eſpecially vvith ſchoolers greedy of this conſolation.

Here you might haue heard the whiſking vvindes in a murmuring accent breathing this liſtfull Oratorie: the Enamelled floore did offer her more then officious courteſie; (a ſoft, ſweet, and inlayed bed) to lie in; the ayre vvith Temperature, ſeemed to further Intemperance : The eye of the Day, & watchmen of the Night, were prohibited by the Cypreſſe rooſe, vvith their vvunelcome light, to teſſifie thoſe vvorkes of darknes, vvvhich thoſe guilty boughes couered from diſcouering : Once, the concurring obſcures of each ſenſe, did in ſilence ſpeake and perſwade to ſenſuall pleaſure in ſomuch that by a general Decree, *Temperance* and Temperate men were hence exiled, and ſcarſe vvould the vvulgar allow him the name of a man, vvvhich here vvould not bee transformed into a beaſt, or vvould preſume, vvithout a Curteſan, to tread on this holy ground. Needs muſt they goe vvhom the diuell driueth : ſuch God, ſuch religion. Here were erected ſumptuous buildings: the temple of *Apollo Daphneus*, vvith a ſtately Image therein; the vvork (as vvvas thought) of *Selenus*; alſo *Dianus* chappel & ſanctuarie. *Iulius Capitolinus* vvriteth that *Vernus* a vvolutuous Emperour ſpent his ſummers here, and vvintered in *Antioch*. *Senerus* (more truly anſwering his name) did to death certaine Tribunes (saith *Lamprius*) vvvhose negligence the Souldiours here were ſuffered to ryot. The Oracles added renowe to the place, vvvhich were deluſed out of theſe *Daphnean* vvaters by a certaine vvinde or breath. *Hadrian* the Emperour is reported to haue hence receiued the faculty of Diuining, by dipping a Cypreſſe leaſe in the Fountaine. *Julian* reported hither often for that purpoſe. But his elder brother *Gallus*, vvhom *Conſtantius* had called to be *Cæſar*, & after (saith *Ammianus*) for his outrages executed, had in the time of his abode at *Antioch*, remoued the bones of *Babylas* their Biſhop. & other holy Martyrs his companions in ſuffering, to this place, vvhere alſo hee built a church. Now vvhen as *Julian* in his Perſian expedition had ſent others to viſite all the other Oracles in the *Roman Empire*, himſelfe here conſulted vvith *Apollo*, (an Apoſtata Emperour vvith an Apoſtata Angell) about the ſucceſſe of thoſe vvares. But all his ſacrifices obtained no other anſwere, then that hee could not anſwere, by the countermaund of a more diuine power there liuing in thoſe dead bones. Here vvpon *Julian* commanded the Chriſtians to remoue thoſe ill neighbours : vvvhich they did (saith *Theodoret*) vvith a ſolemne proceſſion, ſinging the Pſalmes, & dancing vvith the heart of *Dauid*; making this the burthen, and foote of each verſe, *Confounded be all they that vvorſhip graven images* : vvherevvith *Julian*, enraged, perſecuted the Chriſtians. *Enagrus* affirmeth, that hee built a temple in honour of *Babylas*: how truly, I know not. But the True God confounded both the Idol & Idolater, ſhortly after, calling the one to giue account of his ill employed ſtewardſhip; vvncertaine vvwhether by diuine or humane hand : and for the other, his temple was conſumed vvith fire from aboue, vvtogether vvith the Image, one pillar vvhere remained in *Chryſoſtomes* dayes. The Pagans attributed this fire to the Chriſtians : and no marvell : for vvhat did not that fire of blind Idolatry (kindled vvith Zeale) attribute to the innocent Chriſtians? herein teſtifying that it came from hell, & muſt to hell againe, by that helliſh Character and impreſſion, of ſo great fire, and as great Darkneſſe. Such is Hell, & ſuch is ignorant Zeale: a fire but no light. *Apollos* prieſt by no torments could be forced to confeſſe any author thereof : & the officers of the temple affirmed it vvvas fire from heauen, vvvhich certaine country people confirmed by their owne fight. *Julian* to ſatiſſie his rage cauſed ſome temples of the Chriſtians to be burned. *Nicephorus* telleth of the continuance of this *Daphnean* groue, honoured vvith Buildings and ſpectacles, by *Ammianus* and *Chosroes*. *Apollo* ſimage vvvas made of vvood, couered vvith gold, *Theodoſius* forbade the cutting of any of thoſe Cypreſſes.

Orontes is a riuer vvvhich ariſeth in *Cœleſyria*, and payeth Tribute to all the three brethren,

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Brethren: it visiteth *Ptolemy's* palace, running with a long tract vnder the Earth, and then heaving vp his head, maketh his gladdest homage to *Iupiter*; and after his customs paid to the Antiochians, in fine poureth himselfe into the lappe of *Nephele*, entering the Sea neere to Seleucia. It was called Typhon, vntill *Oromiel*, building a bridge ouer it, caused it to be called by his name. They had heere a tale of Typhon a huge Dragon, which diuided the earth, as he went seeking to hide himselfe, and perished by the stroke of a thunderbolt. Thus did he indent a passage for this river. Not farre hence was a sacred Caue called *Nymphæum*: also Mount *Casius*, and *Anticassius*, and *Heraclia*; and nigh thereto the temple of *Minerva*. In *Laodicea* was this Goddess honoured, to whom they offered ^o in yearly sacrifice in olde time a maide, after that in fteede thereof a *barr*.

^o *Enf de laudib, constantini.*

^p *Tacit. l. 2. l. 1.*

I may here mention also that, which *Tacitus* reporteth of the Mount *Carmel* (as he placeth it,) betwixt *Iudea* and *Syria*, where they worshipped a God of that name with Ethnick rites. They had not any Temple or Statue to this God, an Altar onely and Reuerence was here seene. *Vespasian* did in this place offer sacrifice, where *Basilides* the Priest viewing the entrails, foretold him of his good successe. *Laodicea*, a citie of *Syria*, ved this sacred butchery once a yeere, to offer a maiden in sacrifice: as testifieth *Ensch. de prep. Evang. l. 4. c. 8.*

CHAP. XVI.

Of the Syrian kings, and alteration in Government, and Religion, in those countries.



SYRIA quickly grew into peoples and kingdoms, although Time hath long since deuoured both them and their memories. Of *Menon* the husband of *Semiramis* (mentioned by *Diodorus*) is spoken before. *Adadnizer* was in *Darius*'s time, king of *Aram Zoba*, and some take for *Chobal* in *Syria*, some for *Sophene* in *Armenia*, and some for the *Nubis*: whatsoever they were, *David* made them tributarie Anno mundi,

2903. *Benhadad*, *Hazaël*, and others the scripture also mentioneth: but certaine succession we finde not recorded of these Syrian kings, till the time of *Alexander*, which conquering all from *Macedonia*, to *India*, by his unexpected death, left his huge Empire to bee shared among his chiefe followers. *Selenus*, the sonne of *Antiochus*, a *Macedonian*, first, maister of the Elephants; then Tribune; after that Deputie of the *Babylonians*, at last obtained the kingdom of *Asia*, Anno *M* 3638. of whome *Appianus* thus writeth: The first King of *Syria* after *Alexander* was *Selenus*, called *Nicator*, because hee was of very great stature; and as a wilde bull had in a sacrifice of *Alexander* broken loose, he helde him with both his hands. Hee built 16. Cities, called by the name *Antiochia*, of his father *Antiochus*: and five *Laodices*, in memory of his mother *Laodice*: nine *Seleucia's* of his owne name: three *Apamea's*, and one *Stratonicea*, after the names of his two wiues. He prospered in his warres, tooke *Babylon*, subdued the *Bactrians*; pierced to the *Indians*, which had laine *Alexander's* gouernours (placed amongst them) after *Alexander's* death. He slew *Lysimachus*, and seven monethes after was circumcised and slaine of *Ptolemy* (whose sister *Lysimachus* had married) being seuentye three yeeres olde.

To him succeeded his sonne *Antiochus*, surnamed *Soter*. *A*. 3667. who had obtained *Stratonice* his mother in lawe, of his father (moued therunto by his sonnes violent loue, and his Physicians subtile perswasion.) His sonne *Antiochus Theos* was (contrarie to his name) poisoned by his wife: whose sonnes *Selenus*, *Callinicus*, and *Antiochus* succeeded: and after them *Antiochus Magnus*, the sonne of *Callinicus*, who much enlarged his Empire, adding thereto *Babylonia*, *Egypt*, and *Iudea*: but inuading *Græcia*, prouoked the *Romans* against him, with whom hee compounded on base and meane conditions: He did yet comfort himselfe for his losse among his friends,

friends, saying, that he was beholden to the *Romans*, that eased him of so weighty a burthen, and lessened his cares of gouernement: (for they had cooped him in a corner of his kingdom beyond *Taurus*.) After this hee was slaine: exhibiting in himselfe a true example of the worlds falshood, that playeth with Scepters, and vieth *Diademes*, vsing men like Counters or Figures, in numbering and casting accounts, where the same, with a little difference of place, is a pound, shilling, or penny, one, 10. or 100. And yet as earthly happines herein comes short of heauen, that it is neuer mee and vnmixed, but hath some sower sauce to relish it: so falleth it as farre short of hell, that not onely hope, but the most miserable hap, hath some glimpe of comfort.

But to come to our historie. *Antiochus* his sonne, surnamed *Epiphanes*, and after *Epimanes* for his furious insolence, (who began his raigne *A*. *M*. 3774.) was first sent to *Rome* in hostage, for securitie of his fathers faith: and after that *Selenus*, his brother (which sent *Heliadourus* to rob the Temple at *Ierusalem*) had a while warred the throne, succeeded in the Syrian kingdom. Of him and his tyranny *Daniel* had long before prophesied in the interpretation of *Nabuchodonosors* Image, whose legges are interpreted to be this Syrian, and the *Aegyptian* kingdoms, both heauy and hard neighbours to the Church in *Iudes* lying betwixt them: but more especially in his visions in the 7. chapter. Where, after other things, he fore-telleth of the 10. hornes, which are the eight kings aforesnamed, and two *Aegyptian* *Ptolemies*, *Euergetes*, & *Philopater*, in their times prevailing in *Syria*, and infesting *Iudea*. And the last shall subdue three Kings, which were *Ptolemy* of *Aegypt*, driven out of *Syria*, *Selenus* his brother, and *Demetrius*, to whom, after *Selenus*, the right of the Scepter belonged. His policie, and blasphemie, and tyranny, are also by *Daniel* plainly fore-signified, and in their euent as fully in the historie of the *Maccabees* related. There you may reade his wicked life, and wretched death: Hee tooke *Ierusalem* Anno *M*. 3781, and slew 80000. people, robbed the Temple of 18000. talents, and of the holy vessels; polluted the Temple; forbade the Sacrifice; named it the Temple of *Iupiter Olympius*; forced men by tortures from their religion; with other execrable outrages, which would require a iust volume to describe.

As he was thus madde and raging against the true religion: so *S* *Athenans* sheweth his vanitie in his owne, whose pompous solemnity at the *Daphnean* feast hee thus relatheth. *Antiochus*, in emulation to *Pankus* *Emilius*, proclaimed this solemn feast in the Cities of *Greece*, and performed it at *Daphne*. First passed in order 4000. men, armed after the Roman manner: next followed 5000. *Myrians*, and 3000. *Cilicians*, with crownes of gold: of *Thracians*, 3000. of *Galatians* 5000. of whom some had shields of silver. 20000. *Macedonians*, and 5000. with shields of brass: after these, 240. couples of champions which should fight in single combat. There followed 1000. *Persian* horse-men, and 3000. of the Citie, the most whereof had crownes and vials of gold, others trappings of siluer: Next came the band, called *Socia*, nothing inferior in pompe or number: then 1000. extraordinary, and another thousand in the band called *Agema*. Lastly, the barded horses 1500. all these in purple vestures, which many had embroidered, or embossed with gold: Chariots drawne with 6. horses, 100. & 40. drawne by foure; one drawne by Elephants attended with 36. oyle. The rest of the pompe is incredible and tedious: 800. youtnes with golden crownes: 1000. fat Oxen, and 300. persons to attend the sacrifices: 800. Elephants teeth. There were also the Images of all the gods, & Heroes that can be reckoned, some gilded, some clothed with golden vestures, their fabulous histories being with great pompe annexed. After all these, the Images of *Day*, *Night*, *Earth*, *Heauen*, *Morning*, and *Noone*. Then came a 1000. boyes, each hauing a peece of plate of a 1000. drams: 600. with vessels of gold: 80. women were carried in chaires footed with gold, and 500. in others footed with siluer, very sumptuously attired: 200. of them out of basons of golde shewed sweet odours. These spectacles lasted 30. dayes. A thousand (and sometimes 1200.) halies or dining rooms, were furnished for bankets.

^a *Val. Max. l. 4. c. 1.*

^b *2. Mac. 3.*

^c *Dan. 2.*

^d *Den. 7. 24.*

^e *Trym. l. 1. in Don.*

^f *D. Downam of Antichrist.*

^g *D. W. l. 1. on Dan. 4. c. 7.*

^h *Calist.*

ⁱ *Alib. l. 5. c. 4.*

from Damasco. *Knolles* in his Turkish History saith, That the right Drusians are not circumcised, otherwise agreeing with the former report; and addeth: That they follow one *Isma* a prophet of their owne. A friend of mine, one master *John Pountesse*, who hath been acquainted with them, saith they are circumcised. *Selim* and *Amurath* laboured to deprive them of their freedome, which was in part by Turkish policy, and their own discords, atchieved by *Ebrahim* the Turkish Basia Anno 1585. Onely *Mon-ogli* or *Ebnemari*, a Drusian Lord, kept himselfe out of his hands, and deluded his subtile practises: And thus these Drusians, with some Arabians in the midst of the *Ottoman* Empire, retain some freedome from the Turkish thraldome.

Magnus saith, That Tyrus, now called Suri, or Sur, is an habitacle of those Drusian Robbers. Some place them betwene Ioppa and Damasco: I thought this the fittest place therefore for their mention, as being accounted to Syria, and neighbors to Damasco, and of this hotch-potch Religion.

CHAP. XVII.

Of the Theologie, and Religion of the Phœnicians.

a *Euseb. de
prep. Evang. lib.
viii. c. 7.*

Phœnicia is the Sea coast of Syria, after *Plinie*, or that coast and tract bordering on the Sea from Orthosa (now Tortosa) to Pelusium. *Strabon* lib. 16. *Sachoniathe* a Phœnician, supposed to have lived before the Trojan warre, wrote in his owne language, the Historie of his Nation, which *Philo Biblus* translated into Greeke. This *Philo* in the beginning of his Worke saith, That his Author, *Sachoniathe*, as hee was generally learned, so especially he searched out those things, which *Taautus*, called of the Egyptians *Thoth*, of the Greekes *Mercury*, the first inuenter of Letters, had written: hee also blamed those, that by Allegories and Tropologies peruert and obscure the Historie of their Gods; affirming plainly, That the ancient Phœnicians, Egyptians, and others adored those men for Gods, that had bene the Authors of good things to men, applying to them also the names of those Naturall Gods, the Sunne, Moone, &c. To making some Gods mortall, some immortall. According to this *Taautus* therefore, the first beginnings of all things were a darke disordered Chaos, and the spirit of the darke aire. Hence proceeded *Matb*, which wee may interpret Mire, from whence issued the seedes and generation of all creatures in the Earth and Heauen. The Sunne by his heate separating these new-formed Creatures, their conflict in the aire produced Thunder, which noyse awaked, and caused to leape out of their earth, this slimie generation; after of the Winde *Colpus*, and *Baan* (which signifieth Night) were borne men, named *Age* and *Frist-borne*, of whom descended in succeeding generations those Giants, that left their names to the hills where they dwelt, *Cassius* & *Libanus*, that contended against their brother *Vson*, who first adventured the sea in the bodies of trees burned, (in which manner the Indians, euen yet, make their canoes or boats) and he erected two Statues to the Winde and the Fire, whom he adored with the bloud of beasts.

The first men after their death had Statues consecrated to them by posteritie, and yearly solemnities. To these succeeded others, inuencers of Artes, hunting, fishing, building, yron-workes, tents, and such like. To *Mfor*, one of these, was borne *Taautus*, first Author of Letters. At that time was borne *Elius*, and *Berith* his wife, which dwelt in Biblos, the Parents of *Calus*, and *Terra*, (his wife and sister) who deified with rites and ceremonies their father *Elius*, being torne of wild beasts. To these were borne *Saturne*, *Bastus*, *Dagon* and *Aslus*.

But

But *Calus* taking other wiues, there arose a great quarrell betwixt him and his former, aided herein by her sonnes: of whom *Saturne* the eldest, created *Mercurie* his Scribe, by whose Magicall Arts, and by those Weapons (first by him, and *Minerva* the daughter of *Saturne* deuiled) *Calus* was ouerthrowne: who, after two and thirtie yeeres warre betwixt them, was taken by his sonne, and deprived of his genitories.

Saturne had issue (besides his daughters *Minerva* and *Proserpina*) *Amor*, *Cupid*, *Saturne*, *Iupiter Belus*, and *Apollo*, of his sisters, *Alcete*, *Rhea*, *Dione*. Then also were borne *Typho*, *Nerem*, *Pontus*, the father of *Nepitune*. *Saturne* suspecting his brother *Aslus*, buried him in the ground, and cast vp a high hill ouer him: where, not long after, was a Temple erected to him. *Dagon* was inuenter of Tillage; and therefore called *Iupiter of the Plough*. But *Saturne* becomming a great Conquerour, bestowed *Egypt* on *Taautus* or *Mercury*, who first made a mystrie of *triumph*. their Theologie, as the sonne of one *Thaon* first did among the Phœnicians; applying allegoricall interpretations thereof to Nature; and instituting rites to Posteritie. This allegoricall Theologie of *Taautus* was interpreted by *Surnobolus* and *Thurro*. It followeth in the Historie, That it was then a custome, in great calamities, for the Prince to appease the angry *Demon* with his best beloved sonne, and thus (in the time of a perillous warre) was *Leid* the sonne of *Saturne*, by a Nymph, named *Anobreth*, cloathed in royall apparell, offered on an Altar erected for that purpose. This was practised long after by the King of Moab 2. *King*. chap. 3. who being besieged by three Kings of Israel, Iuda, and *Dumza*, sacrificed his eldest sonne: which yet some interpret of the eldest sonne of the King of Idumæa.

Taautus ascribed Diuinity to the Serpent, as being of a most fierce and spirituall nature, mouing it selfe swiftly, and in many formes, without help of feet, and a creature which reneweth her age. The Phœnicians and Egyptians followed him herein, they calling it a happy Spirit or *G* o; these, *Enub*, and framed thereto the head of a Hawke: of which in his place we haue spoken. And thus far haue we bene indebted to *Euseb. de prep. Evang. lib. 1. c. 11*. In the time of those warres betwixt *Saturne* and *Calus* was borne *Hercules*: to whom was a Temple of great Antiquitie at Tyre. To *Hercules* were also celebrated games at Tyrus, every five yeares, to which *Iason* sent three hundred drammes for a sacrifice 2. *Mac. 4. 19*. *Hiram* in *Solomons* time pulled downe the old Temples of *Hercules* and *Asarte*, and built new. Hee first erected a statue to *Hercules*, and in the Temple of *Iupiter* consecrated a golden Pillar. *Ioseph. antiqui. lib. 8*.

The Sydonians also worshipped *Asarte* in a stately and ancient Temple to her builded: whom 'some interpret *Luna*, some *Venus*, and one other Priests, to *Lucina*, *Europa*. It is more probable, that *Asarte* was *Luna*: for she was worshipped of the Puniques (a Phœnician colony) by that name. *Lucian* saith, that hee saue also at Biblos the Temple of *Venus Byblia*, wherein are celebrated the yeerely rites of *Adonis*, (who they say, was slaine in their Countrey) with beatings and wofull lamentings; after which they performe Obsequies vnto him, and the next day they asstume him to be alive, and shauē their heads. And such women as will not be shauen, must prostitute their bodies for one day vnto strangers, and the money hence accruing, is sacred to *Venus*. Some asstume that this ridiculous lamentation is made, not for *Adonis*, but *Ostru*; in wittnes whereof, a head made of paper once a yeere in seuen daies space commeth swimming from Egypt to Byblos, and that without any humane direction: Of which *Lucian* reporteth himselfe an eye-wittnes. Heereby runneth the Ruer *Adonis* also, which once a yeere becommeth red and bloudie: which alteration of the colour of the water, is the warning to that their Mourning for *Adonis*, who at that time they say is wounded in *Libanus*: whereas that rednes ariseth indeede of the windes, which, at that time blowing violently, do with their force carrie downe alongst the streame a great quantity of that redde Earth or *Minimus* of *Libanus* whereby it passeth. This constancie of the wind might yet seeme as meruailous as the other, if diuerser parts of the world did not yelde vs instance of the like. In *Libanus* also was an ancient Temple dedicated to *Venus* by *Cinyras*.

Asarte

Astarte or *Astaroth* was worshipped in the formes of sheepe, not of the Sydonians onely, but of the Philistins also. 1. *Sam. ult.* in whose Temple they hanged the armor of *Saul*. And wife *Salomon* was brought by doting on women to a worle dotage of Idolatry & with this Sydonianidoll among others. And not then fitt did the Israelites commit that fault, but from their first neighborhood with them, presently after the dayes of *Iosua*. & This Sidon, the ancient Metropolis of the Phœnicians (now called Saito) in likelihood was built by *Sidon*, eldest sonne of *Canaan*, *Gen. x. 15.* and fell to the lot of *Afar*. *Iof. 13. 6, 8.* whence it is called *Great Sidon*. It was famous & for the first Glass-shops, and destroyed by *Oechus* the Perſian. This faire mother yeelded the world a daughter farre fairer; namely, Tyrus, now called *Syr*, (whose glory is sufficiently blazed by the Prophets *Eſay*, and *Ezechiel*;) being situated in an Iland fence hundred paces from the shore, to which *Alexander* in his siege united it; whome it held out eight moneths (as it had done *Nabuchodonosor* for thirteen yeeres, which long siege is mentioned *Ezec. 26. 7.*) in nothing more famous, then for helping *Salomon* vnder *Hiram* their king, ²⁶ to build the Temple a hundred fifty yeeres before the building of Carthage. This *Hiram* (*Iosephus* reports it out of *Dion* a Phœnician Historiographer) enlarged the Citie, and compassed within the same the temple of *Iupiter Olympius*, &c (as he addeth out of *Menaxer Epheſus*) there in placed a golden Pillar: he pulled downe the old temples and built newe, and dedicated the temples of *Heracles* and *Astarte*. *Iehobab*, *Astartes* priest, slew *Phellus* the King, and vsurped the Crowne. He was great grandfather to *Pygmalion* the brother of *Dido*, Founder of Carthage.

The Phenicians, famous for Merchandize and Marinership, sailed from the red sea round about Africk, and returning by *Heracles* pillars, arrived againe in Egypt the third yeere after, reporting (that which *Herodotus* doubted of, and so vs makes the storie more credible) that they failed to the South-ward of the Sunne: They were sent by *Pharao Neco*. *Cadmus* a Phenician was the first Author of Letters all to the Greekes. At Tyrrus was the fishing for purple: not far off was Arad, a populous Towne, seated on a rocke in the sea, like Venice;

Alongst the shores *Ptolemais*, neere which runneth the River *Baleus*, and high to it the Sepulchre of *Memnon* hauing hard by it the space of a hundred cubits, yielding a glasse land: and how great a quantitie fouer is by ships carried thence, is supplied by the Windes, which minister new fands to be by the nature of the place changed into glasse. That would seeme strange, if this were not yet stranger, that this new glasse if it be cast vpon the brinks of this place, recleeth the former nature of land againe.

Belus and *Hercules Tyrinus* and the *Sunne*, called of them *Heliogabalus*, were Phœnician Deities; *Eugubius* also relateth other Phœnician abominations, both bloody and beastly; the one in yearly sacrifice of the deereft pledges of Nature to *Saturne*; the other in that temple of *Venus*, built in the most secret retreat of *Libanus*, where Sodome (burned with fire from above, and drown'd in a dead Sea) seemed to reuiue: such was their practise of impure lusts, intemperately vsing the Naturall sex, & vnna- turally abusing their owne: worse in this then the *Sodomites*, that these intended sensuality; they pretended Religion. *Constantine* rated these suburbs of Hell, & destroyed both the customs, statues, and temple it selfe. *Augustine* saith, That the Phœnicians prostituted their daughters to *Venus*, before they married them. Of *Melchior, Vfor*, and other their gods (sometimes men) I haue before to speake. *Alexander* by *Alexandro*, affirmeth, That the priest of the Sunne in Phœnicia, was attired with a long fleeced garment, hanging downe to the feet, and a golden Crowne.

We may add to these Phœnician superstitions, their mythical interpretation by *Pf. Ascribus*. He expoundeth *Venus* and *Adonis*, to signify the Earth and the Sunne. The wild Boare which wounded *Adonis*, is the Winter, which for the absence of her Lover maketh the Earth to put on her mourning weedes (at whose approach she affixeth on her new apparell, faich our English Arcadian Oracle) This was shadowed out vergerie Image in mount Libanus, portrayed in mourning habite, and flad-

this

this sense he applieth the Aegyptian rites of *Osiris* and *Isis*, and of *Orus*, which is *Apollo* or the Sunne, and likewise the Phrygian mysteries of *Atinis*, and the mother of the Gods. He saith that they abstained from swines flesh.

The Philistims and all that Sea-coast, by *Sirako* and *Plinie*, are reckoned to the Phœnicians. Their originall is attributed to *Misraim*: They had five principall Cities, Alcalon, Accaron, Azotus, Gath, Gaza. After their shepherds *Astarte* ye heard euen now, and of their Legend of *Dagon*. Their superstitions the Scripture often mentioned. What this *Dagon* was (saith *Martyr*) is not well knowne. But by the derivation of his name (which signifieth a fish) it seemeth he was a Sea-god. For such Sea-deities had the Greekes and Latines, as *Nephtun*, *Lencœba*, *Triton*: about his belly hee was of humane shape, beneath like a fish. Such is Idolatrie, diuine it will not be, it cannot content it selfe with humane, but proueth monstrous in the vgly and deformed image, exhibiting the character of the true Author of this falshood. When *Cicero* saith, the Syrians worshipped a fish; it may be confuted wth this *Dagon*. Happily (saith *Martyr*) they intended *Nephtun*, or I know not what Deuill. *Tremelius* thinketh *Triton*. This may we feare say, when men are giuen ouer to themselves, then they become beasts, monsters, deuils: yea, worse then such, for while they worship such, they professe themselves as Clients and Votaries to bee worse and baser then their Deities. *Drusius* deriueeth not this *Dagon* of *Dag* a fish; but of *Dagaw*, which signifieth Wheate, whereof *Eusebius* saith, *Dagon inuentio summo et aristot vocatum est* (saith *aphe*). & *Philo Byblius*, *Dagon, ex segetibus*: that is, is called Wheate or Bread-corn.

When the Philiftins had placed the captiued Arke in *Dagon's* Temple, hee fell on his face before the Arke : But they placing him againe in his roomes , with a second fall, his head and hands were cut off vpon the threshold : *The swan* (or as *Tremellius* and *Vatablus* reade it) *Dagon*, or that part of him which resembled a fish, remaine. And, *therefore the Priests of DAGON, and all that come into DAGONs house, need not on the threshold of DAGON.* Thus true Religion, the more opposed , the more it flourisheth : the prison-houfe of her captiuitie is the throne of her Empire : blinde superstition, the more it is detested, the more enraged, addeth new deuotion, to increase, not caring to amend the former.

Of *Altarets*, we haue before shewed, why it is vsed in the plurall number, as *Rubens* affirmeth for her many Idols, as we say our Lady of Walsingham, our Lady of Loretto, &c. The word *Altarets* signifieth a flocke of sheepe: and it is likewise, this their *Iuno* was in the forme of a sheepe worshipped, as *Iupiter Ammon* in like effe of a Ramme. Their *Dagon*, it seemeth (seeming wee haue, no true being nor being of truth, in Idols) was the same which Poets ^{call} *Derceio* or *Deceit*, the mother of *Semiramis*, whose Image *Lucian* saith he saw in Phenicia, not vnlike to that which is reported of the Mermaid, the vpper halfe like a woman, the other like a fish: (therefore of *Plinius* called *Prodigiofis*) in reuerence of whom the Phenicians were said to abstaine from fish. Authors doe also call this Idoll *Atergatis*: and *Athenensis* reporteth, That the Country-lawe of the Syrians deputed them of fish: and that *Gatis* (a Syrian queene) prohibited the eating of fish *Ater Gatis*, that is, without *Gatis*, without her licence, and therefore was called *Atergatis*, as a forefaller of the fish to her owne delicate tooth. *Mopsus*, a Lydian, after drowned her in the lake of Alcalon, where this fish deuourer was offndes deuoured. They yet esteemed her a Goddesse, and offered vnto her fishes of gold & siluer: and the Priests all day long set before her true fishes roasted and sodden, which after themselves did eate; & it is not to be doubted but the metall-mawes of those Offrgies could also diuert the other.

Diod. Siculus telleth, That hard by a lake, full of fish, near unto Alcala was a Temple dedicated to this fish-woman: her Story followeth, That seeing yeelding to the lust of a young man, had by that copulation *Semiramis*, whose (now too late repenting of her folly, she exposed on the rocks, where she was nourished by birds: of which birds (called in their language *Semiramis*) shee received that name. The Shepherds after crying this hospitalitie of the birds, found the child, and presen-

[1] *Prim. 4.5, ca. 12.*

Y. *Clud.* 16.23.
 r *1.Sam.* 5.2.
 e c *Comm.Petr.*
 f *Mart.in Ind.* 16

- u Cic de Natur.
deor. lib. 3.
x Petr. Mart.
com. in 1. Sam. 5
y Tremel. an-
not. in Iud. 15.
32.

3
7 z. Ribera in
8 Ho/2.

b Luc dea Syr.

210479.1, 0.0, 0

c *Diodo. Sic. li.*
3. ca. 2.

ted her to *Samma* the Kings sheeheard, who brought her vp as his owne daughter. The mother (not able to swallow her shame and griefe) cast her selfe into the lake to be swallowed of the water, but there by a new Metamorphosis, was turned into a fish, and hallowed for a Goddesse; and (for company) the fishes of that lake, and the Birds of that Rocks were canonized also in this deifying deuotion.

In Ascalon was a Temple of *Apollo*; and *Herod* father of *Antipater*, [†] grandfather to *Herod* the Great, hence called *Ascalonita*, was seruant to *Apollo*'s Priest. At Ascalon was worshipped *Baalzebub*, that is, the Lord of Flies, either of contempt of his idolatry, so called; or rather of the multitude of Flies, which attended the multitude of his sacrifices; or for that he was their Larder-god (as the Roman *Hercules*) to driue away flies: or for that forme of a Flie, in which he was worshipped, as *Nazianzen* against *Julian* reporteth. He was called *Smimthius* or *Myiothes*; and was their *Asculapin* or Physicke-god, as appeareth by *Abaziak* [†] who sent to consult with him in his sicknesse. And perhappes for this cause the blaspheming Pharisees, rather applied the name of this then any other idoll to our blessed Saviour, whom they saue indeede to performe miraculous cures, which superstition had conceiued of *Baalzebub*, and if any thing were done by that idoll, it could by no other cause be effected, but by the Deuill, as tending (like the popish miracles) to the confirmation of idolatry.

What the deuill had at *Beelzebubs* Shrine to this end performed, blinded with rage and malice, they imputed to the miracles of *C H R I S T*, which, in regard of the Efficiency, were more excellent then could be Satans impostures, as countermanding him and all his projects: for the matter, were merely supernaturall; in the Forme were acted by his will, signified by his naked word: and for the end (which is the only touch-stone for vs to trie all miracles) were to seale no other truth then was contained (for substance) in the Lawe and the Prophets, *whith hee came not to destroy, but to fulfill. If an Angell from heauen, yea with heauenly miracles, (if it were possible) should preach vnto vs otherwise, Paul biddeth vs to holde him accursed: and curst be that deuill of Hell, that vnder colour of miracles (one of Antichrists ensignes, 2. Thess. 2. 9.) hath taught the World to worship the "Liptian" Laurean, and I know not what other Ladies: not that Virgin, on Earth holy, in Heauen glorious; but their idol-conceits, and idol-blockes of her. Our Lord hath taught vs plainly in Mathew, chapter 23, verse 10, to serue God onely, without sophistical distinctions.*

As for these Heathenish & Popish, and all those other packets of miracles, which we receiue by the Iesuites annuall relations from the East and West Indies; I esteem them with Doctor *Hall* (a hall of Elegance, all-Elegance) Dec. 1. epi. 6. That they are either falsly reported, or falsly done, or falsly miraculous, or falsly ascribed to Heauen. But I know not how (pardon it Reader) I am transported to *Hale, Zichem* and *Loretto*, from our Phœnician ports. The name of *Beelzebub* hath bene occasion of this parenthesis. But the power of *Beelzebub* (I feare) hath induced *Belshazzar*, to fall downe, and thus to worship him, for his purple aduancement. For amongst the Notes of the Church, he hath reckoned for one, *this of miracles: Mainsple miraculum*, a greater miracle hee, that now will not beleue without miracles *that gospel*, which at first was thereby sufficiently proued. We reade that the *lowes seek for signes*, and are therefore called, *an euill and adulterous generation*; and not only *fals Christis and fals Prophets*, and *Antichrist himselfe*, but the heathens had their Legends of miracles: as the whole course of our History will shew. Goe now and reckon a Catalogue of miracles through all Ages, euen to the tyme of blessed *Ignatius* and his Societie: and aske of vs miracles for prooffe of our doctrine. Our doctrine hath already by the Apostles and Prophets (Pen-men of holy Scriptures) bene proued that way; and we leaue to you the stile of *Mirabilaris* Miracle-mongers, which *Angell. Trahit. in 10. 1.* for like braggies of things miraculouly wrought by them, giueth the Donatists. With vs, Miracles must be proued by the Truth and the Church, and not they by miracles. But let vs come backe to Phœnicia.

The

The Phœnicians are accounted first authors of Arithmeticke and Astronomic; as also of the Art of Navigation (*Prima ratem ventis credere doctâ Tyris*, saith *Tibullus*) and obserued the North-starre to that Sea-skill. The Sidonians are reputed first authors of Weights and Measures. [†] *Herodotus* affirmeth, That the Phœnicians, which came with *Cadmus* into Greece, taught the Græcians both other Sciences, and also Letters, which before that time they knew not. These letters after changed their found and forme, being by the Ionikes principally learned, who called them *Phœnician*, and called their Skinnies or Parchments *biblos* (haply of *Byblos* in Phœnicia.) He saw the Cadmean letters engrauen in a Temple at Thebes, much like the Ionike letters. [†] *Scaliger* hath giuen vs a view of the one and the other, the ancient Ionike, then the onely Greeke letters, out of certaine old inscriptions, much resembling the present Latine letters; and the auuncienter Phœnician (I may say with him, the auuncienter) vfed by the Canaanites and Hebrewes of old, and by the Samaritanes at this day: For those which the Jewes now vse, he affirmeth to be new, corrupted from the Syrian, and these from the Samaritan. His learned discourse thereof were worthie the reading, but here would be too prolix.

Of the Phœnician Kings here might be inserted a large Historie; but I feare tediousnesse. Their Catalogue is thus in *Scaliger*: [†] Canons; first *Abibalus*, two yeares; *Hiram*, the sonne of *Abibalus*, 38. yeares; *Baleazarus*, 7; *Abdestartus*, 9; the Nurces sonne, 12; *Astartus* *Dalaastri* F. 12; *Asternus*, 9; *Phelus*, 8. moneths; *Ithobaal*, the Priest of Astarte, 22. yeares; *Badsaron*, 6; *Margennus*, 9; *Pygmalion*, 47. In his time *Dido* fled into Lybia. A long time after this reigned another *Ithobaal* 19. yeares; *Baal*, 10; and then Iudges ruled; *Ecmbalus*, 2. moneths; *Helbes*, 10. moneths; *Abba-rus* the high Priest, 11. moneths; *Balator*, 1. yeare; *Myrgennus* and *Gerefratus*, 6; *Mersab* (sent from Babylon) 4; *Hiram* his brother, 20. Thus much out of the Phœnician Antiquities: the rest of their Historie is for substance, the same with the Syrian before handled.

Ioppe: (sayth *Mela* and *Plinie*) was built before the Flood; and *Cepheus* reigned there, witnesseth certaine ancient Altars, there obserued religiously, and bearing titles of him and his brother *Phœnus*. They shew monstrous bones, the Reliques of the Whale, from which *Persens* freed *Andromeda*. Mount *Casius* had in it the Temple of *Iupier Casius*, and *Pompeyes* Tombe.

CHAP. XVIII.

Of Palestina, and the first inhabitants thereof, the Sodomites, Idumeans, Moabites, Ammonites, and Canaanites, with others.

Phœnicia is stretched by some (as you haue read) euen to *Egypt*, all alongst that Sea-coast, and in that respect partly, and partly because they obserued some neerenesse in Religion, I haue adioyned the Philistims to the Phœnicians: howbeit, others doe confine Phœnicia betwixt the Riuer *Valania* and Mount *Carmel*. Thus hath *Brocard* written, and after him *Megginus*; who doe reckon vnto Palestina, *Gallila*, *Samaria*, *Iudæa*, and *Idumæa*, leauing out Phœnicia, bounded as aforesaid, to make a part of Syria by it selfe. Of this Region I purpose to make larger discourse in the next Chapter; here intending to rake out of their dust the ancient Nations which inhabited this Land, before the Iudaics were Lords thereof. The Sodomites sometimes inhabited a pleasant and fertile valley, watered by *Jordan*, which *Moses* compareth to the Garden of the Lord, and the Land of *Egypt*, for pleasure and plentie. To the Sodomites I reckon also those other Cities partakers of the same fertilitie and vengeance, *Gomorra*, *Adma*, *Zebaim*, and little *Zoar*, faued

at

† Niceph. lib. 1.
ca. 9.
† Pet. Mart. in
2. Reg. 1.

† D. Chytr.
osm. 11.

12. Reg. 1. 2.
† Matt. 10. 25.

1 Deut. 13. 2.

† Iupij vir g.
Heliust &c.
† Historia Lau-
retana Turf-
liu.

† Matt. 12. 39
† Matt. 23. 24.

† Herod.
Terpsic.

† Animad. in
Euseb. Chron.
p. 103. & d.
ad 113.

† Can. Isogr. 12.

† P. Mela. l. i.
ca. 11. Plin. l. 5.
ca. 13.

† Brocard. de-
script. Terre
Iudæe, Magnum
Geog.

† Gen. 13. 10.

c Ez 16. 49. at the request of *Lor*. Their Kings and their Warres are mentioned, *Gen. 14.* Their wickednesse in many places of Scripture; which *Ezechiel* c reduceth to these foure heads, *Pride, Gluttonie, Idleness, and Cruelty*, or hard-heartednesse. Their iudgements both *Moses* and others, and the place it selfe doe record. Their Religion was an irreligion, and prophane contempt of *G o d* and Man. Europe (I would I could not say England) can now yeeld the like: I saying that in our subtilie, and more varie age, Politie, hauing eaten vp Religion, hath with the blood thereof died her cheekes, and would seeme more shamefast then those former Sodomites. Thus did *Esay* d Es 1. 10. speake to the Princes of *Sodome* (in his time) and the people of *Gomorrh*, in respect of their wickednesse, which suruiued them, and hath fructified vnto vs, among whome yet the *L o r d* of Hosts (as with them) hath referred a small remnant from this worse plague then *Sodoms* brimstone, a *Reprobate sense*. The difference betwixt ours and them is, that they were more open, ours more close, both in like height, but not in like weight of wickednesse; our darkenesse excelling theirs both in the sinne, and in the punishment, in as much as a greater light hath shined, which wee wish hold in *unrighteousnesse*. And if you will haue the maine character of difference betwixt these and those; the one were beastly Men, the other are Devils in the flesh.

First, from a sparke of Hell *Concupiscence*, (guided by *Sensuall Lust*, attended by e *Ease and Prosperitie*, and further inflamed and blowne by the Devil), an *vnnaturall* fire, (which still beareth the name of *Sodomie*) was kindled, which gaue coales to a supernaturall flame, rained by the *L o r d* in *Brimstone and Fire* from the *L o r d* out of *Heauen*, and burning euen to Hell againe (the a and o of wickednesse) where they suffer (sayth *Iude*) the vengeance of eternall fire. This i is written for our learning, on whom the ends of the world are set, their ashes being made an example vnto them that should after liue worldly. Let not any obiect the Preacher here, and require the Historian, seeing that Historic builds not Castles in the ayre, but preacheth both ciuill and diuine knowledge by examples of the past, vnto the present Ages. And why should not I preach this, which, not my calling alone, but the very place it selfe exacteth?

They being dead, yet speake, and the place of their buriall is a place to our memorie, being turned into a Sea (but a *Dead Sea*) which couereth their sinnes, that it may discouer ours; which, as astonished at their vnnaturalnesse, hath forgotten her owne nature: It drowneth the Earth, which it should haue made (as whilome it did) fertile: it stayes it selfe with wonder and indignation, and falling in a dead swowne, sinketh downe with horror, not wakened, not moued with the windes blustering; refusing the light of the Sunne, the lappe of the Ocean, the commerce of Strangers, or familiaritie of her owne, and (as it happeneth in deepe passions) the colour goeth and commeth, changing three times euery day: it gaspes forth from her dying entrails a stinking and noysome ayre, to the neere dwellers pestiferous, sometimes auoiding (as it were excrements) both lighter ashes, and grosse *Asphaltum*: The neighbour-fruits participate of this death, promising to the eye toothsome and holesome fooode, performing onely smoake and ashes. And thus hath our *G o d* shewed himselfe a consuming fire, the *L o r d* of anger, to whome vengeance belongeth; all creatures mustering themselves in his sight, and saying at his first call to execution, *Lo we are here*. That which I haue said of these miracles, still liuing in this Dead Sea, is confirmed by testimonie of manyⁿ Authors. *Brocard* telleth of those Trees, with ashes, growing vnder *Engaddi*, by this Sea; and a vapour, arising out of the Sea, which blaisteth the neighbour-fruits; and the slime-pits on the brinks of this Sea, which he saw. Neither strangers nor her owne haue access there, where Fishes (the naturall inhabitants of the Waters) and Water-fowles (the most visuall guests) haue no entertainment, and men or other heauie bodies cannot sinke. *Vespasian* proued this experiment by casting in some bound, vnskillfull of swimming, whome the waters (surfetteth with swallowing her owne) spewed vp againe. The Lake,

Lake, *Iosephus* sayth, is fise hundred and fourescore furlongs in length (*Phine* hath an hundred myles) the breadth, betwene fise and fise and twentie myles, *Strabo* telleth of thirtene Cities still, (whereof *Sodome* was chiefe) of threecore furlongs compasse; whereof some were consumed by fire, or swallowed by Earthquakes and sulphurous Waters, the rest forsaken: some Reminders (as bones of those carcaffes) then in his time continuing. *Vetromanius* sayth, That there are the ruines of three Cities on the toppes of three Hills: and that the Earth is without water, and barren, and (a greater miracle) hath a kinde of bloudie mixture, somewhat like redde Waxe, the depth of three or foure cubites. The ruines of the Cities are there seene still.

Idumæa lyeth Southward from Iudæa: it had name of *Edom*, the surname of *Esaui*, sonne of *Isack*. The Historie of this people, and the *Horites*, ioyned with them, is related by *Moses*. It was subdued by *Dauid*, according to the Propheticie, *The elder shall serue the younger*. They rebelled vnder *Ioram* the sonne of *Iehoshaphat*; as *Isack* had also prophesied. From that time they continued bitter enemies to the people of *G o d*, till *Hiremus*, the sonne of *Simon* compelled them to accept both the Iewish Dominion and Religion: after which they were reckoned amongst the Iewes. Of the Idumæans were the *Amalekites*, destroyed by *Saul*. They were m South from Iuda, *Elphaz* the Themanite, it seemeth, was of *Esaui* his generation, and of the right Religion. The Idumæans, Moabites, and Ammonites are by some placed in Arabia, of which I will not contend: I here mention them, as both borderers and subiects to the Israelites; of which we read much in the Scripture; little elsewhere that maketh to our purpose. South from *Amalek* was *Kedar*, a country abounding with flockes of Sheepe and Goats. But I may not now dwell in the *Tents of Kedar*, till I come to the Israelites.

On the East side of the Lake of *Sodomies* that Region which the Moabites (so often in Scripture mentioned) sometime inhabited: and before them the Emirs, which were Cyants, tall as the Anakims, *Deut. 2. 10.* The Moabites were the posteritie of *Lor*, by incest with his daughter. *Moab* had on the East the Mountaines of *Horeb*; on the West the salt Sea, and part of Iordan; Arnon on the South, and the North border stretched from *Iabbok* to the Mountaines of *Pisga*. That part of their Countrey, betwene *Iabbok* and Arnon, *Sihon* King of the Amorites had taken from them, and lost againe to the Israelites. *Balac* their King, fearing to loose the rest, sent for *Balaam* the Wizard to curse the Israelites; who yet, by Diuine power, was forced to blesse them. Yet the lustre of *Balacs* promises fo dazled his eyes, that he taught *Balac* to put a stumbling-blocke before the Israelites, and by sending amongst them their women, to draw them to carnall and spirituall whoredome; so to prouoke the wrath of *G o d* s iaculouse against them. But the zeale of *Phineas* stayed it; and *Balaam*, in his returne homeward to his Countrey of Mesopotamia, was slaine by the Israelites among the Madianites, partakers with the Moabites in *Balaams* idolatrous proiect. These Madianites descended of *Abraham*, by *Keturah*, and dwelt in a part of Arabia, neere to the Moabites, on the East. Some of them dwelt neere to Mount *Sinai*, *Exod. 2. 15.* and in the Desert, on the East side of the Red Sea. Their mightie Armie was miraculously destroyed by the Sword of the *L o r d*, and Gedeon. The Moabites were subiected to Israel by *Dauid*, and so continued to the Kings of Samaria, till that State being rent, they freed themselves. It seemeth they worshipped the Sunne; as the names *Kirchiresteb*, *Beth-Baalmon*, and *Balacs* high places doe shew, and we haue obserued before in the worship of *Bel* and *Baal*. *Chemoish* was another Idoll of theirs, to which *Salomon* built an high place. *Pebor* also, and *Baal-pebor*, and the rest, whose Rites are now rotten, and the memorie worne out.

In their rebellion against *Ishoram* King of Israel, he and *Iehoshaphat*, King of Iuda, with the King or Vice-roy of Idumæa, went to recouer them by force. The Moabite, in despair, offered a bloudie Sacrifice of his eldest Sonne and Heire; or

or, as *Tremellius* reads it, † *The King of Edoms* some: which cauled the Iſraelites
returne. The Ammonites and Moabites might not enter into the Congregation of
G O D, unto the tenth generation, becauſe † they met not the Iſraelites *with bread*
† *Deut. 32. 3.* *and water in their way, when they came out of Egypt, and for hiring Balaam againſt*
them. *Ar. Montanus* ſayth, That the Moabites were circumciſed in imitation of
the Iſraelites, but worſhipped not their God, but their owne Idols.

2. The Ammonites (their brethren in the euill both of *Law* their father, and their owne) inhabited Northward from Moab; on the East were the hills Acrabim; on the West the Amorite; the hills Loath, Bafan, &c. made it a valley. Their chiefe Citie was Rabbath, after called Philadelphia. Thefe Ammonites had bene troublefome to the Ifracitues, in the times of *Yephthae* and of *Saul*. And after, *Dauid* in full reuenge, for violating the Law of Nations, destroyed them. *Moloch*, or *Melchon*, was their Idoll, which is fuppofed ^a to be *Saturne*, whose bloudie butcherly facrifices are before fpooken of. It was a hollow Image (layth ^b *Lyra*) of Copper, in forme of a man. In the hollow concauitie was made a fire, with which the Idoll being heated, they put a child into his armes, and the Priests made fuch a noyfe with their Timbrels, that the cries of the child might not moue the parents to compaffion, but they

c *Arct in Aff.* c adde, That this *Moloch* had feuen Roomes, Chambers, or Ambries therein; one for Meale; a fecond for Turtles; a third for Sheepe; the fourth receiued a Ramme; the fifth a Calfe; the fixt an Oxe: if a man would offer fonne or daughter, the feuenth was readie for that crueltie. Some interprete *Moloch* and *Remphan*, *Act. 7.* to be the Sunne and Moone.

There was a valley neere Ierusalem (sometime possessed by the sonne of ^d *Hinnom*) where the Hebrewes built a notorious high place to *Moloch*: it was on the East and South-part of the Citie. It was also called Topheth, or Tymbrell, that of Tymbrell-Rite which those *Corybantes* and bloudie Priests did vie; or else for the spacioulnesse of it. ^c *Ieremie* prophesieeth, That it should be called the Valley of slaughter, because of the iudgements for the idolatrous high places in it. Vpon the pollution hereof, by slaughter and burials, it grew so execrable, that Hell inherited the same name, called Gehenna, of this place: first, of the lowliness, being a Valley: secondly, for the Fire, which here the children, there the wicked, sustaine: thirdly, because all the filth was cast out of the Citie hither, it seemed they held some resemblance. The Ammonites also were (as *Montanus* affirmeth) circumcised.

f Gen. 10. 15.
 Canaan was the fonne of Cham, Father of many Nations, as *Moses* declareth, *Sidon* and *Heb.* *Iebuſ.* *Emori.* *Girgaſhai.* *Hivi.* *Arki.* *Sini.* *Arvadi.* *Zemari.* *Hamathi*; the moſt of which were expelled their Country, ſlaine or made Tributarie by the Iſraelites. Their border was from *Sidon* to *Gaza* Welt, and on the Eaſt ſide from *Sidon* to *Latha* or *Callyrhoe*. § *Arus Montanus* is of opinion, That according to the number of the twelue Tribes of Iſrael, ſo were the people of Canaan; and therefore to thoſe eluen before rehearſed, he addeth their father *Canaan*, who left his name to them all; and where he liued, retained a part to himſelfe, betwene the *Philiftins* and *Amorites*. Of thoſe his ſonnes, *Sidon*, the eldeſt, inhabited the Sea-coaſt; and Eaſtward from him *Heb* vnto the hill *Gilboa*: of him came the *Hittites*. *Iebuſ* went further, on the right hand: *Emor* inhabited the mid-land Countrey Weſtward from the *Iebuſites*. The *Girgaſhai* dwelt about the *Hittite*, next to *Jordan*, and the Lake *Chinereſh* (ſo called, becauſe it reſembleth the forme of a Harpe) after called *Genezareth*. The *Hevite* or *Hivite* inhabited betwene the *Amorite* and the *Philiftin*. The *Arkite* poſſeſſed the rootes of *Libanus*. The *Sinite* dwelt beyond the *Hittite*, Eaſtward, neerer to *Jordan*. *Arvadi* enioyed the Countrey next to the Wilderneſſe of *Cades*. *Zemari* obtained the Hills, called of him *Seimarin*. The *Hamathi* poſſeſſed the Countrey nigh to the Fountaines of *Jordan*. As for the moſt notable Mountains and Cities, which each of theſe Families enioyed, they which will, may reade further in the ſame Author.

Of these and their ancient Religions and Polities wee finde little or nothing but in the Scripture, where the Lord testifieth, that for their sinnes *the Land spued them out*. Some of them (as some thinke) fled into Africa: where *Anguline* ^h sayth, ^h *Exposit. ep. ad* That the Countrey people, inhabiting neere Hippon, called themselves in their Punicke Language *Chanani*. *Rom. inchoat.*

Procopius, in the fourth booke of the Vandale Warre, affirmeth, That all the Sea-coast, at those times, from Sidon to *Aegypt*, was called Phœnicia: and that when *Isma* invaded them, they left their Countrey, and fled into *Aegypt*, and there multiplying, pierced further into Africa; where they possessed all that Tract, vnto the Pillars of *Hercules*, speaking Hebrew Phœnician. They built the Citie Tingre or Tanger in Numidia, where were two pillars of White stone, placed nere to a great Fountain, in which, in the Phœnician Tongue, was engrauen: *We are Canaanites, whome Ioshua the Theefe chafed away*. Which if true were so, the name of *Hercules* might therefore be ascribed to those Pillars, as accounted the chiefe Phœnician Idoll.

Philo: (or the Author of those fabulous Antiquities) sayth, That the Israellites found, among the Amorites, seven golden Images, called *Nymphes*, which, as Oracles, directed them in their affaires, and wrought wonders: the work of *Canaan, Phur, Selath, Nebruth, Elath, Despar*, of admirable workmanship, yeelding light in the night, by vertue of certain stones, which could not by metall be broken, or pierced, or be consumed by fire, but must needs haue an Angell to burie them in the depth of the Sea, and therē let *them live*.

This people was not utterly at once destroyed, but sometime, as in the dayes of *k* *Abinadab* and *Siferai*, conquered their Conquerours, and retained some power and *k* *Ind. 4.2.*
name of a people, till the times of *David*, who destroyed the Jebusites, and dwelt
in the Fort of Sion, calling it after his owne name, ¹ The Citie of *David*. And in the dayes of *Salomon*, *Pharao*, King of *Egypt*, tooke and burnt Gezer, and slew ¹ *2 Sam. 5.7.*
the Canaanites that dwelt in the Citie, and gaue it for a present to his daughter,
Salomons wife. And all the people that were left of the Amorites, Hittites,
Perizzites, Hivites, and Jebusites, whome the children of Israel were

an Nche.7.60.



THE FIRST PART OF THE RELATIONS OF THE WORLD, AND THE RELIGIONS OBSERVED IN ALL AGES, AND

Places discovered, from the Creation, vnto
this present.

THE SECOND BOOKE.

CHAP. I.

*The Preface of this Booke : and a Description of the Region of Palestina, since
called Indea, and now Terra Sancta.*



IN the former booke wee haue traced the foot-steps
of Religion, following her in her wanderings from
the truth, and her selfe through diuers Nations, till
we came into this Land, sometime *flowing with milke
and hony*, whose first inhabitants we last tooke view
of. The Hebrewes were, by the Soueraigne Lord of
all, made heires of their labours, and possessed both
their place and wealth : *Houses and Cities which they
builded not, Vineyards which they planted not*, and
which is more, these were a type vnto them of the
true and heavenly Country, which, not by their
merits, but by the mere mercie of the Promiser,
they should enioy. These did God chuse out of all the kinreds of the Earth, to make
vnto himselfe ^a a Kingdome of Priests, a holy Nation, and his chief treasure above all
people, though all the Earth be his : He made them the keepers ^b of his Oracles, bestow-
ing on them ^c the Adoption, and the Glorie, and the Conuenants, and the giuing of the
Law, and the Service of God, and the Promises : of whom were the Fathers, and of
whome, concerning the flesh, CHRIST came, who is God over all, blessed for ever, A-
men. These things were not onely communicated, but appropriated to them : He
^d shewed his Word vnto Iacob, his Statutes and his Iudgements vnto Israel : He dealt
not so with any Nation ; neither had the Heathen knowledge of his Lawes : He was
their Prerogative, and they his peculiar : In ^e Iewrie was God knowne, his name
was great in Israel : In Shalem was his Tabernacle, and his dwelling in Sion. And

CHRIST

^a Exod. 19. 5. 6.

^b Rom. 3. 2.

^c Rom. 9. 4. 5.

^d Psal. 147. 20.

^e Esai. 76. 1. 2.

p Mat. 15. 14.
 q Rom. 15. 8.
 g Ephes. 3. 14.
 cpc.
 h Ephes. 3. 9. 10.
 i Act. 13. 45.
 k Rom. 11. 22.
 l Ind. 6.
 m Psal. 107. 34.
 35.
 n Rom. 9. 24.
 o Rom. 11. 33.
 p Ind. 8.
 q Deut. 32. 37.
 r The Jew is
 a witness against
 the Atheist,
 that we faime
 not those pro-
 phesies of
 Christ, seeing
 the few hold:
 the prophetes
 cleaver then
 his blood, and
 yet barely
 Christianize:
 more deadly
 than the A-
 theists.

CHRIST himselfe ratified it, acknowledging himselfe *sent to the lost sheepe of the house of Israel,* a Minister of the Circumcision*, and said to the Cananite woman which beought him for her daughter, *It is not good to take the childrens bread, and to cast it to dogges*. Such, in spirituall reputation before God were all people, excluded (as vncleane dogges) out of this heauenly Ierusalem, till this *partition wall was taken downe, and they which had bene farre off, were made neere by the blood of CHRIST, who abrogated through his flesh that hatred, and made of Iaine (Iewes and Gentiles) one new man in himselfe*. So that the Gentiles (the name of all the world, excepting this people) which had bene without CHRIST, and aliens from the Common-wealth of Israel, strangers from the covenants of promise, had no hope, and were without GOD in the world; were now no more strangers and forreners, but citizens with the Saints, and of the household of GOD: *built upon the foundation of the Prophets and Apostles, IESVS CHRIST himselfe being the chiefe corner stone*. Let it not be tedious to heare of this which the Angels reioycied to learne, *∗ a myserie which from the beginning of the world had been hid vnto GOD: vnto vnto principalities and powers in heauenly places, was made knowne by the Church*. But the word (whereby we haue fellowship in this myserie) came out of *Sion, and the preaching began at Ierusalem*. This (and not Rome) by the confession of Eusebius, a learned Papist, on 1. Titus. 4. was Emporium fidei Christiane, & Ecclesie mater. The mart of Christian faith, and mother of the Church. Yea it was necessary that the word of GOD should first be spoken vnto them. which they by incredulitie put from themselves, and gave place to the Gentiles. *∗ The fall of them became the riches of the world, and the diminishing of them the riches of the Gentiles*, as a glasse wherein we may behold the bountifullnesse and eneritie of GOD, and in both the deepesse of the riches of the wisdom and knowledge of GOD, whose iudgements are vnsearchable, and his wayes past finding out. I may fitly compare them to Gideons Fleeces, which received the dew, when all the earth besides was drie, and after, it was drie vpon the Fleace onely, when the dew covered all the ground. Sometimes they alone received those dewes, shewes, riuers, seas of Sauiug bountie, and all the world besides was a parched wilderness. Now *∗ he turneth the fruitful land into barrennesse, for the wickednesse of the inhabitants*; but that wilderness he turneth into pools of waters, and the drie land into water-springs. Hee hath *∗ called them his people*, which were not his people, and her beloued which were not beloued; and where it was said, *ye are not my people, there they are now called the children of the lining GOD*. Thus hath he *∗ shut up all vnder vnbeleefe, that he might haue mercy vpon all*, that his free election might appeare (not of works, lest any should boast of themselves) but of grace. Behold therefore, all Atheists, and wonder! The Iewes branded with iudgement, wander ouer the world, the contempt of Nations, the skumme of people, the hissing, denision, and indignation of men, for refusing him whom they expect, denying him whom they challenge, hating him whose name is in life and death vnto them, the sweetest tune, and most melodious harmony, till waiting for, and glorying in that Messias, whom (vnknowen) they crucified and flew: and still pursue with the deadliest hatred all his followers: *God they please not, and are contrarie to all men*. Yet such is Gods manifold wisdom in his deepe iudgements, that his enemies shall fight for him, euen against themselves: the Midianites *∗ shall heare their swords, which they haue drawne out against God*, in their owne bowels, and Christian Truth shall preuaile, and let our enemies themselves be iudges. Out of their premises which they maintaine, as earnestly as thou (O Atheist) securely deridest, which they will feare which which thou makest thy heauen, thy God; we will and do conclude, against thee and them, that, in which, with which, for which we will lue and die. Let the old Testament yeld the Proposition in prophecie, and the new Testament will *∗ Assume in Historie*, and enen be thou the iudge, if that Reason, which thou hast as a man, and peruerted as a Diuell, will not by force of their Scriptures, which they preferre before their liues, necessarily in the Conclusion demonstrate the Christian Truth. Neither (I appeale vnto our common Reason) canst thou more wonder at vs for Beleeuing, things in thy seeming incredible, absurd, and impossible, then at them (vpon such grounds which with vs they hold) not *∗ Beleeuing*.

For

For what beleewe we, but, for the maine and chiefe points of our faith, are as plainly in their Euangelicall Prophets, as in our propheticall Euangelijs. All the Historie of Christ, in a more Diuine way, seemeth rather told then foretold, a Historic, not a Prophecie : as is casie by conference of both to shew, and thou if thou beeest not idle, or wilfully malicious, mayest find. That then which thou seest come vpon them, *a spirit of flumbe*, *eyes that they should not see,* and *eares that they should not heare;* which yet haue the light of the first Scriptures (had they not *a wile ouer their hearts*) the same yet in thy selfe, , that when greater light doth offer it selfe, willingly shuttest thine eyes, as though there could be no light, because thou liuest in, and loouest thy darknes. It is the same hand that giueth vp both thee and them, *' because ye will not beleue the f. 2. Theff. i.*
Truth, to be saved, to strong delusions, that ye might beleue lies, and be damned. To me, and all Christians, let the Iewes be both real and verball teachers of the Truth, which they let fall, and we take vp; the one in their Oracles of sacred writte, the other in their exemplary iudgement. And to them, Let (O thou L O R D) off all heare and grant it) let all Christians be that which *Moses* prophecied, ** a promocation* to emulation, *† Deut. 32. 21.*
not of enuy and hatred, which hitherto hath bene in these, amongstfall the Christian enemies, the most implacable and detestfull, but of imitation, that *as u their casting u Rom. 11.*
away hath ben the reuincing of the world, their receiuing may be life from the dead, which *Paul* seemeth plainly to fore-fignifie.

THus much being premised as a preparation to our Jewish historie, which, as of more importance then any other, deserueth more ample view: let vs in the next place suruey that country which their progenitors had with those priuiledges, and their posteritie (together with those priuiledges) haue lost.

This countrey was first^e called the Land of Canaan, after that the posteritie of Canaan, the sonne of Cham, had possessed it. *Moses* and *Ioshua* conquered it to the posteritie of *Isaac*, of whom it was called the Land of Israel: after the diuision of the ten Tribes from the house of *Dauid* by *Ieroboam*, in the time of *Rehoboam* the sonne of *Salomon*, the name of Israel was more particularly appropriated to those ten rebellious Tribes, and the other two were knowne by the name of the kingdome of Iuda. Yet Israel remained in a generall sense the name of them all, especially in the new Testament. *Paul* of the Tribe of *Beniamine* ^{y Rom. 11. 1.} calleth himselfe an Israelite, and all Israel, faith he in that Chapter, shall be saued. After the Babylonian ² captiuitie they were called *Iwes*, of the chiefe and royall Tribe, and their conlunie Iudea: It was also called Palestina, of the Philistims, which inhabited the sea-coast. And after in the times of the Christians it was generally called the Holy-Land, Phœnicia also being vnder that name comprehended. It is situated betwene the Mediteranean sea, and the Arabian Mountaines, *Ptolomee* ^{a Ptol. lib. 7. cap. 16.} calleth it Palestina Syria, and Iudea, abutting it on the North with Syria, on the East and South with Arabia Petrea, on the West with part of Egypt, and the sea. *Adrichomius*, who hath bestowed a large volume on this subiect, which he calleth the Theater of the Holy-Land, on the East confineth it with Syria and Arabia; on the South the desert Pharan, and Egypt; on the North Mount Libanus; on the West, the Sea. *Maginus* placeth a part of Phœnicia on the North; on the North-east Libanus; on the South, and part of the East, Arabia; on the West, part of the Mediteranean sea. It is extended from the South to the North, from the one and thirtieth degree, to the three and thirtieth, and somewhat more. Others set it downe in other words; but these and they agree for the most part, in substance. It is commonly holden to be an hundred and sixtie Italian miles in length from Dan to Bersebae, and sixtie in breadth. An exact diuision thereof into twelue shires or shares, *Ioshua* setteth downe at large, with their bounds and Cities, from the thirteenth Chapter of that booke, to the one and twentieth, as they were by lot and Diuine dispensation allotted to the twelue Tribes, the posteritie of *Isaac* twelue sonnes; only *Ephraim* and *Manasses*, the sonnes of *Isach*, constituted two Tribes, and therefore had the double portion, descending of *Isaac*s eldest sonne, by *Rachel* his first intended wife: and *Leui* had no portion, but was scattered in Israel, to keepe Israel from scattering,

scattering, and to vnite them in one religion, to one God, who disposed that curse vnto a blessing.

Ruben, Gad, and halfe the Tribe of *Manasse*, had their portion on the East-side of Jordan: the other halfe of *Manasse*, with *Simoon, Iuda, Benjamin, Ephraim, Naphthali, Aser, Dan, Issachar, Zabulon*, had their portions assigned betwixt Jordan, and the Westerne sea. They which would be fully acquainted with their seuerall diuisions, may finde in *Iosbua* himselfe to satisfie them, and in the Commentaries which diuers haue written on that Scripture. *Achor, Steth, Adrichomus*, and *Arias Montanus* haue in Maps presented them to the eye. Neither in the whole world beside is there (I thinke) found any region hauing more Cities in so small a space, then this sometime had, except we beleue that which is told of the thousands of ^b Egypt. Some reckon in each Tribe, these, as royall Cities: in *Aser*, *Achaph*, besides *Sidon* and *Tyrus*: in *Beniamin*, *Bethel*, *Gabaa*, *Jerusalem*, *Jericho*: in *Dan*, *Lachis*, besides *Acaron* and *Gath*: in *Ephraim*, *Gazer*, *Samaria*, *Saron*, *Taphua*: in *Gad*, *Rabba*: in *Issachar*, *Aphce*: in *Iuda*, *Arad*, *Bezece*, *Eglon*, *Hebron*, *Lebna*, *Maceda*, *Odolla*, *Taphua*: in *Manasse*, *T. Dor*, *Galgai*, *Iezrael*, *Magedol*, *Tanac*, *Therfa*: in *Manasse*, *2. Attaroth*, *Edrai*, *Ceslur*, *Machati*, *Soba*, *Theman*, and *Damascus*: in *Nephtalim*, *Afor*, *Cedes*, *Emath*: in *Ruben*, *Helhbon*, *Madian*, *Petra*: in *Simoon*, *Dabir*, *Gerara*: in *Zebulon*, *Iecconan*, *Semeran*. The like Catalogue hee maketh of Episcopall Cities in this Land, while it was Christian. My purpose is not to write of all, but especially of such as are in some respect eminent.

And first let me dippe my pen in Iordan. This, saith *Pliny*, ^a is a pleasant Riuer, and as farre as the situation of places will permit, ambitious; prodigally imparting it selfe to the inhabitants, and (as it were vnwilling) passeth to that curied Lake *Asphaltites*, of which at last it is drunke vp, losing his laudable waters, mixed with those pestilent. As soone therefore as the valleys giue opportunitie, it spreadeth it selfe into a Lake called *Genesara*, sixteen miles long, and six broad, enuironed with pleasant Townes; *Iulias* and *Hippo* on the East; on the South, *Tarichea*; and *Tiberias* on the West, made hole some with his hot waters. The fountaines of this Riuer are two, called ^c *Ior*, and *Dan*, which compounding their streames, doe also compound their names, as *Tame* and *Isis* with vs bring forth (happie parents) our *Tames* or *Thamisis*. This is the beginning of the apparent streame: But the true ^f and first conception of it is in *Phiale*, one hundred and twentie furlongs from *Casarea*, a fountaine of vnsearchable depth, which yet (like some miserable Churle) alwaies containeth the waters in it selfe, till sincking, and as it were buried in the earth, those treasures being by Nature stealth conueyed vnder ground, vnto *Dan* or *Panæus*, who is liberall of that vnto others wealth (for into that *Phiale* powre as much as you will, it neuer encreaseeth or decreaseth) and thence it becommeth a riuer. *Philip* the Tetrarch of *Trachonitis*, by casting chaffe therein, which was paid him againe at *Dan*, first found out this vnder-earth passage. The *Saracens* call that *Phiale*, in this respect, *Medan*, that is, the waters of *Dan*. Before it maketh the Lake of *Genesareth*, it maketh another called *Samachonitis*. This is especially filled, when the snowes on *Libanus* are melted, which causeth ^g *Iordan* then to swell, and ouer-flow his bankes, in the first moneth, yearly, (and made the miracle in *Iosbua* ^h passage thorow it the more miraculous) but in Summer it is almost drien vp. It is called the waters of *Meron*, halfe-way betwene *Casarea* *Philippi*, where the marriage betwene *Ior* and *Dan* is solemnized, and the lake of *Genesareth*, *Eliu*, and after his assumption, his cloke, diuided these streames: *Naamans* Leprosie was heere cleansed; and a greater Leprosie then *Naamans* is daily cleansed in the Church by the lauer of Regeneration, first sanctified to that vse in this stream, where the holy *Trinitie* ⁱ did first yeeld it selfe in sensible apparition to the world, thereby to consecrate that Baptisme, whereby we are consecrated to this blessed Trinitie, the Father, Sonne, and Holy Ghost. In which respect, ^k Pilgrimes in memorie thereof, do still wash themselves in this Riuer, spotting themselves further (I feare) by this washing with some mire of superstition.

I cannot blame this sacred streame, if it seeme loath, as *Pliny* saith, to leaue so fertile

tile a countrey, and lingreth as long as it may in lakes by the way, not onely for that Salt sea or hellish lake, which shuteh vp his guiltlesse waues in perpetuall imprisonment, but also for those pleasures in the passage the fruits of the earth without exacti- on freely yielded, as *Roses*, *Sage*, *Rue*, &c. of the trees, in *Oliues*, *Figges*, *Pome-granats*, *Dates*, and *Vines* (which last the *Mahumetan* superstition doth not cherish, and the westerne Christians did for husband, that one Vine ^l by their art and industrie, yeelded three Vintages in August, September, October.) The *Grapes* of *Ethcol*, which could lade two men with one cluster, were not so famous, as ^m the *Balmes* of *Gilead*, which the first Merchants we reade of, from that mart, vented to other parts of the world. These *Balmes*-trees grew in the vale of *Jericho*, which being cut, yeelded this precious liquor; whereof, besides the admirable effects in Cures, other wonders are told by ancient and later Writers, too long heere to relate. *Bellonius* ⁿ will do it for me, if any list to reade his obseruations. He is not of their mind, which thinke there is now no true *Balfam* in the world (these in *Iudæa* being perished) but thinketh in *Arabia-Felix* it groweth naturally, from whence some shrubbes he saw in *Cairo*. But I should be too tedious if I should insit on this argument: That instance of such a world of people, in such a patch of the world, doth sufficiently declare the fertility, when as *Dauid* ^o numbered them, 1100000. *Israelites*, and of *Iuda*, 470000, or as in *2. Sam. 24. 9.* 500000. which drew sword; and yet *Beniamin* and *Leui* were not reckoned in this number: and in the dayes of *Tereboam*, ^p *Abija* King of *Iuda* brought into the field 400000. and *Tereboam* 800000. and on this part were slaine in one battell 500000. all choice men; which Historie cannot be matched with the like in all ages and places of the world: that a Countrey, an hundred and sixtie miles long, and not about sixtie in breadth, should nourish at once, or lose in a battell such multitudes, not to speake of impotent persons, women and children. But this multitude by ciuill warres and inuasions of enemies decreased, till first the reliques of *Israel*, and after, the remnant of *Iuda*, were by the *Assyrians*, and *Babylonians* led captiue, and the Land enioyed her *Sabbaths*.

For the Kingdome of *Israel* consisting of ten Tribes (some reckon *Simoon* also to *Iuda*, because of his portion mixed with *Iuda* ^q as *Beniamin* was adioyning thereto, to whom the *Leuites* ^r likewise, and Priests forsaking their Cities, and all the religious *Israelites* annexed themselves) forsooke ^s not the house of *Dauid* only, but the house of the Lord, and set them vp *Calues* (Egyptian superstitions) at *Dan* and *Bethel*, and made Priests for their Idolatrous purpose. This their rebellion and Apostacie God plagued with ciuill dissenfion and forren hostilitie, vntill at last the *Assyrians* ^t removed them altogether, and repeopled those parts with new Colonies. Such is the end of Religion, which hath not God for the beginning, but is grounded on humane policie, a sandie foundation. *Iuda* could not take warning, but prouoking God by Idolatrous courses, at last was carried to *Babel*, and thence, after seuentie yeares, returned. The Historie of these things, so fully related in Scripture, I should but marre in the telling.

After this their returne the Land was not, as before, named after the portions of the seuerall Tribes: but was called by a generall name, ^u *Iudæa*, and the people *Iewes*, because the Tribe of *Iuda* had before inhabited those parts, or at least the principall of them, dilating themselves further, as they increased in number and power. But more especially *Iudæa* was the name of one ^v third part of the countrey, by that name distinguished from the other two, *Samaria*, and *Galilee*, which two last are sometimes referred to *Phœnicia*.

Galilee was the most Northerly, confining on *Libanus* and *Antilibanus* toward the North, *Phœnicia* Westerly, *Cœlesyria* on the East; and *Samaria*, with *Arabia*, inclosing her Southerly borders, *Jordan* parteth it in the middle. It was diuided into the higher and lower *Galilee*: the higher called also *Galilee* of the Gentiles, containeth the springs of *Jordan*, and those Cities which *Salomon* gaue to *Hiram*. The lower was also called *Galilee* of *Tiberias*, that Crie giuing name both to the lake and region: in which *Nazareth* was famous, and the hill *Thabor*.

Samaria

b See lib. 6.
cap. 1.
c 1. 1. 1. 1.
Presat.

d See lib. 5.
cap. 13.

e Ex fontis no-
m in aqua de-
clat de fide
Iordan de fide
Ar. M. 1. 1.
f 1. 1. 1. 1.
g 1. 1. 1. 1.
h 1. 1. 1. 1.

g 1. 1. 1. 1.
h 1. 1. 1. 1.

i 1. 1. 1. 1.

k 1. 1. 1. 1.
Timberiey.

l Breuard.

m Num. 13. 24.
1. 1. 1. 1.
n 1. 1. 1. 1.
o 1. 1. 1. 1.
p 1. 1. 1. 1.

q 1. 1. 1. 1.
r 1. 1. 1. 1.
s 1. 1. 1. 1.
t 1. 1. 1. 1.

u 1. 1. 1. 1.
v 1. 1. 1. 1.

w 1. 1. 1. 1.

x 1. 1. 1. 1.
y 1. 1. 1. 1.

Samaria is seated betwixt Galilee and Iudæa much lesse then either of them. Iudæa is the most Southerly; betwene the Mediterranean and Dead seas, Samaria, and Idumæa, *Phony* maketh Galilæa a part of it, and Peræa another part, separated from the rest by Iordan. The rest he diuideth into ten Toparchies; Ierico, Emaus, Lidda, Ioppe, Acrabatenæ, Gophnitica, Thamnitica, Betholene, Tephene, Orine, in which was Ierusalem farre the fairest of the Cities of the East, not of Iudæa alone: Herodium, with a famous towne of the same name. He addeth vnto these the Region of Decapolis, so called of the number of the Townes, and the Tetrarchies; Trachonitis, Panæas, Abila, Arca, Ampeloessa, Gabe. Those ten Townes of Decapolis were Cæsarea, Philippi, Asor, Cedes, Neptalim, Sepher, Corozain, Capharnaum, Bethsaida, Iotapata, Tiberias, and Bethan, otherwise called Scythopolis, and before Nyssa, where *Bacchus* buried his nurse. But these are parts of those former parts aboue mentioned; and so may we say of the rest, sustaining, in diuers respects, diuers diuisions, best fitting to the present policies, and little to our purpose.

Those things which of old were famous in those places, are mentioned in the Scripture: Those things which since haue been more remarkable; I purpose in the next part of this Worke, of Christian Religions, to handle, and especially the rarities of Ierusalem, sometimes the holy Citty, and Citty of the great King, now a den of iniquities; a habitation of Mahumetans, or rather now not at all: for this which is now, is a new Citty, called by the Founder, *Elia Capitolina*, built by *Elia Adrianus*, who caused the plough to passe thorow, and Salt to be sowne in the old, as testifying her eternal desolation; and fulfilling Christs Prophecie to the ymoost, not leaving a stone vpon a stone, if *Titus* had not fully accomplished the same before. *Arius Montanus* in his *Nehemias* affirmeth, that Ierusalem was founded on three hills; to wit, Sion, on which the Iebusites built their Tower; and which in *Dauids* time was further builded on, and called the Citty of *Dauid*. The second hill was Mount Moriah, which *Dauid* bought of *Aranna*, to erect thereon the Temple. The third was the higher Acra, called the Suburb. These were compassed with one wall without; and within diuided with three walles, by which the Citty of *Dauid*, and Moriah, and the higher Acra were diuided: In the circuit of the walles were nine gates. He that desired further to reade, or rather to see the old Ierusalem, with her holy fabriques, let him resort to *Arius Montanus* his *Antiquitates Iudææ*, where he both relateth, and in figures presenteth these things. It is supposed that *Melchisedech* built it about the yeare of the World, 2023, and called it *Salem*. The Iebusites after possessed it (and of them some deriue the name Ierusalem, quasi *Iebusallam*) till *Dauid* expelled them: who had before reigned in Hebron (called Cariatharbe, the Citty of foure men, say some, because of *Adam*, *Abraham*, *Isaac*, and *Iacob*, both dwelling and buriall there; yet *Adam*, others say, was buried in Mount Caluarie, with other speculations curious and vncertaine.) He translated the highest feat both of spirituall and temporall regiment to Ierusalem, where he reigned after, three and thirtie yeares, to whom succeeded *Salomon*, and the rest in order. It then contained in circuit fiftie furlongs, compassed with a great ditch sixtie foot deepe, and two hundred and fiftie broad. *Nabuchodonosor* destroyed it, *Nehemias* reedified it, three and thirtie furlongs in circuit: The *Macchabees*, *Herod*, and others added to her excellence, till *Titus* besieged and tooke it; in which siege are said to haue perished 1100000. people; and being now a sepulchre of dead carcases, was made a spectacle of Diuine vengeance, for murdering the Lord of Life. But those struggling spirits, and small remnants of life which remained in this forsorne carcaske of the sometime Ierusalem, breathed a new rebellion, in the time of *Adrian*, and thereby breathed her last, as before is said. The Historie of this Citty the Scripture hath recorded; and where Diuine Historie endeth, *Iosephus* and *Hegeſippus* (that I speake not of late Writers) haue largely supplied, especially concerning her latest fates, and, as I may terme it, in her funerall Sermon. * *Strabo*, *Iuſtine* and others haue written of this people, but not sincerely. But the fountaines are cleare enough to acquaint vs with their true originall, which commeth next to be considered,

x. Iust. lib. 36.
Strabo lib. 16.

CHAP. II.

Of the Hebrew Patriarkes, and their Religion before the Law: also of their Law and Politie.



The name of Hebrewes some deriue from *Abraham*, as if they were called *Hebræi quasi Abrahæi*. *Arius Montanus* * telleth vs, that this name of Hebrewes was not appropriate to any family, but common to all such, as hauing passed ouer the riuer Euphrates fixed their tents, and abode betwene that riuer and the great sea. He gathereth this from the Hebrew word, which significth to passe ouer. Such an one first of all was *Heber*, seeking a life answerable to his name; whose example (saith he) *Thare* imitated: and after, *Abram* for his twofold transmigration from Chaldaea, and from Haran, deserned that name, and left it to his posteritie. But *Iosephus*, * *Auguſtine*, and others, more fully and truly, of *Heber* the fourth from *Shem*, the sonne of *Noah*, with whose family, as we haue said, continued the ancient Language of the world, called of his name, Hebrew: his sonne *Peleg*, or *Phaleg*, bearing the name of that diuision, which at the time of his birth the rest of the world in their languages sustained. This *Peleg* was Grand-father to *Serug*, whom some affirme to haue bene the first maker of Idols, which were afterwards worshipped by *Nabor* his sonne, and *Thare* his nephew, the father of *Abram*, who preached openly that there was but one God, Creator and Gouverneur of all things; and by this doctrine prouoking the Chaldeans against him, warned by Oracle, departed towards Canaan.

Bellarmino * is eagerly swalloweth this opinion, that he taxeth *Caluine* of Heresie, for attributing to *Abraham* the contrarie; namely, that *Abraham*, before God called him out of *Ur*, was an Idolater: an opinion so much more probable, then the other, as hauing better authoritie. For *Ioshua* * obiecteth to the Israelites their forefathers Idolatrie, and nameth *Abraham* amongst them. And *Genebrard* * doth so interpret it; and *Mazius* * in his Commentaries on that place, both zealous and learned Papists: yea *Lindanus* * b specifieth the Idolatrie, and calleth him a worshipper of *Veſta*. *Suidas* * saith, that *Abraham* by the obseruation of the Creatures in his studie of Astronomie, lifted vp his minde about the Starres, and by the glorie, and order of them, learned the knowledge of God, neuer ceasing that Diuine search, till God appeared to him. Which opinion may reconcile both the former: that first he was, and after ceased to be, an Idolater, before God appeared in vision to him. Hee alledgeth *Philo* for his Author, that at fourteene yeares *Abraham* reproued *Thara* for seducing men vnto Idolatrie (moued by his priuate lucre) with Images: and seeing the Heauen sometime cleare, sometime cloudie, he gathered, that that could not be God. The like hee concluded of the Sunne, and Moone, by their eclipses (for his father had taught him Astronomie). At last God appeared, and bad him leaue his countrey. Whereupon he tooke his fathers Images, who (as before is said) was an Image-maker, and partly broke, partly burnt them, and then departed. *Suidas* further thinketh him the first inuenter of Letters, of the Hebrew tongue, and of the interpretation of dreames; which I leaue to the Authors credit. But for the fault of *Abraham* before his calling, and other blemishes after, in him and the rest of the Patriarkes; what doe they eise, but in the abounding of mans sinne, set out the superabounding grace of God? and are profitable, as learned *Morton* * in answer of this caull, hath out of one of their owne * obserued against them, what he had obserued out of *Auguſtine*, to these foure purposes: *Faith*, *Inſtruction*, *Fearre*, and *Hope*: the *Faith* of the Historie which flattereth, or concealeth the faults of none: *Inſtruction* to vertue, by seeing others faults taxed: *Fearre*, for what shall shrubbes doe, if Cedars fall? and *Hope*, that we imitate their repentance, by seeing their pardon.

a Mon. de An-
tig. Iud. Canaan,
2. lib. 3. cap. 9.

b Ios. Antiq. lib.
1. cap. 6.
c Aug. De Civit.
Dici. lib. 6. c. 13.

d Ios. Antiq. lib.
1. cap. 7.
e Bel. de Noe.
Eccleſ. 1. 4. c. 2.

f Ios. 24. 2.
g Genebrard,
Chron. lib. 1.
h Maz. in Ios.
i Lindan. in
Patriar.
k Suidas.

k Mort. App. 1.
lib. 1. cap. 20.
l Sixtus Senenf.
Bib. lib. 7. cap. 8.

But to returne to our History. Many of the Ethnikal histories mention him: *Berosus* commendeth him for his iustice, and skill in Astronomie. *Nic. Damascenus* saith, that he reigned at Damafcus, & that in his time, his houle continued in Damafcus, & was still called by his name: *Hecataeus* wrote a booke of him: and *Alexander Polyhistor* telleth that he was borne in the tenth generation after the Flood in Camarine (or V-rien) a Citie of Babylon. *Iosephus* addeth, that when famine draue him into Egypt, *Gen. 12.* he disputed with the Priests, and most learned Egyptians, in questions of Diuinity; and in their diuided sects, hauing confuted one by another, he communicated to them the truth, both in this, and in Arithmetike and Astronomie, whereof before the Egyptians were ignorant. *Abram* (saith *M. Broughton* in his Conuent) was borne fixtie yeares later then the common account; as appeareth by computation of *Terahs* age, who died at two hundred and five yeares, and after his death *Abram* went from Charan into Canaan, the threethree and fiftieth yeare of his owne life; and therefore was borne in the hundred and thirtieth, and not in the seuentieth yeare of his father, in the 152. yeare after the Flood; whereas the common opinion reckoneth the 292. To *Abram* God had giuen commandement, saying: *Go from thy country, and from thy kindred, and from thy fathers house into the Land which I shall shew thee, and I will make of thee a great nation, &c.*

His history is fully related by *Moses*, and his progenie also; whereof *Ismael* his son by *Hagar*, and other his sons which he had by *Keura* his second wife, he sent to inhabit the East country (Arabia) in his life-time: but *Isaac* was made his heire, both Temporal and Spiritual: to whom *Iacob* succeeded in the promised blessing: who with his sons and family went downe into Egypt, where his posterity multiplied exceedingly, and were called sometime *Ebrewees* of their ancient pedigree; sometime *Israelites*, of the name *Israel*, giuen to *Iacob* by the Angell, *Gen. 32. 28.* Their whole historie so largely and plainly in holy Writ recorded, I feare to make *Muse*, by cuill reciting: Those *Fountaines* are more open to all, then that any should need curs, or others *Brooke*, mixed with some mire earth (at least) in the passage: (and my intent is to be largest in relation of those things which are not in the Scriptures; touching the same briefly for order sake). Their religion, meane while, was the best amongst the best, though stained in some, as *Rachel*, which stole her father *Labans* Idols; and *Iacob* was forced after to reforme his family in this respect; and after in Egypt they were corrupted with the Egyptian superstition, as *Ezechiel* in his twentieth Chapter protesteth against them. The manner of Diuine worship was not so straitly limited, as after, to persons and places. By reuelation and tradition they receiued the religious worship, wherein they instructed their posteritie: vntill that in their extreamest thraldome God sent *Moses* and *Aaron* to deliuer them: vnder whose conduct they passed thorow the sea and wilderness to the brinkes of Iordan, receiuing in the way that Law; which as a Tutour, or Schoole-maister was in that their nonage to traine them vp, vntill that full and ripe age; when *P. God sent his Sonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law, that we might receiue the adoption of sonnes.* Of this Law, although *Moses* hath giuen vs an absolute relation in the Scripture, whereof he was the first pen-man (of that at least which remaineth vnto vs) yet if we shall out of him, bring them into their order, and ranke them vnder their severall heads, as *Sigonus* & others haue done; it shall not be, I thinke,ouer-tedious to the Reader.

The Law is diuided vsually, into the *Morall*, *Ceremoniall*, and *Iudiciall*, as parts of the same: the first deliuered on the Mount Sinai, by the dreadfull voice of the Almighty God, and by the finger of God, written after in Tables of Stone, called *ten words*, summarily abridged into *two Commandements*, by the Law-giuer himselfe; the first and great Commandement enioyning the loue of God, the second, of our neighbours, that God, who himselfe is Charitie, imposing nothing but the lowly yoke of Loue and Charitie vnto his seruants. This Law is Eternall, written first in the hearts of our first parents, which being defaced, it was written againe in the stony Tables of the Law, where it was but a killing letter, till Grace and Truth by Ie-

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S V S CHRIST indited and indented it in the fleshie Tables of the Gospell, as CHRISTs new Commandement written in renewed hearts, and shall for euer be engrauen in those spirituall Tables, when we that heere are *natural men, shall rise againe spirituall men*; and shall be the law of that holy Citie, the new Ierusalem; this being then perfected, when Faith and Hope, and this World shall be finished. The other parts Ceremoniall and Iudiciall, were (for the particulars) proper vnto that nation; the one respecting the manner of Diuine seruice, the other of Ciuill government: not giuen (as the other) immediately to the Israelites by God himselfe, but communicated in the Mount to *Moses*, that he might acquaint the people withall. This nation was diuided, as is said alreadie, into Tribes, according to the number of *Iacobs* sons; amongst whom *Leui* had no portion (but the Lord was their portion, they seruing at the Altar, & liuing of the Altar) but 48. cities with their suburbs assigned for their habitation, amongst other Tribes, that being so dispersed, they might disperse also, and preach the Law to the rest: and were reckoned 4. to that Tribe with which they dwelled; and whereas others might not marry for feare of alienation of their inheritances, into another Tribe, this of *Leui* either had, or tooke libertie herein, as *Iudg. 19.* and *2. Chro. 22. Ioadab* married the Kings sister; and thus *Elizabeth*, wife of *Zachary* the Priest, might be cousin to *Mary* the mother of our Lord. The number of twelue remained yet entire, in reckoning of these Tribes, because that *Ioseph* had a double portion, and his sonnes, *Ephraim* and *Manasse*, made two Tribes. Neither were they alone reckoned Israelites, that naturally descended from some one of these twelue sons of *Israel*, but such also of other nations as embraced their Ceremonies and Religion; being for distinction sake called *Proselytes*. The Hebrew word which is interpreted a *Proselyte*, signifieth *extracted*, or *drawne forth*, because they esteemed such, drawn forth of hel: whom yet they made the childre of hel, more then themselves, in burthning their consciences, not only with those Ceremonies whereunto the Law and their tradition tied them, but with diuers others also. The name *Proselyte*, as *Drusius* affirmeth, is either taken largely for any stranger, or strictly for a conuert to their religion. A *Proselyte* was made with obseruation of three things, Circumcision, Baptisme or washing, and Oblation. The first was a signe of the Couenant, in which they were receiued: the second, as a badge of their cleannes; (for all the Gentiles were vncleane) the third, for the attonement with God. This was while the Temple stood, and now is not in force: but whether Baptisme be still vsed, I know not. He ought to be circumcised in the presence of three. A woman *Proselyte* was admitted by Baptisme only, and the offering of two Turtles, or two Pigeons. *Serarius* saith, Baptisme and circumcision are still required: the like is written by *Munster*, who addeth, that when any desireth to become a *Proselyte*, they propound to him the hardest things of the law: with the promises of future happines; and if he continue his purpose, they circumcise him, & when he is whole, Baptise him; & then account him an Israelite. The same Author elswhere handleth the same their ceremonies more at large: he saith that they propound to him their strictest obseruations, as of the Sabbath, not eating fat, &c. with some penances, that he should not after say, had I wist; and they would seeme to be willing by these meanes, to drie them from their religion, as being corrupted by such new commers; but CHRIST affirmeth otherwise, *Matth. 23.*

The government of this state was after *Moses* & *Ioshua* managed by Iudges of diuers Tribes, not by election nor inheritance succeeding in that office, but by appointment of God, till they desired a King, whereas before God was their King, and by his law partly, partly by oracles; the State, being as some think an Aristocratie. There were besides these Iudges, Princes of each Tribe, and the heads of families: there was also a gouernment in each City by the Elders or Senate, exercised in the gates thereof. They had accordingly their Councils or assemblies, either of the whole nation, or of a whole Tribe, or of some one city: they had their Elders or Senators in like manner, hauing authority, some for the whole nation, some (if we follow some mens conceits) for their own Tribes, some in their proper city. The first of these was the *Sabedrim* or 70. Elders appointed by God, *Num. 15.* & continued vnto the destruction of that nation, &

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m *Antiq lib. 1. cap. 8.*n See the Chronologie, chap. 11. o *Gen. 12. 4.*p *Galath. 4. 4.*q *Cor. 5. 12. de rep. Hebr.*m *Mat. 22. 38.*n *10. 13. 34.* o *1. Cor. 15. 44.* p *1. Cor. 13.*q *Iud. 17. 7.*r *Ar. Montan. in Matth. 23.*s *Drus. de 3. cels. lib. 2.*t *Munster in l. Preceptis Mos. cum expof. Rab. Et in Euangel. Matth. Hebr. Anot. cap. 22.*u *Cor. Signi de rep. lib. 6. c. 7.*

fitting to the celestially bodies; to which, and to *Baal* (who is interpreted the Sunne) they vied for the most part on them to sacrifice. They had also their Houses and Temples for *Baal*, in Israel and Iuda; and Dan and Bethel were by *Ieroboam* dedicated to his Egyptian Idolatrie; and *Gilgal* was a place of request in this kinde. *Salomon* also built Temples or Houses for his idolatrous wives. And to reckon every particular in this kinde were a worke endlesse: in the 2. Reg. 17. & 23. and other places ynough is of them recorded.

Two other Temples were erected of some reputation: one by *Sanballat* at Samaria, on Mount Garizin, by licence obtained of *Alexander* the Great, whose part he followed, rebelling against *Darius* his true Lord. The occasion was, because *Manasse*, brother of *Iaddi* the High Priest, had married, contrarie to Gods Law, *Nicasa*, daughter of *Sanballat*, and was forced either to leave his Priestly Function or Heathenish bed. Whereupon *Sanballat*, having obtained licence to build that Temple afore said, constituted him the high Priest thereof, many other Priests for the like fault, resorting thither to him. But of these Samaritans we shall have fitter occasion to say more when we come to handle their Sects.

Ptolomeus Philometor above said, granted licence to *Onias* (the sonne of the high Priest *Onias*, whom *Antiochus* had slaine) who for the same cause had here shrowded himselfe, to build a Temple, induced hereunto by a false interpretation of the prophetic of *Ezra*, at *Leontopolis*, in the shire, as I may terme it, or *nomus* of *Heliopolis*: having Priests and Levites ministring therein, and other things answering in some sort to that of Ierusalem. When the Temple of Ierusalem was burnt by *Titus*, this Temple was shut up also of *Lupus*, the Deputy, three hundred and thirtie years after it had been builded: and after by his successeur *Papilius* utterly dispoiled both of the wealth and the religion. The Citie was called of *Onias*, *Onion*. It had a Tower and an Altar like that of Ierusalem, but in steade of a candlestick, a lampe of golde hanging on a chaine of golde, enriched by the king with large revenues.

Synagogues the Jewes had many, both in Ierusalem where are said to have been foure hundred and fourescore, and in all cities of Iudea, and among the Gentiles where the Jewes were dispersed. When they first began to be builded, is vncertaine. *Cornelius Betramus* thinketh, That the eight and fortie Cities of the Levites had their fit places for Assemblies, whence Synagogues had beginning. *Sigonius* consistereth, That their Babylonian exile ministred occasion to them to helpe themselves with these Houses of Prayer and Instruction. The word Synagogue is taken both for the Assemblies, whether in this place, or out of it, and for the Place it selfe: having a civill as well as a religious use. And these Synagogues they have in the places of their dispersion vnto this day. The order they observed in their Synagogues was this: they disposed and preached sitting; the Elders sat in Chaires which were set in order, of which *CHRIST* sayth, *They have the chiefe Seats in Synagogues*: those of meane sort sat in Seates, and the meane of all on the floor vpon Mats. The Synagogue was governed by the Scribes; and the chiefe of them called *Archisynagogus*, resembling the High Priest and the inferior Priests in the Temple.

Besides these Temples and Houses consecrated to God, Ambition, the Ape of Deuotion, founded some of other nature. *Herod* the Great erected a sumptuous Temple and Citie in the honour of *Caesar*, which sometime had beene called *Stratonis turris*, and after *Caesarea*. The Temple of *Caesar* was conspicuous to them which layed faire off in the Sea, and therein were two Statues; one of Rome, the other of *Caesar*. The sumptuousnesse of *Herods* ambition in this Citie, Temple, Theater, and Amphitheater, &c. *Iosephus* amply describeth. He built another Temple at *Pahium*, the fountaine of *Iordan*, in honour of *Caesar*; and least this should stirre up the peoples hearts against him to see him thus devoutly prophane and prophaneely deuout, he remitted to them the third part of the tributes. Hec consecrated Games, after the like Heathenish solemnities, in honour of *Caesar*, to be celebrated every fift yeare at *Caesarea*. He built also the Pythian Temple at *Rhodes* of his owne cost. He gaue yearly

revenue to the Olympian Games, for maintenance of the Sacrifices and solemnities thereof: *Quis in rapacitate auarus? Quis in largitione effusus?* He robbed his owne to enrich (or rather vainly to lauish out on) others. He spared not the sepulchres of the dead. For the Sepulchre of *Dauid* had lent before to *Hyrcanus* three thousand talents of siluer; which filled him with hope of the like spoyle: and entering it with his choice friends, he found no money but precious clothes; and whiles he in a couetous curiositie searched further, he lost two of his companie, by flame (as fame went) breaking out vpon them. Hereupon he left the place, and, in recompence, in the entrie of the Sepulchre, built a monument of white Marble.

He built also a Sebaste in the Region of Samaria, wherein he erected a Temple, and dedicated a Court of three furlongs and a halfe of ground before it, to *Caesar*. Thus *Caesar* was made a God by him, who would not allow *CHRIST* a place among men, but, that he might kill him, spared not the infants of Bethleem, nor his owne sonne amongst the rest, as this God testified of him, saying, That he had rather be *Herodes* Hogge then his Sonne. For his Jewish deuotion prohibited him to deale with Swine, but not Religion, not Reason, not Nature could protect those innocents from slaughter.

CHAP. IIII.

Of the Jewish Computation of Time, and of their Festiual daies.



He day amongst the Jewes was (as amongst vs) Naturall and Artificiall: this from Sunne-rising to Sunne-setting, to which is opposed Night, the time of the Sunnes absence from our Hemisphere: that comprehended both these, called of the Greekes *Nyktēmera*, containing one whole revolution of the Sunnes motion to the same point of the Horizon or Meridian, in 24. hours. This Naturall day the Babylonians began at the rising of the Sunne, the Athenians at the setting, the Vmbrians (as the Astrologians) at Noone, the Egyptians and Roman Priests at Midnight. The Jewes agreed in their reckoning with the Athenians, as did the *Galli* in *Caesars* time, reporting *Plato* to be the Author of their Nation: and some reliques hereof is in our naming of time by a *seven-night* and a *fortnight*; although otherwise we reckon the day betwene two midnights. The most naturall computation of this naturall day is to follow that order of Nature, wherein darkness is the prioritie of time, and the evening and the morning were made one day, or the first day: which (sayth *Hospitalinus*) the Italian and Bohemian Clockes doe yet obserue. The day was not diuided of the first Hebrewes (before the Babylonian Captiuitie) into houres, but was distinguished by *Vigilie*, or Watches, of which they had foure; the first began at evening, the second at midnight, the third in the morning, the fourth at noone. Neither is there any Hebrew word signifying an houre; although some interpret the degrees of the *Dyallo* of *Abaz* to be houres; some (as *Tremellius*) halfe houres. Afterwards it was diuided into houres, 12. in the night, and as many in the day; not equal as ours, but longer or shorter, according to so many equal portions of the day or night: so that with them the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, houre was answerable with our houres of 7, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, if we consider them in the Equinoctiall, otherwise they differed from our equal houres more or lesse, according to the vnequall lengthning or shortning of the dayes, but so, that an easie capacite may conceiue the proportion. These houres sometimes they reduced into foure, the first containing the 1, 2, 3, or with vs the 7, 8, 9, houres; the second the 4, 5, 6, or after our reckoning 10, 11, 12, of the clocke, and so forwards. This was the Ecclesiastical Computation, according to the times of Prayers and Sacrifices, imitated still in the Church of Rome in their Canonical houres. Thus is *Marke* reconciled to himselfe and the other Euangelists, in relating the time of *CHRIST*s Passion, the first calling it the third houre when

¶ Ant. l. 11.

¶ Ant. l. 11.

¶ 19. 19.

¶ Ant. l. 30.

¶ Car. Sig. l. 1.

¶ Ambros. in.

¶ Ant. l. 15. 33.

¶ Jos. de Bell.

¶ Iud. l. 1. c. 16.

¶ Macrobi. Sat.

¶ l. 1.

¶ Plin. l. 2. c. 77.

¶ Fabrit. Peduani.

¶ Catena temp.

¶ an. 38.

¶ Scal. de Emend.

¶ Temp. l. 1.

¶ b. Cef. Com. l. 6.

¶ Gen. l. 5.

¶ Hospitalinus de

¶ Fisi. Ethic. l. 1. c. 1.

¶ Eja. 38. 8.

¶ Mark. 15. 25.

¶ & 33.

g. *Ioh. 19.*
 h. *Septimana, res omnibus quidem Orientis populi ab ultima usque Antiquitate usitata: nobis autem Europæis vix tantæ post Christianum sumus receptæ.* Scal. de Emend. T. 1. 1.
 i. *Adar, that is, And-Adar, or Adar doubled.* i. *Montanus in his Daniel, or 9 books of Jewish Antiquities saith, That the ancient years had twelve months, as appeareth by the historie of Noah: but those months had no proper names, but of their order, the first, second, third month, &c. Those names which after they were knowne by, were Chaldean.* k. *H. Spinian, Ar. Montanus in his Daniel, and others, begin the world in Autumne; but our English Church and Ioseph Scaliger suppose the world was created in the Equinoctial vernal. And of this opinion is R. Iehohana, Basil. Ambrose, Hierome, Augustine, Bede, Isidorus, Damascen, and other later Divines & Astronomers, whose reasonings Hesiod labourerh to confute, & adine sub iudice lis est.* 1. *Iof. Scal. de Emend. Temp. lib. 4.* * *Tekupha is the fourth part of a year.*

when they crucified him, or led him to be crucified, whereas *Iohn* sayth, That it was about 8 the sixth houre when *Pilate* delivered him. Thus may the parable of the Laborers in the Vineyard be understood, *Matth. 20.* and other places of Scripture. The night also was diuided into foure Watches, each containing three houres, accordingly.

Seuen dayes were a *h* weeke, whereof the seuenth was called the Sabbath; others had no peculiar name, but were called the first day of the weeke, or the first day of (or after) the Sabbath, and so of the rest. Their months, as with vs and the Grecians, took their name of the Moone, and with them also their measure, reckoning the order of their dayes according to the age of the Moone, and by courses they contained, one 30. dayes, the next 29, and therefore were constrained euery second or third year to intercalate, or adde, as in a Leape-year, one month of 22. dayes, and in euery fourth year of 23. dayes. This they called * *Veadar*, because it followed the 12. month *Adar* for the supply of 10. dayes, 21. houres, and 204. scruples, which the 12. months of the Moone came short of the year of the Sunne. And this they were forced to doe for the obseruation of the Pasche, and their other Feasts. ⁱ Before their Babylonian thraldome, foure onely of these months were knowne by proper names; the first called *Ezraim*, the second *Bul*, the seuenth, which after was made the first, *Abib*; the eighth *Zif*; but afterwards the rest receiued names, which had bene before distinguished onely by order, and the former names also were altered; that being reckoned the first month of the year, in which befell the 15. day of the Moone after the Equinoctial Vernal, and their names follow, *Nisan, Iar, Sivan, Thamuz, Ab, Elul, Tisri, Mar-cheshvan, Cisleu, Tebeth, Schebat, Adar*.

The Hebrew year, before *Moses*, began ^k at the new Moone next after the Autum-ⁿnal Equinoctiall, that being supposed by some to be the time wherein the World was first created, euery Plant and Tree hauing the fruit and seed ripe; and this reckoning of the year, in ciuile affaires, is obserued of the Iewes vnto this day; and from hence they began their Iubilee and seuenth Sabbaticall year, least otherwise they should haue lost two yeares profits, not reaping the fruit of the old year, nor sowing in the next. Their Ecclesiasticall or festiuall year began at the Spring, as we haue said afore, by the commandement of *G o d*, at and in remembrance of their departure out of *Egypt* at the same time, *Exod. 12.* as with vs we haue an Ecclesiasticall year mouable, according to the fall of Easter, differing from the Ciuill beginning at our Lady, as with others at Christmasse or New-yeares day.

¹ *Scaliger* thus obserueth concerning the Iewish year. The Iewes (sayth he) vse a double reckoning of their year; one after the course of the Moone, the other after the *Tekupha's* or course of the Sunne. *Tekupha* ^a auiently was that moment in which the passed year ended, and the following began. But the later Iewes diuided the year of the Sunne into foure equal parts, each whereof consisted of 91. dayes, 7. houres $\frac{1}{2}$. And they diuide the said year into 12. equal parts, each containing dayes 30. houres, 10. $\frac{30}{60}$. They begin at the fifteenth of April, moued by the authoritie of *R. Samuel*, an ancient Criticke, who ascribed the first *Tekupha* to that month which before they began in Autumne: the reason was, because at that time *Moses* led the Israelites out of *Egypt*. The moderne Iewes are so superstitious in the obseruation of their *Tekupha's*, that they esteeme it danger of life to alter their reckoning of them. They also attribute to each of them his proper element, as to the *Tekupha Thamuz* (the Summer Solstice) the Fire; and he which should drinke or eat in the moment of that *Tekupha*, they thinke should be taken with a burning feauer. *Tekupha Nisan* is on the fifteenth of April, *Tekupha Thamuz* on the fifteenth of Iuly, *Tekupha Tisri* on the foureteenth of October, *Tekupha Tebeth* on the foureteenth of Ianuarie. In times past they obserued superstitiously the beginnings of euery month, thinking, that then the Sunne entred into that Signe which was attributed to that month. Now they onely obseure the foure Tropicall signes. Such is their folly, as though now the entrance of *Aries* were not more then five and thirtie dayes before the *Tekupha* of *Moses*. But

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their leaden braines know not what *Tekupha* is, nor why, nor when it was instituted. So much *Scaliger*.

If the new Moone happened after noone, then the month and their New-Moone Feast began the next day; and the year likewise, which began at the New Moone. Although, in regard of vse, some dayes were more holy then other, yet had euery day appointed Sacrifices ¹ morning and euening.

Their Feasts were either weekly, of which was the Sabbath; or monthly, euery New Moone; or yearly, of which were the *Easter* or *Pasche*, *Pentecost* or *Whitsontide*, the Feast of *Tabernacles*: These were chiefe, to which were added the Feast of *Trumpets*, of *Expiation*, and (as some accompt) of the *Great Congregation*. To these we may reckon the seuenth yeares Sabbath, and the year of *Iubilee*. These Feasts *G o d* had prescribed to them, commanding, that in those three principall Feasts euery male (as the Iewes interpreted it, that were cleane, and sound, and from twentie yeares of their age to fiftie) should appeare there where the Tabernacle or Temple was, with their offerings, as one great Parish. *Deut. 16.* hereby to retaine an vnitie in diuine worship, and a greater solemnitie, with increase of ioy and charitie; being better confirmed in that Truth, which they here saw to be the same which at home they had learned, and also better strengthened against the errors of the Heathen, and detestable Feasts of Demits. To these were after added vpon occasions, by the Church of the Iewes, their foure Fasts, in memorie of their calamities receiued from the Chaldeans, their Feast of *Loth*, of *Dedication*, and others, as shall follow in their order.

They began to celebrate their Feasts at Euen: so *Moses* is commaunded, ^m *From m* *Leu. 23. 32.* Euen to Euen shall ye celebrate your Sabbath: imitated in the Christian Euenings on holy Euen: yet the Christian Sabbath is by some supposed to begin in the morning, because *C H R I S T* did rise at that time.

CHAP. V.

Of the Festiuall dayes instituted by *G o d* in the Law.



As they were enioyned to offer a Lambe in the morning, and another in the euening euery day, with other Prayers, Prayfcs, and Rites: so had the Sabbath a double honour in that kinde, and was wholly sequestred and sanctified to religious duties. Which howsoever it was ceremoniall, in regard of that seuenth day designed, of the Rites therein prescribed, of that rigid and strait obseruation exacted, of the particular workes prohibited, and of the deadly penaltie annexed, yet are we to thinke, that the eternal *L o r d*, who hath all times in his hand, had, before this, selected some Time proper to his Seruice, which in the abrogation of ceremonies ⁿ *Le-gall*, is in *Morall* and *Christian* dutie to be obserued to the end of the World: euen as from the beginning of the World he had sanctified the seuenth day to himselfe, and in the Morall Law (giuen not by *Moses* to the Iewes, but by *G o d* himselfe, as to all creatures) is the remembrance of that sanctification vrged. Friuolous are their reasons who would renew the Iewish Sabbath amongst Christians, tying and tying vs in a more then Iewish seruitude, to obserue both the last and first dayes of the weeke, as some haue preached, and of the *Ethiopian* Churches is practised. Neither can I subscribe to those, who are so farre from paying two, that they acknowledge not the debt of one vpon diuine right, but onely in Ecclesiasticall courtisie, and in regard of the Churches meere constitution; and haue thereupon obtruded on many other dayes as religious respects or more, then on this (which yet the Apostles entred in name and practise the *L o r d s day*) with the same spirit whereby they haue equalled traditions to the holy Scriptures.

Thus

a *Tolst. in
profr. lib. 4.
c. 24. 25.*

b *Null. de
causa lib. 13.
c. 10.*

c *Cal. Rhodig.
Lect. Antiq. l. 4.
c. 15.*

d *Apoc. 1. 10.
e *Plutarch.
Symposi. lib. 3.
c. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

h *Leuit. 23.*

i *Luke 6. 1.*

* *Idem Thom.
Caten.*

k *Car. Sigon. de
Rep. Heb. l. 3.
c. 13.*

l *Stell. in Luc.
c. 6.*

m *Ambr. in
Luc.*

n *Hosius. de
fest. iudaeor. c. 3.*

o *Maldonat. in
Matth. 12.*

p *Scaliger. Cam.
Mog. l. 3.*

q *Infr. cap. 9.
p. Luc. 18. 12.
bis in Sabbat.*

r *Ios. de bell.
Iud. l. 7. c. 24.*

s *Inter Arcus &
Raphanias.
Plin. l. 31. c. 2.*

t *In Iudea.
r. P. Galat.
Arcan. l. 11. c. 9.*

Thus Cardinall *Tolst* allows on the LORDS day Journeying, Hunting, Working, Buying, Selling, Payres, Fencing, and other private and publick works, by him mentioned: and sayth, a man is tied to *sanctifie the Sabbath*, but not to *sanctifie it well*: (a new kinde of distinction) the one is in hearing Masse, and ceasing from seuerle works; the well-doing it, in spiritual contemplations &c. Another Cardinall is as fast as he is loose, affirming, That other holy-dayes also binde the conscience, euen in cases void of contempt and scandale, as being truly more holy then other dayes, and a part of diuine worship, and not onely in respect of Order and Politie.

But to returne to our Iewish Sabbath. *Plutarch* thought, that the Sabbath was deriued of *Σαββατον*, which signifieth, to keepe Reuell-rout, as was vsed in their Bacchanals of *Σαββατον*, which is interpreted *Bacchos*, or the sonne of *Bacchar*, as *Caelius Rhodignus* sheweth out of *εμφυβητος* and *Μνασας*; who is therefore of opinion, That *Plutarch* thought the Iewes on their Sabbaths worshipped *Bacchos*, because they did vsd on that day to drinke somewhat more largely (a Sabbatizing too much by too many Christians imitated, which celebrate the same rather as a day of *Bacchos*, then the LORDS day.) *Bacchos* his Priests were called *Sabbai*, of this their reuelling and misse-rule. Such wide coniectures wee finde in others, whereas the Hebrewes call it *Sabbath*, of *שבת*, which signifieth *to rest*, because of their vacation to diuine Offices, and not for idleness, or worse employments. And for this cause all the festiuall Solemnities in the Scripture are styled with this generall title and appellation, as times of rest from their wonted bodily seruices. Likewise their seventh yeare was Sabbathicall, because of the rest from the labours of Tyllage. In those Feasts also, which consisted of many dayes solemnity, the first and last were Sabbaths, in regard of the strictnesse of those dayes rest.

Luke hath an obscure place, which hath much troubled Interpreters with the difficultie thereof, *Εν Σαββατῳ συνεστρεψεν*, our English reads it, *The second Sabbath after the first*. *Isidore* sayth it was so called of the *Pascha* and *Azuma* comming together. *Chrysostome* thinkes (as *Sigonius* cites him) it was when the New Moone fell on the Sabbath, and made a double Festiuall. *Sigonius*, when they kept their Passouer in the second moneth. *Stella* takes it for *Manipulus Frugum*, alledging *Iosephus* his Author. *Ambrase*, for the Sabbath next after the first day of the Easter Solemnitie. *Hosianus*, for the Octaues or last day of the same: *Maldonat*, for the Feast day of Pentecost, which was the second of the chiefe Feasts: But *Ioseph Scaliger* sayth, That the second day of the Feast was called *ΔΕΥΤΕΡΑ ΤΟΤ ΠΑΣΧΑ*, (being the sixteenth day of the moneth, called *Manipulus Frugum*) and the Sabbaths which fell betwixt that and Pentecost received their denomination in order from the same; *Secundo-primum*, *secundo-secundum*, &c. And hence doth *Luke* call that first Sabbath which fell after that *seuerle*, or second day of the Feast, *δευτερογεννη*. Of this wee shall haue occasion to say more when wee come to the Samaritans. The name Sabbath is also taken for the whole weeke. But I list not to stand on the diuers significations of the word.

Iosephus and *Plinie* tell of a Riuer in Syria, in the Kingdome of *Agrippa*, called *Sabbatius*, which on other dayes ranne full and swift, on the Sabbath reited from his course, *Petrus Galatinus* alledgeth the ceasing of this Sabbathicall streame for an argument of the abrogation of the Iewish Sabbath.

The Iewes were superstitiously first in the obseruation of their Sabbath: *Proton* they without resistance captiuating their Citie and themselves by this advantage, as did *Pompey* afterwards. And in the dayes of *Matathias*, father of *Iudas Maccabens*, a thousand were murdered without resistance, till that by him they were better aduised: which appeared by the Pharisees, that cauilt at the plucking and rubbing of a few eares of Corne, by the hungrie Disciples, and at their Master for healing on that day, though by his word: Which their superstition, the Iew that fell into a Priuie at Maidenbure, 1270, on his Sabbath, and another at Tewksburie, 1220, (and were, the one by the Bishop of the Place, the other by the Earle of

Glo-

Glocester constrained to abide the Christian Sabbath, whence on their owne they would not be freed) testified to the world by a stinking penance, and the later leauing also his stinking superstitious soule behinde to sale his deuotion. They added of their owne, falling that day till Noone, their Sabbath dayes iourney, which was (saith *S. Ierome*) by the institution of *Baruchibai*, *Simcon* and *Helit*, (*Rabbime*) not aboue 2000. paces or two miles. Thus did this holy ordinance, which God had instituted for the refreshing of their bodies, the instruction of their soules, and as a type of eternall happinesse, vanish into a smoake superstition amongst them. The sacrifices and accustomed rites of the Sabbath are mentioned, *Numb. 28. & Leuit. 23. & 24.* Where we may read, that the dayly burnt-offering, and meate-offering, and drinke-offering, were doubled on the Sabbath, and the shew-bread renewed, &c.

The sanctification of dayes and times being a token of that thankfulness and a part of that publike honour which we owe vnto God, he did not onely enioyne, by way of perpetuall homage, the sanctification of one day in seuen, which Gods immutable Lawe doth exact for euer, but did require also some other part of time with as strict exaction, but for lesse continuance; besides accepting that which being left arbitrarie to the Church, was by it consecrated voluntarily vnto like religious vses. Of the first of these (the Sabbath) we haue spoken: of the Mosaicall Feasts, the New-Moones are next to be considered. The institution hereof we read, *Numb. 28.* and the solemne sacrifice therein appointed: so to glorifie God, the Author of time and light, which the darkened conceits of the heathens ascribed to the planets and bodies coelestiall, calling the monethes by their names. Besides their sacrifices they banquetted on this day, as appeareth by *David* and *Saul*: Where the day after was festiuall also, either so to spend the surplussage of the former dayes sumptuous sacrifice, or for a further pretext of religion and zeale, as *Martyr* hath noted. *Sigonius* maketh these New-moone dayes to be *propositi*, that is such wherein they might labour, the sacrificing times excepted: but those couetous penny-fathers seeme of an other minde. *When* (say they.) *will the New-moone bee gone that we may sell corne, and the Sabbath that we may sell wheate*: and *Es. 1.* the Sabbaths and New-moones are reckoned together.

Their Passouer, called of them *Pasach*, so called of the Angels passing ouer the Iraelites in the common destruction of the *Egyptian* first-born. For *Pasach*, the Grecians vse *Pascha*; of *πασχα* to suffer, sitly in regard of the body of that shadow *CHRIST* himselfe, who was our Paschall Lambe, in his suffering sacrificed for vs.

The institution of this Feast is set down *Exo. 12.* as *Hosianus* hath noted in the yeere after the creation of the world, 2447. after the flood 791. after the promise made to *Abram*, 430. it was celebrated from the fiftenth to the one and twenty day of the moneth *Abib* or *Nison*, those two daies being more especially sanctified with a holy Conuocation and abstinence from worke, except the dressing of their meate: the other being obserued with vneauened bread: and the fourteenth day being the *Parascene*, or preparation in the euening of which fourteenth day, as some men hold opinio, after sun set in the twi-light, others in the fourth howre, or fourth part of the day, as containing three houres space, before the going downe of the sun, the Paschall Lambe was slaine, about which time (the ninth howre) *Christ*, the true Pascha, yielded vp the ghost. From which ninth howre the Iewes began their Vespers or Euening: and therefore it was inioyned them *inter duas Vesperas*, to kill the Passouer.

This Lambe or Kidde was chosen a male of a yeere olde, the tenth day of the moone, which they kept till the fourteenth day tied (after their traditions) to the foote of some bench or forme, so to minittler occasion to their children, of questioning about it, to themselves of preparation and meditation; and to espie in this meane while, if any default were in the Lambe. It was first a priuie sacrifice to be performed in euery house, after in that place onely where the Tabernacle or Temple was, they there dispersed by companies, according to *Iosephus*, not fewer then ten, sometime twenty, in a company; with *Christ* there were thirtie: and of these sacrifices and companies in time of *Cestus*, were numbered 23650. so that reckoning the least num-

a *Ja vita ioseph.*

b *Drus. saith*

c *2000. Cubites,*

d *his authors are*

e *the Chaldee*

f *paraphrast. Ia-*

g *rius & theophil.*

h *Occumenius*

i *giueth the rea-*

j *son, because*

k *the Arke and*

l *Tabernacle*

m *did so farre*

n *goe before the*

o *people.*

p *Ecclesiast. Palit.*

q *u. 1. Sam. 20. 5.*

r *x. P. Mart in*

s *1. Sam.*

t *y Sigon. de Rept*

u *Heb. l. 3. c. 44.*

v *2. Amos 8. 5.*

w *a. 1. Cor. 5. 7.*

x *b Scaliger &*

y *Caluissus ac-*

z *cunt 2453.*

a *Lydias 1509.*

b *others other-*

c *wise.*

d *Jos. de bel.*

e *7. 17. saith*

f *a nona usque*

g *ad undecimam*

h *bullas cedunt.*

i *ber*

ber there were ten times ſo many, beſides thoſe that by diſeaſes or other manifold lets were not partakers thereof; and in regard of this Feaſt beinge aſſembled thither through Gods iuſt iudgement, their whole huge multitudes were coup'd or caged together in the walles of this Citie to deſtruction, vnder *Thum*.

The blood of the Lambe they were to receiue in a veſſell, and to ſprinkle the ſame with a bunch of Hyſope on the doore poſſes, and to eate it in the night, which was the beginning of the fifteenth day, roaſt with fire, with ſowre hearbes, and unleaueſed bread, both the head, ſeete, and purtenance; girded, ſhod, with ſlaues in their hands, in haſt, ſtanding, burning whatſoeuer was left of the ſame. There are that thinke, that after the eating the ſacramentall Lambe, ſtanding, they had other prouiſion which they eat ſitting, or after their manner of lying at table, in remembrance of their libertie, as appeareth by *Iohns* leaning on his breaſt, and *Indas* his ſoppe at *Chriſts* Supper. They were in the euen of the fourteenth day to purge their houſes of leauen, and that throughout the land, where the Lambe might not bee eaten. All the Iſraelites were enioyned this duty: and they which by occaſion of iourneying or vncleanneſſe could not now celebrate the Paſſeouer, were to obſerue it the next moneth. *Num. 9.*

The day after, or ſecond day of this Paſchall Feaſt, they were to bring to the Prieſt a Comer of the firſt-fruits of their corne, and a Lambe, with other duties for a burnt offering to the Lord: before which time they might not eate of the new yeares fruits, which at that time in thoſe countries began to ripen, and ſo to acknowledge God the giuer thereof. *Philos* ſaith, that each priuate man, which otherwiſe brought in his ſacrifice to the Prieſt, ſacrificed or ſlew this ſacrifice with his owne hands: and elſewhere he affirmeth the ſame. *Eleazarus*, or as other ſay the *Synedrims*, ordained 350. yeares before the birth of *Chriſt*, that the Paſſeouer ſhould not bee ſolemnized on the ſecond, fourth, or fixt day of the weeke: and therefore when it fell on the fixt day, which we call Friday, it was deferred to the ſeuenth, at the time of *Chriſts* Paſſion, and hee with his Diſciples eate it the night before, according to the law of God.

This *Eleazarus* ordained, that the Feaſt of Loſs ſhould not bee celebrated on the ſecond, fourth, or ſeuenth: Or Pentecoſt on the third, fixt, or ſeuenth: Or that of the Tabernacles on the fiſt, fourth and fixt: Or the Feaſt of Expiation, on the fiſt, third, or fixt: Or their New-yeares day, on the fiſt, fourth, and fixt, which decree is extant in the booke of *Gamaliel*, *Pentecost* *M.* which they did ſuperſtitiously, to anioide two Sabbathes, (in ſo ſtrict a reſt) together, and carrying boughes on the Sabbath, if that feaſt fell thereon, and on other ſuch reaſonleſſe reaſons,

After this ſixteenth day of the moneth, or ſecond day of vncleaueſed bread, in which fiſt of all ſicke was thruſt into the harueſt, to offer the firſt fruits thereof vnto God, were numbred ſeuene intire weekes, and the next day which was the ſiftieth, (accounting inclufively) was celebrated the Feaſt of Pentecoſt, receiuing his name of ſeuen weekes, of fifty; and *Scheſnoth*, that is, of weekes, becauſe of this reckoning of ſeuen weekes, it is called alſo the Feaſt of the harueſt of the firſt fruits: the rites thereof are preſcribed. *Leu. 23.* The inſtitution was in reſpect of the lawe then giuen on Mount Sinai, and a type of that Euangelicall law, which *Chriſt*, hauing aſcended vp on high, did write not in Tables of ſtone, but in fleſhy tables of the heart, when (at the ſame time) he gaue the holy Ghoſt to his Diſciples, as a remembrance alſo of the author of their harueſt-fruits and euery good gift.

As the ſeuenth day in the weeke, ſo the ſeuenth moneth in the yeare, was in a great part feſtiuall: fitteſt for that purpoſe, as the fruits of the Earth being now inned.

The firſt day of this moneth was, beſides the ordinarie *Kalendes* or *Feſtiuall New-moone*, the Feaſt of *Trumpets*, in reſpect of that rite then obſerued of ſounding Trumpets, being their *New-yeares* day, after the ciuill account: the inſtitution is read *Leu. 23.* and *Num. 29.* Whether, as ſome of the *Rabbines* will haue it, for *Iſaacs* deliuerance, that in remembrance of that Ramme, theſe Rams-horne trumpets ſhould be ſounded, or in regard of their warres, or in reſpect of that ſpirituall warfare which continueth our whole lite, or that this was ſo feſtiuall a moneth,

or

or the beginning of their yeare for ciuill accounts, and for the Sabbaticall and Iubilee-yeares or for ſome other cauſe, let the wiſer reader iudge.

On the tenth day of this moneth was the Feaſt or Feaſt of *Reconciliation* or Expiation; a day of *publike penance*, ſiſting & afflicting themſelues, deſcribed in *Leu. 16.* throughout the chapter, and chap. 23. wherein is liuely in that type ſhewed the office of *Ieſus CHRIS*T, the eternal high Prieſt, who hath alone wrought our atonement, entered into the Holy place of heauen, and laide our finnes on the ſcape-Goate, bearing them, and ſatisfying for them in his owne perſon on the Croſſe, and by the ſprinkling of his blood ſanctified vs for euer to God his Father. *Paul*, *Heb. 9.* doth vnfold the myſterie of this dayes rites, wherein only, the High Prieſt alone might enter into the holy place, and himſelfe alone performe the other offices of Expiation. The Iewes thought, that this ſiſting & afflicting themſelues was in reſpect of their Idolatry with the golden Calfe, and therefore it ſeemed, that in *Theodorets* time they did not afflict themſelues, but ſported rather in obſcene and profane manner. The ſacrifices are ſet downe. *Num. 29.8.9.10.11.*

The next Feaſt was that of *Tabernacles*; in remembrance that howſoeuer they now dwelled in ſtrong Cities, goodly houſes, &c yet their fathers liued in tents in the wildernes, where God by a cloud in the day time, and fire in the night, protected that people. It is expreſſed *Leu. 23. Num. 29 Deut. 16.* It was obſerued from the fifteenth to the one and twentieth, the fiſt and laſt of them being (as at the Paſſeouer) more ſolemnely feſtiuall, with abſtinance from labour, and a generall Conuocation. They were the firſt day to take boughes & branches of trees, and to make therewith boothes, and to dwell in boothes ſeuene dayes. This was neglected from the time of *Iofnab*, till the dayes of *Nehemiah*, when hee and *Exra* ſolemnized this Feaſt ſeuene daies vntill boothes on their houſe-tops, and in their Courts and ſtreets, with lectures euery day out of the Lawe, and ſolemne aſſembly on the eight day. The Hebrewes report that they made them bundles of that matter, which they carried, euery day of the ſeuene, vp & down in the morning before they might eate, whereupon it was called the Feaſt of *Palmes* or *Willowes*. The ſeuenth day ſaith *Paulus* *Baginus*, they compaſſed the *Altar* with theſe boughes ſeuene times, in remembrance of the fall of *Iericho*. *Andrew Oſſand* ſaith meth that they vſed this carrying about boughes euery day, eſpecially the ſeuenth, in which they obſerued a kinde of *proceſſion* or *Letany* ſinging. *Ana Ichona* *Hofanna* *ana Ichona* *batz elicha-na*: fiſt reckoning vp a great number of the names of God, then of his attributes: thirdly, of the things which they wiſh to be ſaued, then of themſelues and other things, interlacing euery particular of theſe with ſinging *Hofanna*, like their *Ora pro nobis* in the Popiſh *Letany*. Then they alter it in another form, Pray redeme the Vine of thy planting, *Hofanna*, &c. then in another, As thou ſauedſt the ſtrong in Egypt, when thou wentſt out for their deliuerance, ſo *Hofanna*, &c. Then in a longer forme of prayers, with this foote of the ſong *Hofanna*: and laſtly all rings *Hofanna*, *Hofanna*: and hercvpon the later Iewes called this Feaſt *Hofanna*, as alſo the Iewes of Italy differing from them of Germany, yet in *Chriſt* time the acclamations of *Hofanna*, when he came riding on an Aſſe into *Ieruſalem*, teſtifie ſome ſuch oblation then amongſt them.

The ſacrifices of euery day are deſigned *Num. 29.* The firſt day, thirteene bullockes, the ſecond, twelue, and euery day one leſſe to the ſeuenth: in all 70. (as the *Rabbines* interpret it) according to the number of the 70. languages of the Nations, which ſhall be ſubdued to the Meſſias; and 98. Lambes, in reſpect of ſo many curſes in the lawe, againſt the tranſgreſſing Iſraelites.

The eighth day was the Feaſt which they called *Hanxiph*, and *Azareth*; that is *Collection*, called alſo the great day of the Feaſt, in the two and twentieth day of this moneth *Tiſri*. In this they were to Contribute to the continuall ſacrifices, and publike thankſgiving was made for the fruits of the Earth, and the firſt fruits of the later fruits were offered. *Ierobuam* in an irreligious policie removed the Feaſt of *Tabernacles* from the ſeuenth moneth to the eight, from *Tiſri* to *Marſheſuan*.

L 2

The

d *Holſimian*.
c *Lippus*.f *Philo lud de*
vita. *Moi. 13.*
g *in dealog.*
h *Holſim. de fe-*
ſti. *lud. c. 2.*
i *Maldonat. in*
*Mat. 16.** *Exod. 23. 16.*

Act. 24.

1 *Nebem. 8.*m *Reg. in cap.*n *Leu. 23.*o *And Oſſand.*p *Annot. Harmm.*q *Enchir. 1. 3. c. 36.*r *1 math. 9.*s *Iob. 7. 37.*t *Num. 29. 35.*u *Holſim. de feſti.*v *c. 7.*

The seuenth year was appointed a Sabbaticall year wherein they were neither to sowe nor to reape, but to leaue that which should voluntarily grow in their fieldes and yards to the poore, and secondly should not exact debt of their bretheren of the same Nation, but remit it. *Deut. 15. Exod. 23. Len. 25.* and the obseruation hereof is expressed in the time of *Nehemiah*.

* *Nehem. 10. 31*

After seven times seven yeares which make fortie nine, they were to reckon Iobel or year of *Iubilee*. *Len. 25.* beginning on the day of Reconciliation: Wherein seruants were freed, debts remitted, possessions, that had bene alienated, returned, the law allowing no further sales, proclaimed with sound of a Trumpet of a Rammes-horne, and therefore called *Iobel*, which signifieth a Rammes, or Rammes-horne.

Touching this year of *Iubilee* is much controuersie. The auncient Authours account it the fiftieth year. *Scaliger* refuseth their authoritie herein. Many moderne writers hold the same opinion, as *Hospinian*, *q. Melancthon*, *q. Fabritius*, *Paduanus*, &c. *Calvisius* at large disputed this question against *Crentchemius* and *Bucholcerus*, by diuers arguments proving that the *Iubilee* was but fortie nine yeares complete, and that the fiftieth year was the first on wards of another *Iubilee* or Sabbath of yeares: Yet is this space reckoned by fiftie, as *Ouid* calles the *Olympiad*, *quinguenus Olympiades*, *Aristophanes*, & *Anonius* affirming the like: and yet the *Olympiade* is but foure yeares complete, and reckoned from the fifth to the fift exclusively. Otherwise they should haue had two Sabbaticall yeares together, namely the forty ninth being the seuenth year, and the next which was the fiftieth year. As for the later writers, they might be deceiued by following the streame, and beguiled by the *Papish Iubilee*, which *Bonsface* the eight, before called *Benedictus*, (and yet neither vvas good sayer nor doer) instituted, Anno 1300. to be obserued euery hundreth yeares; and *Clement* the sixt abridged to the fiftieth: as *Augustinus*, *Trithemius*, *Cranuzius*, and other haue written. Whether they were heathenish in imitating the *Ludi seculares*, or Iewish in following the legall *Iubilee*: Certaine it is, Rome thereby becomes a rich mart, where the *Marchants of the Earth* resort from all places of the Earth to buy heauen: and *Babylon* the great Citie is clothed in fine linnen and purple and scarlet, and gilded with gold and precious stones and pearles, with the gaines of her wares giuing in exchange the *sonnes of men* washed from their sinnes; A thing more precious to *CHRIST* then his most precious blood. But his pretended Vicars haue learned to effect it (the filling of their purse) with greater ease: deuout Pilgrims from all parts, visiting *Saint Peters* staires, whence they goe truly *Saint Peters* heires, *7 Silver and gold haue I none*, and yet finde their pardons too cheape to be good. But to returne to our *Pilgrimage*, and to obserue the obseruation of the Iewish *Iubilee*; This Feast was partly ciuill in regard of the poore, of the inheritances, of the Israelitish Families, specially that of the *Messias*, and of the computation of times, as amongst the Greekes by *Olympiads*, and amongst the Romanes by *Lustra* and *Indictiones*: partly also it was mytticall in regard of the Gospell of *CHRIST*, preaching liberty and peace to the Conscience, the acceptable year of the Lord.

And thus much of those Feasts which God himselfe instituted to this Nation: which how the Iewes of later times haue corrupted, and doe now superstitiously obserue, instituting others also of their owne deuising, shall be handled in due place. Wee are next to speake of those Feasts, which vpon occasions they imposed vpon themselves before the coming of *CHRIST*: to which we will adde a briefe Kalender of all their Feasts and Feasts.

o *Ios. Scal. Animad. in Euseb. pag. 11.*
p *Iosaph. de Temp. & de Feß. iul.*
q *Melan. Chron. l. 1.*
r *Tab. Pad. Catenatemp. annul. 40.*
s *Calvis. l. 1. goge c. 23.*
t *Aristoph. in Pluta.*
u *Anonius de ludis.*

x *Apoc. 18. 11.*

* *V. 36.*

* *V. 13.*

y *Act. 3. 6.*

CHAP. VI.

Of the Feasts and Fasts, which the Iewes instituted to themselves: with a Kalender of their feasts and fasts through the yeares as they are now obserued.



HE Prophet *Zacharie*, in his 7. and 8. Chapters mentioneth certaine fasting dayes which the Iewes by Ecclesiasticall Iniunction obserued. One in the tenth day of the tenth moneth, because that on that day *Ierusalem* began to be besieged. 2. *Reg. 24.* A second fast was obserued on the ninth day of the fourth moneth, in remembrance that then the Chaldeans entred the Citie.

A third fast they held on the ninth day of the fifth moneth in respect of the Citie and Temple burned on that day. First by *Nabuchodonosor*: Secondly by *Titus*, on the same day: which the Iewes doe yet obserue with strict penance, going barefoote and sitting on the ground, reading some sad historie of the Bible, and the Lamentations of *Ieremie*, three times ouer.

Their fourth fast they celebrated on the third day of the seuenth moneth, in remembrance of *Godoliah* slaine by *Ismach. l. 4. 1. 2. Reg. vlt.* To these are reckoned the fast of *Ester*, in the thirteenth day of *Adar*, their twelfth moneth; and on the seuenteenth day of the fourth moneth, in the remembrance of the Tables of the Lawe broken by *Moses*: the institution whereof seemeth to bee late, seeing the scripture doth not mention it. In this moneth the Aegyptians kept the feast or fast of their *Osiris*, lamenting for him, which seemeth to be the same that is mentioned, *Ex. cch. 8* Where women are said to mourne for *Tammuz*, whom *Plutarch* calleth *Amuz*, and from thence deriuech *Iupiters* title of *Ammon*. Of him was this fourth moneth called *Tammuz*.

On the fourteenth and fifteenth dayes of *Adar*, they kept the feast of *Phurim*, or lots instituted in remembrance of that deliuerance from *Haman*; by the authoritie of *Ioachim* the high Priest, as *Fuencius* relateth out of *Philo. Anno M. 3463.* *Antonius Margarita* a christened Iew, reporteth that on these dayes the Iewes read the historie of *Ester*, and so often as *Haman* is mentioned, they smite on their seats with their fistes and hammers, otherwise spending the time of this feast in Bacchanall riots and excesses.

They had the feast also of wood-carrying called *Ξυλοποιεα* mentioned by *Iosephus*, in which the custome was for euery one to carry wood to the Temple to maintain the fire of the Altar.

The Feast of Dedication, otherwise called the Feast of *Lights*, and the institution thereof is largely described. *Mac. 4.* in remembrance of the restitution of diuine worship and sacrifice in the Temple, which had been by *Antiochus* polluted, and sacred to *Iupiter Olympius*, all the seruices appointed by the law being abolished. By *Iudas Macabees*, the Temple and Altar, and other holy instruments, were dedicated the same day three yeares after their first pollution, called therefore the Feast of *Lights*, as I thinke saith *Iosephus*, because so unexpected a light shone forth vnto them. But *Franciscus Iunius*, in his Annotations vpon the Syrian translation of the tenth of *Iohn*, where this Feast is mentioned, alledgeth out of the *Talmud* another cause as followeth. When on the 25. day of *Cisleu* they entered into the Temple, they found not pure oyle, except in one little vessel, which contained sufficient for the lampes but one day, of which oyle they lighted the lampes in order, which lasted eight daies, till they pressed out of the Olives cleane Oyle. And therefore the *Wise-men* of that time decreed, that yearly those eight dayes beginning at the 25. of *Cisleu* should be dayes of ioy, and that euery one in the doores of their houses euery evening during those eight daies should light lampes, for declaration of that miracle, wherein they must not fast nor lament.

Likewise 1. *Mac. 13.* is ordained festiual the 23. day of *Iar*, for the expiation of the Tower of *Ierusalem* by *Simon Mac.*

of a Priest, in Scripture, and that by *the father of the faithfull* (which the Apostle venge-
geth against Leuiticall Ceremonies, in that *Leui* himselfe in *Abraham* paid them)
and his nephew *Iacob* vowed the payment thereof so soone as *G o d* should giue
him whereof to pay Tithes; and that (the first times of the Christian Church ex-
cepted, wherein there was no such settled order for things of this and like nature)
Tithes were paid to the Church, until the Arch-enemy of *G o d* and his Church, in
his Antichristian supremacie robbed the Ministers of that due, which in *G o d*'s
right they before held, impropriating the liuing of the Altar to them that *liued not at*
the Altar. but yet ordinarily leaving them to the Church (as they then accounted
the Church): cannot so easily subscribe to that opinion perhaps more common then
true, which disanull diuine right of the non-paying Tithes, as being then a Jewish
and Leuiticall ceremonie. But I leaue the Reader to discusse this matter further,
with Master *Carleton* in his Treatise of that Argument; whose reasons, if they want
weight in any mans iudgement, yet let the same consider an other supply, not at all
fauouring of Iudaisme: namely, that C Tithes are due to Christian Ministers by Vow:
Christian Common-weales, and Councells hauing consecrated them to *G o d* and
his Church: neither is it now time after the Vowes to inquire, and without Diuine
dispensation to alter it, without satisfaction sufficient. But leauing this fore too ten-
der to be touched, and yet little touching and mouing some consciences pretended
tender; let vs view the Tithes, as they then were, Jewish. In *Leu. 27. 30.* is a decla-
ration of the Lords right, *All Tithes are the Lords*; and an assignation of the same,
Numb. 18. 21. Behold, I haue giuen it children of *Leui* all the tenth &c. *S. Hiero-*
me reckons foure sorts of Tithes: first, that which the people paid to the Leuites:
secondly, that which the Leuites hence paid to the Priests: Thirdly, that which
they reserved for expence in their solemne feasts when they went to the Tabernacle
or Temple. The fourth was a third yeeres Tenth, which was then layd vp for the
Leuite, and the poore amongst them. The practise hereof *Nehemiab* restored in the
reformation of Religion, *N. b. 10.* when the First-fruits and Tenthis were brought
to the treasury or chambers of the house of *G o d*.

Besides First-fruits and Tithes, they payed to the treasury personall offerings, as
Exod. 2. 12. every man payed halfe a shekel, which the Hebrews interpreted to be
perpetuall for the maintenance of the Sacrifices; others temporary, then onely put
in practise. As for that collection *2. Reg. 12.* made by *Ioa* for the repaying of the
Temple, and that after by *Nehem. ca. 10.* the circumstances shew much difference.
This treasury, in regard of this Poll-money, grew very rich, as appeared in *h. Vassus*
robbing the same of tenne thousand talents at one time, besides a great beame of
gold, which *Eleazarus* the Treasurer, vpon *Cressus* his oath, (afterwards violated
nevertheless) to redeem the rest deliuered to him, weighing three hundred *mina*,
euery *mina* being two pounds, two ounces, and a quarter Troy. *Tully* and other
Authors mention these Oblations of the Jewes to their treasury yearly.

These Gifts and Offerings the Lawe exacted: they performed many other also,
either of their Free-will or of Vow, other while little differing from the former, *Leuit.*
vlm. Many other Ceremonies of their meates, garments, fastings, trumpets, and in
other cases, I hope I shall haue leaue to omit in this place, and remit him that would
further know of them to the Scripture it selfe: hauing pointed out the principall.

But by this is apparant, which Doctor *Downame* hath obserued, that all these be-
ing deliuered them in the Lords treasury, without their labour or cost, together with
their 48. cities assigned them, amounted to a farre greater proportion for the main-
tenance of that small Tribe, then all the Bishopricks, Benefices, Colledge-lands, or
whatsoeuer other Ecclesiasticall indowments and profits in this land, although the
prophane Ammonites or hypocriticall Cloysterers had neuer conspired to shauo off
our beards, and our garments by the buttocks, not leauing to couer our nakednes,
or their shame: And yet how sicke is *Abah* for *Naboths* vineyard? And would *G o d*
we had no *Iezabels* to play the (too cunning) Physicians in this disease. Let me haue
a little leaue to say no more then others (for the substance) in Bookes and Sermons
haue

haue said already: although those *Bellies* to whom wee speake, haue no eares. The
first stroke which wounded vs, and causeth vs still to hale, was from Rome, the mo-
ther of abominations and whoredomes. Here, as in the suburbs of Hell, were founded
the Churches ruines: our *Bulles of Balban*, (Abbey-lubbers, and Cloysterers) with
the leaden hornes of those Roman *Bulles* haue pushed downe our Churches, (our
Chauncells at least) and made them to fall into those *Cages of vnclean Birds*, the
Popish Monasteries. Of nine thousand two hundred eighty and foure parishes in
England, after M. *Camdens* account, three thousand eight hundred fortie five were
(it is properly termed) impropriated. And who knoweth whether those Appropria-
tions did not supplant these Supplanters, and dispropertiate them of that which in a
iust propriety was giuen them in their first foundations, for that three-fold main-
tenance of themselves, of learning, and of the poore: yea happily yet (if we obserue the
course of Diuine Iustice) we may see many, whose former inheritances haue by the
additions of these, as of a contagious garment, bene infected, and haue either died,
or bin sicke at the least, of this plague. How fitly and fully doe those wordes of *Ha-*
bacuc agree to the houses founded for religion, by this and like irreligion peruered,
and at last subuerted? *They conuited an euill conuictiōnesse to their houses, they consulted*
home to their owne houses, by destroying many people, and sinned against their owne soules.
The stones hath cried out of the wall, and the beame out of the timber hath answered it, Woe
unto him that buildeth a towne with blood, and erecteth a Citie by iniquitie. Thus we see,
the stones haue cried out of their walls indeede, and by their demolished heapes may
receiue *Labans* name, *legar sabadubba*, they heape of witness, their ruines remaining
testimonies of *G o d*'s iudgements. A violent streame (saith maister *Camden*)
breaking through all obstacles, hath rushed out vpon the Ecclesiasticall state of this
Land, and overwhelmed, to the Worlds wonder, and Englands griefe, the greatest
part of the English Clergie, with their most beautifull buildings; and those riches
which the Christian piety of the English had from the time of their first Christianity
consecrated to *G o d*, were (as it were) in a moment disperfed, and (if I may so say)
profaned.

Let none traduce me as a troublor of *Israel*, and a traducer of our Law and State,
which haue thus both changed & seled these things. I inuieigh against *Abolosoms* con-
spiracie, and *Achitophels* deuises, which were the troublers of *Israel*, and so disturbed
the iust heart of righteous *Dauid*, that on the sodain hee a little forgot the exact rule:
and commanded, *Thom* and *Ziba* divide the Lands. So (if looters may haue leaue to
speake) our Parliament (perhaps with some extasie of ioy, for remouing the sinks and
stinkes of superstition) had in those busie times but negligent consideration of
Mephoboths right: and our Vicar-*Mephoboths*, the Clergie then, did not much
vge it, yea we would still say of these our halting *Zibaes*, *Let them take all*, rather
then wee should want our Lord and his Gospel, to come home to vs in peace. And in
peace, let them rest which were Authors of this peace to vs; and let vs pray that a
worse generation of *supers* doe not arise, and that the *Canker-worme* eate not what the
Grasshopper hath left, and the *Caterpillar* the residue of the *Canker-worme*. I meane those
Larion-patrons, and Patron-larions, whereof these extend to the vrmolt whatsoe-
uer might, and whatsoeuer colour of right, in Exemptions, Customes, Priuiled-
ges and prauileges, whereby euery *Iohn-a-Strle* shall intercept the Churches due, or
by a weightier fee, force a composition, or wrangle out some broken Title, or break
the necke of the Cafe with a Prohibition: the other hauing a trust committed, ma-
keth himselfe a bawd, and selleth his Church (which cost no meane price then the
bloud of *CHRIST*) for money. Oh *CHRIST*, overthrow the Tables of these Mony-
changers, and with some whippie driue them, scourge them out of thy Temple,
which supplant thy plantations, and hinder the gaining of Soules for gaine. With-
stand these *Balaams*, which for *Balaaks* blessing, care not what curse they bring vpon
Israel, which present for presents, and scrape to maintaine their carnall liuing,
out of our spirituall Linings; to bestow on their Hawkes, their Hounds, their!

But

14. Gen. 20

c. M. Downame.

d. Hieron. super
Ezech.
e. Num. 18. 26.
f. Deut. 14. 28.
g. Deut. 14. 28.h. Isai. 1. 14.
12.i. Cic. Pro Mili-
cibus.k. Downams
Sermon of the
Dignities,
&c.l. 2. Sam. 10.
m. D. Smith ser.
Black-Smith.

* Apoc. 18. 2.

n. Camden Brit-
tan. Edit. 2. 16.o. Hab. 2. 9, 10,
11, 12.p. Gen. 31. 47.
q. Vbi supra.

q. 2. Sam. 19. 29

r. Isai. 1. 4.

s. Let me haue
the like liberty
to inuieigh a-
gainst vices
here, as *Epipha-*
nus was allow-
ed among the
Papists, who
speaking of the
Romish
proceedings,
saith, *Sedis A-*
postolica summa
intra hoc est sum-
ma iniqua, priu-
ilegia hoc est
abulius, con-
uulsiōnes, hoc est
corruptio: I
speake only a-
gainst abusers
of law & right.

But whether hath this passion, or zeale (Truth I am sure) transported mee? Truly, the fixed Starrs in our Westminster firmament (and may not I so call it, where is such a *Starr-chamber*, shining with the bright beames of Iustice?) I admire, and almost adore in silence: onely those wandering planets, which selfe-guiltinselfe accuse, doe I here accuse.

f 1. Reg. 21. And of these, and all the Churches enemies, *Let God arise, and his enemies*, (or their enimities) *bee scattered*, that there be no more such *Abahs*, as I mentioned, which haue more then enough, seeme to haue nothing, as long as *Nabob* hath something which they can long for: and that there be no *Ethiops*, which shall provide *Tobias* the *Ammonite* a *Chamber in the house of the Lord*: that neyther any abuse the profession of Lawe, directly; nor the possession of Patronage, indirectly; (for abuses onely I take) so to discover our Churches nakednesse, that euery *Cham* (the prophane Atheist, and superstitious Papist) may espie and deride the same, wherein themselves are the most guiltie amongst vs; although none are more ready to tell it in *Gath*, or publish it in the *streets of Ashkelon*, than the daughters of *Babylon* may triumph.

After that wee haue spoken of the Times, Places, and Rites sacred to God, order requirereth next to speake of those Persons, whose office and function it was to procure and manage those Diuine and Religious affaires. And first, amongst the first Hebrewes, wee finde no Priest named before *Abrahams* time, in which *Melchizedek* was interpreted by the most, to be *Shem*, the sonne of *Noah*. Father both of this and other Nations: and Maister *Broughton* hath written a whole Booke in confirmation hereof. The heads of Families then exercised the Priestlike office of teaching, praying, and sacrificing in their owne households, as we reade of *Abraham*, *Isaac*, and *Jacob*. After that, the first borne of all the Tribes of Israel were consecrated to this businesse, when as God had destroyed the first-borne of *Egypt*, and these offered Sacrifices vntill that the Leuites were chosen in their roome; God turning that propheticall curse of *Jacob*, of *scattering them in Israel*, into a blessing, for the instructing of the Israelites. The cause of this their consecration was, because they, in a zeale of Gods glorie, had sanctified their hands to this ministerie in the blind of the neereft of their idolatrous kintred, that had sinned in adoring the golden Calse.

Now in the third of *Numbers*, where the first-borne of the Israelites, and the Leuites are numbered, appeareth a difficultie, which most of the Interpreters which I haue read of that place, haue neglected: namely, that of the Israelitish first-borne there were found, from a moneth-old vpward, two and twentie thousand, two hundred seuentie and three, and of the Leuites, but two and twentie thousand; so that therefore there must be five shekels a peece payed for the redemption of euery of those two hundred seuentie and three in surplussage more then the Leuites; whereas yet in the parcells of the Leuiticall accompt, are found more of the Leuites then of the Israelites, as appeareth; the family of the *Gershonites* containing seuen thousand and five hundred, the *Kohathites*, eight thousand six hundred, and the family of *Merari*, six thousand and two hundred, which being added together, amount to two and twentie thousand and three hundred; and therefore are seuen and twentie more then the Israelites. To this *Lyra*, *Dionysius Carthusianus*, and *Iunius* (for the most are wholly silent) answere, that those three hundred ouer and about the two and twenty thousand were first-borne themselves, and therefore in right of the former challenge of the first-borne, were the Lords already. And if it seeme as much wonder, (which Authors obserue not) that of two and twentie thousand were but three hundred first-borne; that their exploit of executing their kintred for idolatrie (before mentioned) in which sinne, the first-borne, as Priests, were likeliest to haue followed *Aaron*, a chiefe man of their Tribe, might answere for me. And that cruell Edict of *Pharao*, and their miraculous fruitfulness, may make it lesse strange, that both in these Leuites there were so few first-borne

* *Lyra* in *Num. Dionysius Carthusius*. *Iun.* addeth also in the number of Priests.

* But one of 74. f Exod. 9.

borne, and in the other Israelites also, with whom amongst 60:550. men from twenty yeres old vpward, there were (though reckoning but from a month old, as is said) but 22373. which is little more then one of seuen and twenty, besides that inequality of the persons numbered. This excursion vpon this occasion, wherein I haue found diuerse Interpreters mute, will (I hope) finde pardon with the Reader, who happily himselfe may finde some better resolution.

To returne to our Historie; God had before appointed *Aaron* to be high Priest, and his sonnes to be Priests, to whom the Leuites were assigned after (as wee haue said) as assistants in inferior offices of the Tabernacle. *Aaron*, from whom is reckoned the succession of the high Priests in the same office, had appointed to him eight holy garments, a breast-plate, an ephod, a robe, a broidred coat, a miter, a girdle, a plate of golde, and linnen breeches. Also his sonnes had appointed to them coates, and bonets, and girdles, and breeches: which their attire is described at large, *Exo.* 28. *Iosephus* writeth of the Stones there mentioned, That that on the Priests right shoulder shined forth very bright, when God was pleased with their Sacrifices, as did also those twelue in the breast-plate, when in the time of warre God would assist them, which ceased miraculously to shine two hundred yeres before his time; or as the Talmudists say, from the building of the second Temple.

The consecration of the Priests, and rites thereof are mentioned, *Exod.* 29. The conditions required in the high Priest, as that he should not haue the bodily defects of blindness, lamenes, maimednes, &c. nor should vncouer his head, and many other such like, are expressed, *Leu.* 21. His office was daily to light the Lights at the evening, and to burne incense at morning and euening, and once euery Sabbath to set the Shew-bread before the Lord to sacrifice, and once a yere to make reconciliation in the holy place, &c. This office they executed till the Captiuitie, after which they ruled also in the Common-wealth, and the family of the *Maccabees* obtained temporall and spirituall iurisdiction, being both Priests and Kings. But the state being vsurped by others, they also appointed high Priests at their pleasures: and thus were *Annas* and *Caiphas* high Priests, although *Caiphas* alone administered the office, which was abrogated to *Annas*, the name onely remaining: and thus *Iosephus* saith, that *Anna* was most happie, who had himselfe bene high Priest, and seene all his sonnes in that office, whereas in the institution, and before the Captiuitie, this office continued ordinarily with their liues: which after they enioyed longer or shorter, at pleasure of the Conquerour.

Next vnto the high Priest, were the Priests lineally descended from *Eleazar* and *Ithamar* the sonnes of *Aaron*, as in number many, so in their priestly rayments, consecration, condition, and office, much differing from the former, as appeareth; for their garments, *Leuitic.* 28. their consecration 29. their conditions required in them, *Leu.* 10. and 21. and their office in some things, as preaching, praying, sacrificing, not much vnlike to the former, but in degree, sometime assisting him in these things, sometime alone, and in some things, nothing participating, as in *Moses* plainly may be seene. These priestly families, being of the house of *Eleazar* sixteen, and of *Ithamar* eight, which *Dauid* by lot distributed into foure and twenty orders, according to the number of the heads of families, those foure and twenty men, chiefe of those orders, being to the high Priest, as *Aarons* sonnes were vnto him in their ministry, 1. *Chronic.* 24. and tooke turnes by course, in performing of the same as *Luke* sheweth in the example of *Zachary*. *Iosephus* testifieth the same, and affirmeth, That in each of these ranks were more then five thousand men in his time: and in the historie of his life, saith, that himselfe was of the first of these orders, betwixt which was no small difference, and the heads of these were called also *Chiefe Priests* in the old and new Testament.

The Leuites had the next place in the legal ministry: all that descended of *Leui*, except the family of *Aaron*, being thus called: and *Num.* 3. according to the descent of the three sonnes of *Leui* had their Offices assigned them, which fo continued till the daies of *Dauid*. He distributed them according to their families vnto their seuerall

g Exod. 28.

* *Leuit.* 24. 41.

h *Lu.* 1. 5. i *Ioseph.* in *App.* k *Ex.* 28. *Mat.* 14. *Alia.* 4.

seuerall functions, twentie foure thousand to the seruice of the Temple: six thousand to be Iudges and Rulers, foure thousand Porters, and foure thousand which praised the LORD vpon instruments. These were diuided vnder their Heads or Principalls according to their Families. The Levitical Musicians, with their Offices and Orders are reckoned, 1. *Chron.* 25. and 2. *Chron.* 7. These in stead of the silken stole, which they wore, obtained in the dayes of Agrippa, to wear a linnen one, like the Priests. The Porters are in the 26. of 1. *Chron.* described according to their families, orders and offices. They kept in their courtes, the doores and treasures of the Temple: to keep the same cleane, and to keep that which was vnclene out of the same: and these all are mustered in their offices 2. *Chron.* 35.

The Gibeonites, called after Nethanims, were at hand vnto the Levites in the meanest offices about the Tabernacle and Temple, 1. *Chr.* 9. 21. and 1. *Chr.* 9. assigned hereunto first by *Ioshua*, after by *David* and the Princes, for the seruice of the Levites to cut wood, and draw water, for the house of GOD, *Ezra* 8. Besides these Ecclesiasticall persons in the ordinarie ministerie of the temple, were other, which may no lesse be counted holy: either in regard of Vow, as the *Nazarites* for a time: *Sampson* is an especiall example hereof, and *Jamies* the Iust, brother of the LORD: or else they were Prophets by extraordinary calling, as *Samuel*, *Esay*, *Jeremy*, and others: to whom GOD manifested his will by dreames, visions, and reuelations; whose ordinarie habite seemes to be a rugged haire garment, by the example of *Elijah*, and the false Prophets, and of *Iohn Baptist* afterward. And thus much of those persons, which according to the Law were sacred to GOD: it followeth that we should obserue their superstitious deuoting of themselves, according to their owne deuises and traditions, vnto a supposed seruice of GOD. In a more strict manner then ordinarie, or some way in opinion and practise differing both from the law, and the rest of the Iewish people. Of this kinde were many Sects, whereof wee are next to speake.

CHAP. VIII.

Of the diuers Sects, Opinions, and Alterations of Religion, amongst the Hebrews.

IN this matter of Alterations, and alterations amongst them about Questions and practise of Religion, we are in the first place to obserue their often apostasies from the truth of the Lawe to the idolatrous superstitions of the neighbouring Nations: as the Reliques of their Aegyptian idolatry in the golden Calfe *Exo.* 32. their often murmurings in the desert, the presumption of *Nadab* and *Abihu*, and after of *Aaron* and *Miriam*, the conspiracie of *Korah*, *Dathan*, and *Abiram*, *Balaams* stumbling-blocke, to couple them in idolatrous seruice to *Baal-Peor*, the idoll of the Moabites: And after their possession of the Land, when *Ioshua* and the Elders were dead, they serued the gods of the people that were round about them, as *Baal* and *Asherah*: of the idoles and their rites is before spoken. And although *Gideon* cut downe the groue, and destroyed the altar of *Baal*, yet he made an Ephod of the eare-rings of the prey, and put it in Ophrah his Citie, and all Israel went a whoring there after it: and after his death, made *Baal-berith* their god. They serued also the GODS of *Aram*, *Zidon*, *Moab*, *Ammon*, and the Philistims: *Micah* an Ephraimite made an house of gods, an Ephod, and Teraphim, and consecrated one of his sonnes to be his Priest; and after set a Leuite, *Ionaian*, in his roome, the occasion of apostasie to a great part of the Tribe of *Dan*, all the while the house of GOD was in Shiloh: besides the corruption of state and religion by the *Beniamites* and by *Hophni* and *Phinehas* the sonnes of *Elie*.

But

But after the reformation of Religion by *Samuel*, *David*, and *Salomon*, (who yet became after an idolatour) besell their greatest Apostasie, to wit, of the tenne Tribes, from GOD, their King, and Religion, by the ouer-wise policie of *Ieroboam*, which corrupted and subuerted both it and himselfe. He (least those reuolted Israelites should, by frequenting GODS appointed worship at Ierusalem, reacknowledge their former and truer LORD) consecrated two Aegyptian Calues at Bethel and Dan, and made an House of High Places, and Priestes of the lowest of the people.

Iudah also made them, in the same times, High Places, Images, and Groues, on euerie high Hill, and vnder euerie greene Tree. Yet had the Kingdome of Iudah their entercourses of corruption and reformation, according as they had good or bad Kings; but in Israel, the Commonwealth and Church receiued, by that sinne of *Ieroboam*, an vncurable wound and irrecoverable losse, vntill that, in GODS iust punishment, they were carried away by the Assyrian Kings into Assyria, and into Hala, Habor, and the Cities of the Medes, as 2. *King.* 17. appeareth, where is recorded a summarie collection of these and other their idolatries. Of these exiled Israelites (if wee beleue the reports and coniectures of diuerse Authors) are descended those Tartarians, which since ouer-ran, with their Conquests, a greater part of Asia and Europe, then euer any other Nation, before or since: of which their Originall and Exploits, wee shall in fitter place further discourse. The other Kingdome of Iudah, although it receiued sometime some breathing and refreshing vnder her more vertuous and religious Kings, yet for the most part, groaning vnder Tyrannie and Idolatrie, was at last a prey to the Babylonians: from which seruitude being freed by the Persian Monarches, vnder varieties of aduerse and prosperous fortunes, it was afterwards rent and torne by the Macedonians, being made a common Stage for the Armes and Armies of the successors of *Ptoleme* in Egypt, and *Seleucus* in Asia; remaining meede vnto the Conquerour, and receiuing no final impressions and wounds in Soule as well as Bodie, in Religion as in Politie. But being after deliuered from Macedonian thraldome by the Familie of the *Macchabees*, the Government, Ecclesiasticall and Temporall, became theirs, but the mindes of this Iewish people was in those Times diuided in diuersitie of Sects and Opinions, of which the Euangelicall and other Histories make mention.

The opinions of the Jewes may be reduced into these two generall Heads: the one were such as contented themselves with the Law of GOD, and were called *Karaim*, or *Koraim*, of which sort there are diuerse at this day in Constantinople, and other where: The other *Rabbinists*, Supercargatorie (as Master *Hail* calls them) and Popish Jewes, called *Hasidim*, professing a more strict Holinesse then the Law required: Yet at first these both pleased themselves, and did not, by opposition of Science, displease each other, and disagreeing in opinion, they yet in affection agreed. But when these voluntarie Seruices began to be drawne into Canons, and of arbitrarie became necessarie, they were rent into sundrie Sects. Of these and their originall let vs heare *Scaliger* speake.

There were 1 (sayth hee) before the times of *Hasmonai*, two kinds of Dogmatists, men holding differing opinions, among the Jewes: the one onely accepting the written Law; the other Tradition, or the addition to the Law. Of the former kinde arose the *Karaim*, of whom came the Sadducees; of the later, the Pharisees. These Pharisees were the issue of the Hasidees.

The Hasidees were a Corporation, Guild, or Fraternitie, which voluntarily addicted themselves to the Offices of the Law, 1. *Macchabees*, Chap. 2. verse 42. Their originall was from the times of *Ezrah*, or *Esdra*, *Haggai* and *Zacharie*, the Prophets, being authors of this Order. These, in regard of their institution, were called *Holy*, *Hasidim*; and in regard of their Combination, *Hasidei*.

k Halls Phari-
saisme and
Christianitie.
Synagoga Iu-
daica. cap. 2.
1. 166. Scal.
Elench. Trüber.
Nicht. Serrav.
c. 22. He calls
these two sects
cap. 2. Karaim;
of Kara, which
signifieth the
Scripture: and
Rabbanim,
which were the
17. sects,
Zebed, after
called Phari-
sees.
m Iustin tran-
slateth it Af-
chidae, & sayth,
they were such
as for religion
were scattered
and dispersed
about Ioseph
of the King.

m See the in-
stitution of
them, Num. 6.2

n 2. *Reg.* 1. 8.
1. *Chr.* 20. 2.
o 2. *Chr.* 13. 4.
p *Mal.* 3. 4.

a Philistines
reckoning
their, in their
idolatries,
numbered 28.
1. with sects:
and as *Scaliger*
obserueth, and
the Scripture
will bear it;
might by that
it haue reck-
oned many
other.

b *1. *Chr.* 2. 12, 13.
c *Iud.* 6. 17.
d *1. *Chr.* 18. 27, 33.
e *Iud.* 10. 6.
f *1. *Chr.* 17. 6 & 18.
g *1. *Chr.* 19.
h 1. *Sam.* 2. 12.****

dai. And besides that which the Law enioyned (which is iust debt) they supererogated, and of their owne free accord disbursed vpon the Temple and Sacrifices. They professed not onely to liue according to the Prescript of the Law, but if any thing could by interpretations and consequences be drawne thence, they held themselves bound to satisfie it, and when they had done all, to seeme to haue done nothing, but accounted themselves *unprofitable seruants* notwithstanding.

Euerie one paid a tribute to the reparations of the Temple, from the times of *Esdra* and *Nehemias*.ⁿ The Hafdaians added further (of their owne free-will) to the Sanctuary, Walles, and Porches, neuer (almost) going from the Temple, which they seemed to hold peculiar to themselves, and by which they vsed to sweare, *By this Habitable*, or, *By this House*: Which the Pharisees, their posteritie, also did^o, as likewise they learned of them to *build the Sepulchres of the Prophets*. They were therefore called *Hafidim*, either because their Colledge was influenced of the Prophets; or of their holy and religious workes, and the sacred buildings by them either repaired or reared from the foundations. And therefore, when wicked *Atimiu* had killed threecore men of this Corporation or Guild, the people thought their death was prophesied in the *Psalme*, such reputation was there of their holiness.

These Hafdai were not in proper sense a Sect, but a Fraternitie, which euerie day assembled in the Temple, and offered in daily Sacrifice a Lambe, which was called *the Sinne-offering of the Hafidim*. One day was excepted, the eleuenth of *Tisri*, in which that Sacrifice was omitted. They offered not themselves (for they were not Priests) but the Priests in their name. *Abraham Zachuth* q sayth, That *Baba*, the sonne of *Enra*, daily of his owne accord offered a Ramme for a Sinne-offering, except one day, which was the day after the *Expiation*: And this was called *the Sacrifice of the Saints for Sinne*: And he swaie, *By this Habitable*, that is, the Temple. Of this kinde, or much like thereto, *Scaliger*^r thinketh the *Rechabites* were, which *Ieremias*^r mentioneth, whose immediate father hee accounteth *Ionadab*, (not him which liued^t in the dayes of *Iehou*, but another of that name) and that their austere order began but a little before it ended (namely, in the same Prophets time) quickly ending, because of the Captiuitie. After the Captiuitie, those sonnes of *Ionadab*, renewing their former obseruations, were called Hafdai, which went not from the Temple, and obserued the orders aboue-mentioned: so *Scaliger* interpreted *Ieremies* Prophecie, that *Ionadab should not want one to stand before the Lord*, that is, to minister and attend holy duties in the Temple, like to *Anna* the Prophetesse. This (sayth he) is the true beginning of the *Hafdai*, which abstained from wine, as did also the Priests, as long as they ministred in the Temple. Thus much *Scaliger*.

Drausus^x proueth, That diuers of the Pharisees and Essenes also were of these *Hafdai*, whereby it appeareth, that it was rather a Brotherhood, as *Scaliger* calleth it, then a Sect. He sheweth their Rites and Discipline, out of *Iubahsin*.^y They spent nine houres of the day in prayer. They beleued that a man might sinne in thought, and therefore they had care thereof; their will was not without the will of Heauen, that is, of *G o d*. Tenne things were peculiar to them: Not to lift vp their eyes aboue tenne cubits: secondly, Not to goe bare-headed: thirdly, Not to stablish three reflections: fourthly, To dispose their hearts to prayer: fifthly, Not to looke on either side: sixthly, To goe about, that they might not be troublesome to any companie: seventhly, Not to eate at the Tables of great men: eighthly, If they had angered any man, quickly to appease him: ninthly, To haue a pleasant voice, and to defend to the interpretation of the Law: tenthly, To accustome themselves to their Threads and Phylacteries.

Rab (one of this Fraternitie) did not lift vp his eyes aboue foure cubits. Tenne or twentie daies before their death they were diseased with the Collicke, and so all cleare and cleane they departed into the other life.

To

To returne vnto *Scaliger*, touching the originall of Sects, and to leaue those Hafdai obseruants. As long (sayth he) as Supererogation onely was vsed, there was no Sect in the people of *G o d*: but when the Precepts thereof were brought into *Canons*, and committed to writing, then arose many doubts, disputations, alterations, growing and succeeding daily, from whence sprang two Sects, differing in opinion; the one admitting onely the Law, the other embracing the interpretations and expositions of their Rabbines. The former, in proceesse of time, was diuided into two. For at first the *Karaim* were onely such as obserued the Law and the Prophets, till the times of *Sadok* and *Boethi* or *Banhi*, who first doubted of the punishment of finnes, and rewards of good workes, from whence sprang the Harefick of the *Sadducees*. The *Karaim* were not, before this, diuided in Sect from the *Hafdaim*, but onely in those voluntarie Functions and Supererogations, wherein the Law, by Iniunction, ruled the former, and these, as is said, supererogated. But when Canons and Iniunctions began to be written, then of these *Hafdaim* arose Dogmatists, which called themselves *Perushim*, *Holy*, and Separated both from the other *Hafdaim*, and from the Vulgar; making a necessitie of that obseruation, which before was voluntarie. This sort was againe diuided into those which retayned the name *Perushim*, or *Pharisees*; and the *Essens*; both receiuing from their Authors the Rules and Precepts of their Sect. After this, the Pharisees were diuided into many kindes: The Iewes reckon seuen. The *Essens* also were diuided first into *Cloysters*, or Collegians, which liued in a common Societie; and *Eremites*, or Solitarie persons; and those former into such as married; and others which remained continent.

Now let vs consider of these more particularly; and first of the Pharisees. *Drausus*^z deriueth the name from the Syrian, as most of the names in the New Testament are, and not from the Hebrew; for then it should not be Pharisees, but Pharusees: as after the Hebrew, it should rather be *Masius*, then *Mesius*. The Etimologic some fetch from *Phares*, which significth Diuision, as *Epphanias*, and *Origen*, with others^a: against which, *Drausus* excepteth, because in *Phares* the last letter is *Tjadda*, here it is *Schin*. Others^b deriue it from *Parash*, significyng to expaine, because, they did all things openly, to be seene of men: it is not likely; for Hypocrisie loues her workes should be seene, but not her humour (then should it not be hypocrisie;) these would not be seene in her affection to be seene: and this name, in this sense, would haue bene to their infamie, and not to their reputation, which they most ayimed at. A third deriuation of this name is from another signification of the same Verbe, to expound. But to expound the Law, was more proper to the *Scribes*; and some of the Pharisees were not Expositors. Howbeit, the most probable opinion is, that they were so called of *Separation*; because they were, or would seeme to be, separated from others: first, in cleanness of life; secondly, in dignitie; thirdly, in regard of the exquisitenesse of those Obseruations, whereto they were separated; fourthly, in their habite, wherein they were (as our Monkes) distinguished from the people; yea, they did abhorre the garments of the people.

Their opinions are gathered by *Iosephus*^c, and others, out of whome *Drausus*.^c They attributed (sayth *Iosephus*) all things to Fate. *Abraham Zachuth* interpreteth their opinion thus, They beleue that *G o d* knoweth and disposeth all things, and the Starres helpe; yet *So*, as free-will is left in the hand of man. And if a man by his free-will chuise the good, *G o d* will helpe him in his good way. They say, That there is no Hearbe in the Earth which hath not his proper Planet in Heauen.

They ascribed immortalitie to the Soule, holding, that iudgement passed on it vnder the Earth; and that if it had done euill, it was aduaged to perpetuall prisons: if well, it had easie returne vnto life by a transmigration^d, or going into another bodie. So *Zachuth*: The good Soules take delight of their good workes; the bad descend, and ascend not. They beleue that there were both Devils and good Angels.

M 2

They

c Burgenf. Ad.
lat. 1. in epist.
la. 10.

They conceivd, that he which kept the most of the Commandements, although he transgressed in some, is *just before God*: against which opinion *Burgenfius* thinketh, that *James* alledged that saying in his Epistle, *He that saileth in one, is guiltie of all*. He citeth *Rab. Moses* for this Pharisaicall opinion, That *God* judgeth according to the pluralitie or paucitie (to vse his owne words) of merits or demerits. Like stuffe haue I read in *S. Francis* Legend, of the balance wherein mens deedes are weighed, and the Dewill lost his prey by the weight of a Chalice, which one had giuen to the Saint; which heaueie metall caused the Scale wherein his good deedes were put (before too light) to weigh heaueily. They (the auncienter Pharisees) confesse the Resurrection of the flesh. Hereof are three opinions: one, That all, good and bad, shall rise againe; another, That the iust only shall rise; a third, That the iust, and part of the wicked, shall rise.

f Drol. l. 2.
c. 14.

They call their Traditions the Law giuen by Word, and the vnwritten Law, which they equall to the written, deriuing both from *Moses*, as more fully elsewhere shall be said. These Traditions they called *Δευτερονόμιον*, as both *Epiphanius* and *Hieronymus* witnesse: the Teachers thereof *Σαδοι*, or Wise-men; and when they Lectured, they were wont to say, *Οι Σαδοι Δευτερονόμιον*, i. *The Wise-men teach Traditions*. Of these Traditions were, concerning the Sabbath, That they might iourney from their place two thousand cubites; (*Hierome* & accounteth feet, *Origen* & Elnes) That none might carrie any burthen that day; but they interpreted, if one carried on one shoulder, it was a burthen; if on both, it was none; if his shooes had nayles, they were a burthen, otherwise not. Concerning Fasting, the Pharisee boasteth, *Luk. 18. 12. I fast twice in the week*: which they obserued (sayth *Theophilact*) i. on the second and fifth day, Mundayes and Thursdayes. Happily our Wednesdayes and Fridayes succeeded in this Penance, that we might not seeme to be behind them in dutie, howsoever wee disagree with them in their time. And yet *Mercerus* sayth, The Iewes fasted the fourth day, Wednesday, because they held that vnluckie, in which children are taken with the Squinancie. Further, the Pharisees eat not vnwashed, *κατὰ πρῶτον νίχονται*, *Mark 7. 3. Except they wash with the fist*, as *Beza* translatheth. *Scaliger* & expoundeth it, not by washing one fist in the other, but composing the fingers into such a frame, that all their ends meet on the toppe of the thumbe, which for want of another name is called *πρῶτον*, a Fist, although it be not properly so. In this forme they hold vp their hands in washing, that the water may slide downe to the elbow, and thence fall to the ground, as the Iewes vse to this day. They washed *when they came from Market*, because sinners and vnclane persons were there, whose touch might pollute them. They washed also *Cups and Brasen Vessels and Beds* not chamber-beds to lye on (*Druisius* expoundeth) but dining-beds, which they vied in stead of Tables.

1 Mar. 7. 4.

m Drol lib. 2.
vbi supra.

n Luc. 7. 39.
Ej. 65. 5.

They would not *eat with Publicanes or Sinners*, yea they accounted themselves polluted with their touch.

Their Hypocrisie in prayer *CHRIST* mentioneth, that it was *long* and open in the streets &c. It was thrice in the day, at the third, sixth, and ninth houre: Their wordes submisse and softly, as of *Hannah*, 1. *Sam. 1.* and toward the Temple.

They tyed all, *Luk. 18. Matth. 23.* euen the smallest matters. For Tythes (sayth *Agutia*) are the Hedge of thy Riches. And another Prouerbe (leame it) *Tythe, that thou mayest be rich*. *Epiphanius* addeth they payed First tythes, thirtieths, and fiftieths, Sacrifices, and Vowes.

• Epiph. her. 16.

Their Phylacteries or Seruatiues, Defensiuies (so the word signifieth) in Hebrew *Totaphoth*, they vied as Preferatiues, or Remembrancers of the Law, and ware them larger then other men. *Hierome* calls them *Pittaciola*, resembling to them here in some simple superstitious women, wearing little Gospels, and the wood of the Crosse, and such like, of zeale not according to knowledge, straying a Gnat, and swallowing a Cammell. This superstition, then complained of by *Hierome*, yet remaineth (sayth *Scaliger*) among Christians, and Mahumetanes, which ware about them the Gospel of *S. Iohn*. *CHRIST* condemneth not the Rite, but their ambition, for

* Of these read the 16. chapter following.

p Scal. Elench. c. 8.

for dilating, not for wearing them, to which all the Iewes were bound, and all the Iewes and Samaritans obserued. They vied the like ambition in their Fringes or twisted Tassels, which the Iewes call *Zizit*, and vse them still, as after shall appeare. Their oathes were, By Ierusalem, the Temple, the Heauen, Earth, their Head, by the Law. *Fagius* obserueth, That the Iewes, in swearing, lay their hand on the booke of the Law, at this day. Other oathes are little esteem'd. Hence it seemeth came our corporall Oathes on a Booke. The Iewes (sayth *Capito*) thinke it no oath, if one forswere by Heauen or Earth, vnlesse he say by him which dwelleth there, &c. And none is subiect to that Curse, in which the Name of *GOD* is not added.

q For amot.
ad Ouk. ap. Dr.
r Capit. in Hof.

That of *Corban* pertaineth to this place, mentioned *Matth. 15. 5. & Mark. 7. 11.* which some interpret, as if a Iew should say to his parents, That he had alreadie dedicated all that to *GOD* (to whom vowes are to be performed) wherewith hee might haue helped them. Doctor *Raimoldus* sayth, That the Iewes, as they were prone to vngodly vowes, so this was a vsuall vow amongst them, and they would bind it with an oath, That such or such a man should haue no profit by them. The oath which they herein vied as most solemne, was, *By the Gift*: for so they were instructed, *That if any sware by the Altar, it was nothing, but if By the Gift, he was a debitor*. The Pharisees therefore taught, if any had said to his father, *By the Gift thou shalt haue no profit by me*, then he might in no case doe them any good, against the Commandement, *Honour thy Father, &c.* The Iewes vied to bind their vowes with a Curse, as they which vowed *Paulus* death, vsing yet to suppress the Curse it selfe, as, *if thou shalt enter into my rest*: So these, *By the Gift, if thou haue any profit by me*, meant they should haue none. Thus the Talmud (sayth he) the booke of their Canon Law, and Schoole-Diuinitie, sayth, That a man is bound to honour his father, vnlesse he vow the contrarie. *Masius* explaineth it thus, That they did consecrate by saying *Corban* all, wherewith they should haue benefited their parents: as if they had said, *Let it be Anathema*, or deuoted, whatsoever it be, with which I may profit thee. And therefore those Rabbines, vnder pretext of Religion, allowed not to spend on his parents that which hee had thus vowed to *GOD*. *Scaliger* thus interpreteth the place, as if a sonne being by his parents admonished of his dutie, should put them off with this exception, *vnlesse that which I haue offered for thee*, free me of this burthen. But let the more curious read it in himselfe.

s Rain. & Hart.
c. 7. d. 4.

t Matth. 23.

u Act. 23. 14.

x Heb. 3. 11.

y Masius 109.
ap. Dr.

z Scal. Elench.
c. 9.

The Pharisees were esteemed pitifull; the Sadducees more cruell. They were much addicted to Astrologie, and the Mathematickes: whose names of the Planets *Epiphanius* rehearseth, as also of the twelue Signes.

a N. Iyra. in
Mat. 16.
b Epiph. her. 16.
c Drol. d. 3. sec.
l. 2. c. 22.

There were seven sorts of the Pharisees, which the Talmud reckoneth: first, *Siechemites*, which measure picie by honour and profit, as the Sichemites, which for the marriage of *Dina* endured Circumcision: secondly, *Nacphi*, which lifted not his feet from the ground: the third *Kifai*, Draw-bloud, which smiteth his head to the wall, to cause the bloud to come; and also shutteth his eyes, that he behold not a woman: the fourth, that standeth on his perfection, called *Mahebobathi*: *What is my time?* as if there wanted nothing to his righteousness: the fifth, *Meduchia*, which goe lowly and stooping: the sixth, the Pharisee of *Lone*, which obeyeth the Law for loue of vertue or reward: the seuenth, the Pharisee of *Fear*, which is holden in obedience by feare of punishment. This they call *Iobi Pharisee*, the former *Abraham*.

Epiphanius describeth their strict obseruations. Some (sayth hee) prescribed to themselves tenne yeares, or eight or foure yeares continence. Some lay on planks, which were only nine ynches broad, that when they slept, they might fall to the pavement, so to be awakened againe to prayer, and keepe themselves waking. Others put stones vnder them for the same end, by pricking to awake them: others lay on thornes for that purpose. *Scaliger* reprooueth *Epiphanius* for affirming, that the Pharisees ware

d Epiph. her. 16.

e Scal. Elench. c. 13.
womans

womans attyre, as not agreeing to their austeritie, which despised all beds, beat themselves against wals, and put thornes in the fringes of their garments, to prick them: he thinketh him deceived by some Jewes report; and addeth, that the moderne Jewes have little or no knowledge of those ancient Pharisees, but as they learne it of the Christians, or of *Pseudo-Gorionides* (so he calleth the Hebrew Booke, ascribed to *Ioseph ben Gorion*, whome *Drusius* esteemeth, and *Scaliger* proueth to be a counterfeit.)

f Scal. Elench.
c. 10.

g Alt. 12. 3.

Wee may here also insert the manner of the Jewish Schoole or Academic, with their promotion therein to the degree of a *Doctor*: which whosoeuer affected, was first a *Disciple*, and being prostrate at the feet of the *Doctor*, heard him teaching: for the *Disciple* did reade, being layd on the Floore or Pavement, and the *Doctor* interpreted what he read. All the time which he learned on this manner, was called his *Minorie*, and the Scholler was called *Katan*, a *Minor*. Thus *Paul* sayth hee *g was brought up at the feet of Gamaliel*. All this while he was called by the name of his father, his owne name not added; which, after laying on of hands, was annexed to his Title: as *B'n Bethira* before laying on of hands; after, *Rabbi Iosua Ben Bethira*, &c. For by laying on of hands he was promoted to his Mastership; which was done with a set forme of words, whereof *R. Iuda*, the sonne of *Baba*, was Author. But although he had not receiued the Degree, he was not presently intituled *Master*, but *Chaber*, as *proxi* with the Greekes, *Spoussipus* *proxi* *Platonis*, that is, such a Scholler as is able to teach. This word *Chaber* therefore is not put alone, but hath alway his Relative adioyned, as *R. Ismael Chaber of R. Eleazar*. And whiles hee was so called, hee neuer fate whiles his Master fate, but prostrate on the pavement: And when they were both Masters, the younger stood, while the elder fate and taught: as in the Primitiue Church the younger Bishop called the elder *Papa*. Such was the reuerence to their Rabbines. CH R I S T at twelue yeares was otherwise honoured amongst them: but this was extraordinary.

h Ar. Mount, in
Enang. Mat. 23.

The Pharisees in a selfe-conceit and singularity called all but themselves, in a disgracefull scorne, *Other men*: so said he, *Luk. 18. I am not as other men*: whereas they accounted themselves masters of others, on whome also they bound *beanie burthens*, in their Rules and Cases, the breach whereof they iudged *sinne* in the people, but yet held not themselves bound thereto. For example, Euery Israelite ought euery day, by their Rule, to say ouer the tenne Commaundements, and that in the first Watch, which might not be deferred, for danger of sinne; and yet amongst themselves they esteemed it lawfull at any houre of the night. But vpon the Profelytes they imposed more then on the other Israelites, all which they were bound to (in their censure) vnder paine of Hell-fire; and therefore CH R I S T sayd, *They made them twofold more the children of Hell then themselves*; for they freed themselves from many of those impositions they layd on the consciences of others. And these Profelytes they lesse trusted, and therefore burthened them with more oblations.

q Math. 15.

* Sadducees,
i Beda in Alt. s.
k Epiph. hier. 14.
l Lyr in Alt. s.

m Burges. libid.

n Drus. de 3.
Sec. 3. 6. 3.

After wee haue spoken of the Pharisees, which lomed the first roomes (which they haue here obtained) it followeth to speake next of the Sadducees, who in the New Testament are often mentioned. *Beda* giueth an vniust interpretation of their name, saying the Sadducees are interpreted *Iust*. *Epiphanius* also fetcheth their name from *S-dec*, which significth Iustice. *Lyr* alledgeth a reason, because they were seuer and rigorous in iudgement, they gaue this name of *Iust* (not iustly) to themselves. *Burgesius* otherwise; as of *Arrius* were the Arrians, of one *Sadoch* (sayth he) are the Sadducees called, who was the first inuenter of their Heresie. The Pharisees were esteemed more iust then they, as appeareth *Luk. 18. 9*. They counted themselves iust, and despised others; *Summum ius, summa iustitia*. Their rigorous iustice was vniust rigour. This *Sadoc*, or rather *Sadue*, liued vnder *Antigonus Sochemi*, who succeeded to *Simeon the Iust*: His fellow-scholler was *Baitos*, of whome came the Baithozans. So sayth *Abraham ben David* in his Historicall Cabball: *Antigonus* said, *Be ye not as seruants, which minister to their Prince on condition*

to receiue reward. *Sadoc* and *Baitos* asked him of this thing, and hee answered that they should not put confidence in the reward of this life, but in the world to come. But they denied his words, and said, *Wee neuer heard any thing of the world to come*; for they had bene his disciples: and they dissented from him, and went to the *Sanctuarie of Mount Garizim*, where the princes were. They vpbraided the Pharisees with their Traditions, saying, The Tradition is in the hand of the Pharisees, to vex themselves in this world, whereas in the world to come they haue no reward. *Antigonus* his words are in the Treatise *Aboth*. *Be ye not seruants which minister to a Prince, to receiue of him reward: but be ye as seruants which minister to their Prince, with this condition, that they receiue no reward, and let the feare of God be vpon you*.

Baitos had a diuers family fro *Sadoc*, otherwise held the same opinions, as *Hellel* and *Sammai* among the Pharisees; so these were two chiefe Masters of the Sadducean Schooles. The Baithuzans ministered to *Baitos* in vessels of siluer and gold. These Sadducees were called *Minim* or *Minim*, that is, Heretikes. They are called *Karraim*, because they would seeme *Textnall*, and Scripture-men, disallowing Traditions, of *Scal. Elen. Tribat. cap. 2.* *Kara*, which significth the Scripture: which was called *Kara* or *Cara*, of *Cara* to reade, *Scal. Elen. Tribat. cap. 2.* faith *Drusius*, because of the diligence, which ought to be vsed in reading the Scriptures, wherunto men should designe (after the Iewish precepts) the third part of their life. *Abraham Zachuth* calles them *Epicures*. The Scriptures they interpreted after their owne sense, not regarded they the words of the *Wisemen*; that is, the *Pharisees*. They were of the ancient *Careans*, or *Karraim*, but not of those which now are so termed; which as *Zachuth* confesseth, confesse the Resurrection, and Reward. *Scaliger* affirmeth, by the testimonie of *Philp Frederike* a Christian Iew, who had great familiaritie with these *Karraim* at Constantinople, and had bene often present at their Synagogue, that they differ nothing from the other Jewes, but in receiuing Traditions, and are farre more honest and faithfull then the *Rabbanim*, of whom they are no lesse hated for their integritie, then for reiecting Tradition. *q Scal. quosq.*

Concerning the *Karraim* now remaining, it is reported that the other Jewes, and they, will not speake one to another: so inextinguishable hatred do the other Jewes conceiue against them. And *Postellus* sayth, There are three principall Sects of the Jewes in the Easterne parts; *Thalmudists*; *Caram*, which reiect those Glosses. They are rich, but so hated of the rest, that a great part of their virgins remaine vnmarrid: And if (saith the common Iew) it should so happen that a *Caram* and a *Christian* should fall together into the water, with like possibilitie of sauing either, he would make a bridge of the *Caram* to saue the *Christian*. The third sort is the Samaritan, of which afterward, *Buxdorf* sayth, that there are of these *Caram* also in Poland; and *Leo* mentions some places in Barbary, where this sort of Jewes doth inhabit; as you may hereafter reade in our sixth Booke, and the eleuenth Chapter. *r G. Postell. Al. phab. 12. long. ap. Dr.*

First, their difference from the Pharisees was about the future reward, which being denied, they by consequence of that error fell into the rest, to deny the Resurrection: the substance spirituall, &c. They couped vp God in Heaven, without all beholding of euill. They denied *Fate*, which the Pharisees held. They denied *Spirits* altogether, faith *Lyr*, for they held God to be corporeall: the soule to die with the body: Angels and Diuels they denied: Good and euill they ascribed to a mans free-will. They were inhospitall and cruel: and as cruelly, hated of the people. They are charged (the Diuall may be slandered) to deny all Scripture but *Moses*. But first in Scripture, this opinion of theirs is not mentioned: and *Iosephus* affirmeth, that they receiued the Scriptures, and reiected Tradition. Neither would the Zealous people of the Jewes, haue endured them in the Temple, if they had denied their Prophets, for feare of whom, they durst not professe otherwise of *Iohn Baptist*, although hee had left no monument of miracle, or Scripture. *Drusius* would reconcile this opinion of the Fathers, which say they denied all but *Moses*; and the other, saying, that some of the Sadducees liued in Iudaea, others in Samaria. These later happily, with the Samaritans, denied all *Moses*. Amongst these were the *Apoistata*, which liued in Sicheim, mentioned by *Iosephus Antiq. lib. 11. cap. 8.* and *Ecclesiasticus* 50. 27. *Iunius* thinketh that

f Buxdorf. Synag.
gud. cap. 2.
h Leo. Africa.

i Lyr in AB.

k Joseph de Bel.

lud. lib. 2. 7.

y Ardeus Argument

handled by

Scaliger. Elen.

cap. 16.

z Drus. de 3.

sec. 3. 6. 3.

ned, *Alf. 5.* and that Egyptian, *Alf. 21.* were of this rebellious and traitorous Sect, and those *Sicarij* which wore short weapons under their garments, therewith murdering men in assemblies. That Egyptian *Isophus* calls a false Prophet, who vnder pretence of Religion, and name of a Prophet, assembled almost thirte thousand men to Mount Oliuet: he was defeated by *Felix* the Gouernour. Such were their *Zelote* in the siege of Ierusalem, vnder the mantle of Religion, all of them harbouring and clogging Treason and villany.

* Scribes.

The *Scribes* are not a Sect, but a function: of which were two sorts, *γερμαντις* *ἱσ νόμοι*, and *γερμαντις* *τοῦ λαοῦ*, the one expounders of the Law, the other publike Notaries or Actuaries, Records, Secretaries. *Epiphanius* maketh difference betwixt the Scribes that were *ἐκαστὸν δόξαν*, Teachers of the Law, and the *ἐκαστὸν*, or Lawyers, which prescribed formes of Law, Law-cases, and taught Ciuill actions. But these are often taken one for the other. *Ezra* is called a Scribe, whose Pulpit is mentioned, *Nehem. 8.* and *Moses* a Chaire was the seat of the Scribes; that is, they taught the Law of *Moses*, which they vsed to do sitting: as *C H R I S T* also did, *Mat. 23.* Their expositions, *Epiphanius* saith were of foure sorts, one in the name of *Moses*; the second in the name of their Rabbinic *Akiba* (he is said to haue liued an hundred and twentie yeares, and to be Standard-bearer to *Barchozba*) the third in Andan or Annan; the fourth after the *Assimonai*. But little is to be said of these Scribes, more then what is before said of the Pharisees, this being not a differing Sect, but an Office or Ministerie, whereof the Pharisees also were capable, and are for false teaching blamed by our *S A V I O U R*, together with the Scribes.

p D. Hall, Pharis. & Christian.

The Scribes are said in their expositions to haue been more textuall, the Pharisees more in their Glosses and Traditions: the Scribes had chiefe reputation for learning, the Pharisees for holines, taking more paines (saith our English *Isophus*) to go to hel. The Scribes professed both disputation and obstrusion of many things, saith *Arias Montanus*, but not so exact as the Pharisees. For the Pharisees, though not so learned as the other, thought themselves more holy then them, because they observed not only those things, which in the common opinion were thought meet, but those things which were least, which the people observed not, which others had added. This they were ambitious of, as of some great perfection. For there was a threefold state of men, The *Doctors, Pharisees, and People of the Land*. The prouerb was *The people of the Land are the foot-stool of the Pharisees*. The people were tied to obserue the precepts mentioned, or by necessity of consequence drawne out of the Bible. The Pharisees (as is said) added their Traditions. The Scribes manner of teaching was cold and weak, consisting in certain arguments, which rather afflicted, then affected the minds of the hearers; in certain niceties, & scrupulous questions, sometimes inextricable. And therefore the people heard Christ, as *speaking with authority, and not as the Scribes*. But to let passe these *School-mē*, & those *Canonists*, let vs come to their other sects & sort of professiōs.

* Hemero-baptists.

f Epiph. her. 17.

The *Hemero-baptists* are nūbered by *Epiphanius* among the Iewish heresies, which, saith he, in other things differ not from the Scribes and Pharisees; but in their doctrine of the resurrection & in infidelity are like to the Sadducees: And every day in all times of the year they are baptised or washed, whence they haue their name. But this custome of daily washing, saith *Scaliger*, was comon to all the ancient Iewes, which would seeme better then their fellowes, & not only obserued of the Pharisees, Essēes, & Hemero-baptists (if such a sect may be added). At this time in Palestina many do it, not once, but often in the day. The Mahumetans obserue it. The Priests who kept their courses in the Temple, obtained from wine, and eat not of the Tithes before they had washed their whole body. The Pharisees and Essēes composed themselves to this faculty: the greater part of the Pharisees, and all the Essēes obtained from wine, & both vsed daily washings, especially before they ate. And as many hereticks professing themselves Christians, retained many things of Iudaisme; so these Hemero-baptists learned them this daily washing. It seemeth by him, that these were Christiā rather then Iewish hereticks.

* Nazareans.

And so were the *Nazareans* also, which some reckon among the Iewish sects, who embraced the Gospel of *C H R I S T*, but would not relinquish their Iudaisme; ynlesse

we

we say with *Hierome*, that whiles they would be both Iewes and Christians, they were neither Iewes nor Christians. These *Nazareans*, or *Nazoreans*, *Scaliger* affirmeth, were mere *Karram*, Scripture-Iewes, but because of their obstinacie in the Law, the first Councell of the Apostles determined against them. As for the Nazarites of the old Testament, *Moses* describeth them and their obseruations: Not to cut their haire, not to drinke wine and strong drinke, &c. Such was *Sampson*. But these could be no Sect, holding in euery thing the same doctrine with the Iewes, and only, for a time, were bound by vow to these rites. But for those *Nazareans*, *Epiphanius* maketh them a Iewish Sect, not without cause, if such were their opinions, as he describeth them. Their dwelling was beyond Iordan in Gilead and Bashan, as the same goeth (saith he) by Nation Iewes: and by obseruing many things like to the Iewes. Herein they differed: They did not eat any thing which had life: they offered not sacrifice: for they counted it vnlawfull to sacrifice, or to eat flesh. They disallowed the five Bookes of *Moses*: they indeed confessed *Moses*, and the Fathers by him mentioned, and that he had received the law, not this yet, which is written, but another.

Next to these doth *Epiphanius* place the *Offens*, dwelling in Irtura, Moab, and beyond the Salt or Dead sea: to these one *Elxai* in the time of *Iraian* ioynded himselfe: he had a brother named *Iexai*, *Scaliger* (here and euery where a cure) saith that the *Effens* and *Offens* are the same name, as being writt with the self-same Hebrew letters, differing only in pronuntiation, as the *Absynes* pronounce *Ophrael*, *Chorlos* for *Iraael*, *Christus*. And the Arabian *Elxai*, and his brother *Iexai*, were not proper names, but the appellation of the Sect it selfe, as he proueth. But they agreed not so well in profession, as in name, with the *Effens*, for they were but an issue of those ancient *Effens*, holding some things of theirs, others of their owne: as concerning the worship of Angels, reproved by the Apostle, *Col. 2. 18.* in which the *Effens* and *Offens* agreed, & other things there mentioned, *Touch not, taste not, handle not*: and in worshipping of the Sunne, whereof they were called *Sampsaens*, or *Summers*, *Sun-men*, as *Epiphanius* interpreteth that name. Those things wherein they differed, were brought in by that Innovator, who (of this his Sect) was called *Elxai*.

He was, saith *Epiphanius*, a Iew, he ordained, *Salt, and Water, & Earth, and Bread, and Heauen, and the Skie & the Winde*, to be sworne by in Diuine worship. And sometimes he prescribed other seuen witnessess: *Heauen, and Water, and Spirit, and the holy Angels of prayer, and Oile, and Salt, and Earth*. He hated continencie, and enioyned marriage of necessity. Many imaginations he hath, as receiued by reuelation. He teacheth hypocrisy, as in time of persecution to worship Idols; so as they keepe their conscience free; and if they confesse any thing with their mouth, but not in their heart. Thus ancient is that Changeling, *Agninocasion*. He bringeth his author, one *Phimeas* of the stocke of the ancient *Phimeas*, the son of *Elcazar*, who had worshipped *Diana* in Babylon, to saue his life. His followers esteeme him a secret vertue or power. Vntill the time of *Constantine*, *Martha* and *Marthana* (two women of his stocke) remained in succession of his honor, and were worshipped in that country for gods, because they were of his seed. *Martha* died a while since, but *Marthana* still liueth. Their spirit, and other excrements of their body, those Hereticks esteemed, and reserued for reliques, so the cure of diseases, which yet prevailed nothing. He mentioneth *C H R I S T*, but it is vncertaine whether he meaneth our *L O R D I E S V S*. He forbids praying to the Eastward, and bids turne towards Ierusalem from al parts. He detesteth lawlesse, as neuer offered by the Fathers: he denieth the eating of flesh among the Iewes, and the *Abasi*, and Fire, as contrary to *G O D*, but water is fitting. He describeth *C H R I S T* after his measure, foure and twentie Schani in length, that is, foure score and thirtie miles, & the fourth part thereof in breadth, to wit, six Schani, or foure and twenty miles; besides the thicknes, and other fables. He acknowledged a Holy Ghost, but of the female sexe, like to *C H R I S T*, standing like a statue about the clouds, and in the midst of two mountaines. He bids none should seek the interpretatio, but only say these things in prayer: (words which he had taken out of the Hebrew tongue, as in part we haue found): His prayer is this, *Abar, and moib nochie daasim an daasim nochie moib and abar selam*. Thus *Epiphanius* relateth it, and thus constituth, I cannot say, expoundeth (although they

* Scaliger thin-
keth they are
three sentences,
and not a
prayer.

they, like our deuout Catholikes, needed no exposition) Let the humility passe from my fathers, of their condemnation, & conculation, and labour; the conculation in condemnation by my fathers, from the humility passed in the Apostleship of perfection. Thus was Elxai with his followers opinionate: otherwise Iewish. Epiphanius speaketh of his sect else-where often, as when he mentioneth the Ebionites, and the Sampseans: This booke both the Offices and Nazoræans, and Ebionites vied.

* *Sampseans.* The Sampseans * had another booke (they said) of his brothers. They acknowledge one God, and worship him, vsing certaine washings. Some of them abstaine from liuing creatures, and they wil die for Elxai's posterity; which they had in such honor, that if they went abroad, the people would gather vp the dust of their feet for cures, & their spittle, & vsed the for amulets & preferutiues. They admit neither the *Apostles*, nor *Prophets*: they worship *Water*, esteeming it as a god, believing that life is fro theee.

* *Massilians.* Scaliger also affirmeth, that the *Massilians* * (which word Epiphanius interpreteth *Washers*, Such as pray, according to the opinion and practise of those Heretikes) were first a Iewish sect, and a slip of the Elfices, and after by marriages with some false Christians, made such a galli-maurey, as after when we come to speak of the *Pseudochristian* sects shall (God willing) be related: for of Iewish they became Christian Heretikes.

* *Herodians.* The *Herodians* * were Iewes, * otherwise agreeing with the rest; but they thought *Herod* to be the Messias, moued by *Iacobi* prophetic falsely interpreted, That the *Scepter* should not depart from *Inda* till *Shilo* came. When as therefore they saw *Herod* a stranger to possesse the kingdome, they interpreted as aforesaid. Some make question whether this was the name of a sect, or of *Herods* souldiers, *Drusus* ^b obserueth out of a Commenter vpon *Persius*, Sat. 5. *Herodis ueneris dies*, &c. these words, *Herod* reigned among the Iewes in the parts of *Syria*, in the daies of *Augustus*. The *Herodians* therefore obserue the birth-day of *Herod*, as also the *Sabbaths*: in the which day they set lampes burning, and crowned with *violets* in the windows. *Arius Montanus* * thinketh that the *Herodians* were politicians, that little respected religion. They thought the Common-wealth should be established, and that could not stand without Princes, nor could Princes nourish themselves or theirs without money, and therefore propounded that question to our Saviour touching *Cæsars* tribute. Others think they made horchpotch of Iudaisme and Gentilisme, as *Herod* had done: in which it is like his successors succeeded him. This coniecture is mentioned by *Beza*, ^a who yet rather thinketh that the *Herodians* were *Herods* courtiers, moued thereto by the Syrian translation, which hath *debet* *Hiraudis*, *Herods* domesticals. Thus thinketh *Iunius* ^c of them also, who saith that when the Pharisees could not intrap him in the Law, they sent their disciples to question him of Tribute, hauing before agreed (which vially they did not) with the *Herodians* to stand by (vnknowne) as witnesses, if he had answered any thing, whereat *Cæsar* might haue been offended. And this seemeth most likely: for after *Herods* death, how could they hold him for Messias?

Another sect amongst these of the Circumcised, *Ensebius* ^f out of *Hegesippus* nameth the *Masothæi* * or *Masothæani*; for *Thebultus* (saith *Hegesippus*) was of their number, which arose out of offeuen sects in the Iewish people: Which sects had their beginning *Symon*, of whom the *Symonians*; and *Cleobius*, of whom the *Cleobians*; *Dositheus*, of whom the *Dositheans*; and *Goribem*, of whom the *Gortheans*; and *Masothæi*, of whom the *Masothæans*. And from the same fountraines issued the *Menandrians*, *Marcionists*, *Carpocratians*, *Valentinians*, *Basilidians*, and *Saurinians*. And a little after, *There were diuinites* ^g *sekt among the Israelites*; *Elfices*, *Galileans*, *Hemerobaptists*, *Masothæans*, *Saburians*, *Sadducees*, *Phariseis*.

The word *Masothæi*, Scaliger's saith, signifieth *Sabbatists*, or *Sabbatarians*, because they professed to haue learned the obseruation of the Sabbath from *CHRIST*, and therein differed from the other Iewes.

He there nameth ^h *little else* haue we but their names, *euem the name also of the wicked* (shall vs) diuirt other sects, if they may beare that name: as the *Genites* * or *Genitis*, which stood vpon their stocke and kindred: the *Merissians* * or *Meritis*, which were (as the name importeth) sprinklers of their holy-water: the *Hellenians* * of *Helenius*: the *Cleobians* * and *Theobulians* * wee can but mention. Of the

* *Genites.*
* *Messians.*
* *Hellenians.*
* *Cleobians.*
* *Theobulians.*

* *Genites.*
* *Messians.*
* *Hellenians.*
* *Cleobians.*
* *Theobulians.*

Tubiens * as little, saue that they are said to be a Colledge or fellowship: and lesse of * *Ganai*, and such like, if there be any other names that remaine as the rotten bones of the consumed carcases of heresies and heretikes: and either are vnknowne, or degenerated into some or other sect of pseudo-christians, which require another task.

The *Calcolæ* * were Iewes, but corruptly embracing Christianity, for they were *Massilians*, which had their houses or places of prayer abroad in the open ayre, of whom *Iunianus* is understood, *Nil preter nubes & cæli lumen adorant*. So *Scaliger* readeth, not *numen*; & *Petronius*, *Iudens licet & porcinum nomen adoret*, *Et cæli summas aduocat auricularas*. These also were an off-spring of the *Elfices*: and from these proceeded the *Massilians*. They being baptesed, recuited to their former Iudaisme, and bearing the name of Christians, retained the rites of those *Calcolæ*, or Heaven-worshippers.

The *Cannæ* were a deuout Societie & order, giuen to holines of life, and obseruation of the Law: of whom was *Simon Kanneus*, *Mat. 10.* called *Zelotes*, the interpretation of the former is *Beza*, ^a and *Scaliger* shew. *Suidas* calleth them obseruants of the Law, whom *Ananias* shut in the Temple. Their *pluribus*, or Mourners were such as lamented with continual fasting, praying, and weeping, the destruction of their Citie, * Temple and Nation: as else-where is said.

CHAP. IX.

Of the Samaritans.



T remaineth to speake of the Samaritan Sects.

Samaria was the chief roiall of the ten Tribes, after that *Omri* (who; as other his predecessors had reigned before at *Tirzah*) had bought the mountaine *Shomron* * of one *Shemer*, for two Talents of silver, and built thereon this Citie, which hee called after the name of *Shemer*, Lord of the Mountaine. In vaine therefore is it to seeke the name of the Samaritans from the signification of the word (which is keeping) seeing they were so called of the place, and the place of this their ancient Lord. It remained the chiefe seate of the kingdome as long as the same endured, and namely till the daies of *Hoshea* their last King, in whose time * *Salmanassar* the Assyrian carried the Israelites thence. *Efarbaddon* the son of *Senacherib*, other wise called *Ofniappar* (thus saith *Heza*: ^d and therefore *Epiphanius* was deceived in ascribing this act to *Nabuchodonosor* in the time of the captiuitie fortie yeeres before the returne) sent to inhabite that region, Colonies from *Babel*, and from *Cuthai*, and from *Aua*, and from *Hannab*, and from *Seppharaim*. *Babel* is knowne: *Cutha* and *Aua* * are esteemed parts of the desert of Arabia, the other of *Syria* and *Mesopotamia*. It seemeth that most of them were of *Cutha*, because all of them after passed into that name, and were of the Iewes called *Cuthæi*, as witnesseth *Iosephus*.

These heathens serued not the LORD, and therefore the LORD sent Lyons among them which slew them: Wherefore they sent to the King of Assyria, who sent thither one of the captiued Priests of Israel to teach them how to worship God (Epiphanius. calleth his name *Eldras*. ^e) He dwelt at *Bethel*: and as some conceiue, taught rather that idolatrous worship, whereof *Bethel* had before been the *Beth-amen*, where *Ierobam* had placed his golden Calfe, then the true worship of the True Iehonab. Howbeit, every Nation (saith the Text) made them Gods, & put them in the houses of the high places, which the Samaritans had made. The men of *Babel* made *Succoth Benoth*, and the men of *Cutha* made *Nergal*, and the men of *Hamath*, *Ashima*: and the *Arimis*, *Nibhaz*, and *Tartak*: & the *Seppharaim* burnt their children in the fire to *Adramelech*, and *Anammelech* their gods. Thus they feared the LORD, and serued their gods after the manner of the Nations, and so continued: a mongrell religion begotten of a bastard or heretical Iudaisme, and wilde paganism. What those gods were, it is vncertaine, and interpreters agree not. Of *Succoth Benoth* is spoken ^h already: *Volpius* interpreteth *Nergal* a wilde hen, *Ashima* a goat, *Nibhaz* a Dogge, *Tartak* an Asse, *Adramelech* a Mule, *Anammelech* a Horse: thus (saith he) the Hebrewes expound them: and he supposeth these creatures were

N

among

* *Tubiens.*
* *Ganai.*
* *Calcolæ.*

^a *h* Scal. clench, tribus. *Seraz.*
^b *31.*

* *Cannæ.*
^a *Beza. Annot.*
^b *in Mat. 10.*
^c *Scal. El. c. 1.*
^d *Mourners.*
^e *See. cap. 10.*

^a *1. Reg. 16. 24.*

^b *Epiph. her. 9.*
^c *Thyr. Onomast.*

^c *2. Reg. 17.*
^d *Ex. 4. 2. 10.*

^e *Tremel. Annot.*
^f *in Reg. 3. 17.*
^g *Iosephus thin-*
^h *keeth Cutha to*
ⁱ *be Persian.*
^j *Ioseph. Antiq.*
^k *1. 9. 14. & 1. 1. 4.*

The Hebrewes call him *Dolhai*, as *Drusus* ciueh. *Senacherib* sent to Samaria. *R. Dolhai*, the son of *Lama*: to teach them the Law. *Drus. 1. 3. de sec. c. 4.* *Tertullian* calls him *Dositheus* and so doth *Hierom*, fathering the Samaritan sect on him.
^h *1. 1. c. 13.*
ⁱ *Volpius, in 2. Reg. 17.*

among them Canonized and sacred : as the Persians are said to worship a Cocke ; the Proembars of Africa, a Dogge: other people, other creatures. Thus their Religion continued till after the returne of the Jewes from captiuitie, to whom they would haue beene officious helpers in building of the Temple: which being refused they became their enemies, and hindred the building a long time. But the Temple being built, and religion established among the Jewes, and their state flourishing, *Sanballat* gaue his daughter *Nicaso* to *Manasses*, the brother of *Iaddus* the High Priest, in the time of *Darius* the last Persian Monarch. This *Nehemia* mentioneth, but deigneth not to name him, affirming that he chafed him from him, of which some^m descant whether it were by exile, or excommunication, or some other punishment. *R. Salomo* interpreteth it of exile, *Pelican* of excommunication.

Exr. 4.

1 Jos. Antiq. 11.7.

m Wolph. in Nehem.

n Druſe de 3. sec. l. 3. c. 2.

*Druſus*ⁿ hath a discourse out of a Jewish Author, which relateth the forme of that first Anathema and iudiciall curse, (not vnto mee here to be mentioned) pronounced against the Samaritans for hindring the worke of the Temple. *Zorobabel* and *Ioshua* (saith he) gathered all the Congregation into the Temple of the LoRD, and brought three hundred Priests, and three hundred Trumpets, and three hundred bookes of the lawe, and as many children, and sounded. And the Levites singing and playing on instruments cursed with all kinds of Anathema's the Chutheans, in the secret of the name *Tetragrammaton*, and in Writing written vpon tables : and with the Anathema of the house of the higher iudgement, and the Anathema of the house of the lower iudgement, that none of Israel should eate the bread of the Chuthean (whereupon it is said *he which eateth a Samaritan bread, he as he that eateth swines flesh*) and that a Chuthean should not be a Protelyte in Israel, nor should haue part in the Resurrection of the dead. This they writ, and sealed, and sent vnto all Israel which were in Babylonia, which heaped vpon them Anathema vpon Anathema. That, concerning their becoming protelytes, *Druſus* doubteth whether it may not bee translated, that a *stranger Chuthean should not abide in Israel*; which is more likely. The other had beene more impious : their zeale to make protelytes of all Nations is knowne.

To returne to *Manasses*, *Iosephus* saith that the high Priest and the Elders put him from the Altar, who therefore went to *Sanballat* his father in lawe, and told him that he loued his daughter well, but would not for her loose his Priesthood. *Sanballat* replied, that if he would retain his daughter, he would not onely maintaine him in his Priesthood, but procure him a high Priests place, and make him Prince of all his province : and would build a Temple like to that of Ierusalem in mount Garizin, which looketh ouer Samaria, higher then the other hills, & that with the consent of *K. Darius*. Hereupon *Manasses* abode with him, and many Priests and Israelites being intangled with like mariages revolted to him, and were maintained by *Sanballat*. But now *Alexander* preuailling against *Darius*, *Sanballat* (whose Religion was *Policie*) rebelled, and tooke part with *Alexander*, and in reward thereof obtained leaue to build his Temple; whereof *Manasses* enioyed to him and his successors the pontificall dignitie. Then was the Circumcision diuided, some (as said the Samaritan woman) *worshipping in this mountaine*, others at Ierusalem. The Zeale which the Samaritans had to their Temple appeared in the time of *Ptolomies Philometor*, when at *Alexandria Sabbans* and *Theodosius*, with their Samaritans, contended with *Andronicus* and the Jewes, these challenging to Ierusalem, those to Garizin, the lawfull honour of a Temple, both parties swearing by God and the King, to bring proofe of their assertion out of the law; and beseeching the King to doe him to death that should not make his part good; and thereupon the Samaritans failing in proofe, were adiudged to punishment.

o Joh. 4. 20.

p Jos. Antiq. l. 3. c. 6.

q Antiq. l. 12. c. 7.

The Samaritans in the prosperitie of the Jewes professed themselves their kinsmen & allies : in aduersitie disclaimed them, & their God also, as appeareth in their Epistle to *Antiochus* that figure of Antichrist & persecutor of the Jewish religion, in which they call themselves Sidonians dwelling in Sichem, and say, that moued by ancient superstition they had embraced the Feast of the Sabbath, and building a Temple of a namelesse Deity had offered therein solemne sacrifices : whereas therefore their originall was *Sidonian* and not Jewish, pleased him to enact that their Temple might beare name

name of *Iupiter Gracianus*, and they might liue after the Greeke rites. These things *Antiochus* easily granted.

Hircanus by force took both *Sichem* and *Garizin*. Two hundred yeares after the foundation of this Temple, saith *Iosephus*,^r hapned this desolation thereof. The zeale yet continued as appeareth by many testimonies of Scripture. The Jewes meddled not with the Samaritans, which made the woman wonder that *CHRIST* asked drinke of a Samaritan. Another time the Samaritans would not receiue him because his *behaviour was as though he would goe to Ierusalem*, for which fast of theirs the sons of *Isaia* would haue brought lightning frō heauen vpon them. And the Jewish despite could not obiect worse in their most venomous slander, then, *Thou art a Samaritan*. This Ierusalem journey through the Samaritans country caused bloody warres and slaughter betwixt the Galileans & them, in the time of *Channan*, to the destruction of many. And before that in the daies of *Pilat*, a couisling Prophet abused their zeale, bidding them to assemble in mount *Garizin* with promise there to shew them the sacred vessels, which, said he, *Moses* had there hidden. Whereupon they seditiously assembling, & beseeching *Trabutha*, *Pilat* came vpon them with his forces, & cut them in peeces.

Their opinions (besides those aforesaid) were, that onely the five bookes of *Moses* were Canonical Scripture, the rest they received not. They acknowledged not the Resurrection, nor the *Trinitie*; and in zeale of one God, abandon all idolatries, which it seemeth was received of them after the building of the Temple, and mixture with the Apostata Jewes; the Scripture testifying otherwise of their former deuotions. They wash themselves with *Vrine*, when they come from any stranger, being (forsooth) polluted. And if they haue touched one of another Nation, they dye themselves, garments and all, in water. Such a profanation is the touch of one of another faith. They haue a dead corps in abomination presently.

The Samaritan = if he meeteth a Jew, Christian, or Mahometan, he saith vnto them, *Touch me not. Scaliger*, out of the Arabian Geographer, telleth of an Island still inhabited with these Samaritans, in the red Sea, which appeareth by their custome, when any comes on shore, forbidding to touch them. This arrogant superstition remaineth with them.

The Samaritan Chronicle is cited by *Eusebius Chron. grec. l. 1. c. 2*. *Scaliger* saith he had a copy of their Chronicle translated out of Hebrew into Arabian : it differeth somewhat from the Hebrew account. The Jewes confound the Samaritans and Sadduces, as if they were but one Sect. The difference hath appeared, for the Sadduces accept all the Bible; the Samaritans, *Moses* onely. The Sadduces denied the soules immortalie and reward. The Samaritans in their Chronicle acknowledge both a place of reward, & punishment after this life. But whether they beleue the Resurrection or no, he doubteth. The Sadduces deny spirits, Angels, Diuels; the Samaritans confesse them. The Samaritans also vse still those ancient Letters called Phenician, which the Hebrewes vsed before the captiuitie, which who so listeth to view, let him see their Characters, and *Scaliger* large notes thereon in his Annotations vpon *Eusebii* Chronicle.

The Samaritans were diuided also into diuers sects, as *Epiphanius*^d rehearseth : one whereof were called *Dositheans* : if it be lawfull to reckon them Samaritans, which acknowledged (as *Epiphanius* acknowledged of them) the Resurrection of the Dead. They abstaine from such things as haue life : some of them from Mariage after they haue beene before married, and some continue in Virginitie. They obserue Circumcision and the Sabbath : and they touch no man, but hold euery man in abomination. Report goeth also of their fasting and exercises.

They had name of *Dositheans*: who being a Jew, and hauing well profited in their law, but not receiuing promotion futable to his ambition, reuolted to the Samaritans, and hatched this sect amongst them. And when afterwards in a singulartie he had gone aside into a Caeue, and there mewed vp himselfe, and persisted in hypocrisie & fasting, he there died (as the same goeth) through his wilfull want of bread and water. After a few daies, some resorting to him found his dead body crawling with wormes, and compassed with flies.

Of this name *Dositheans* there were diuers. Two of them liued as

ter the coming of CHRIST. One a Jew, sonne of R^e Iannai, the other a Samaritan which endeavoured to perswade his countrymen that hee was the CHRIST which *Moses* had prophesied of, as *Origen* reporteth, and faith : of him are the *Dositheans* named. Another is mentioned in *Iohannin*, who lived in the time of CHRIST, the disciple of *Sammai*. And before these was another *Dosthai*, the sonne also of *Iannai*, of whom it is said in *h Imedennu*, that *Senacherib* sent R^e *Dosthai* to Samaria to teach the Samaritans the lawe. This seemeth to be he, whom before out of *Epiphanius* wee have called *Esdras*, the first founder of the Samaritan heresie. And so *Tertullian* faith of him; *Dositheus* the Samaritan, was the first that rejected the Prophets, as not having spoken by the HOLY GHOST. The like testimonie *Hierom* giueth of him. His colleague and companion is said to be one *Sebna*, the supposed Author of the *Sebvians*. In *Imedennu* he is called *Sebaia* : or *Sebua*. *Dositheus* also taught, that how and in what position of body he was in the Sabbath morning, in the same he ought to continue all that day, without change of gesture or place : that if he did sit, he should sit in the same place all day long, and so of lying or other habit of body. The Author of this *Dosithean* sect, (properly so called) lived, as *Scaliger* thinketh, about or at the destruction of the Temple, and could not be that first *Dosthai* or *Dosthai*.

The *Sebvians* * you have heard, in *Drusius* opinion, have their name of *Sebua*, the companion of *Dosthai*, sent by *Senacherib*, or rather by *Esaraddon* : which if it be so, it seemeth this sect is auncient, haply nothing differing from the other Samaritans. *Epiphanius* maketh a difference, * but the cause he alledgeth, was the Jewes refusal of their helpe at Ierusalem, which was common to all the Samaritans. The difference he alledgeth is the transposing of their solemnities (for that quarrell betwixt them and the Jewes) from the Jewish times, so that they kept their Paschever in *August* (which they made the beginning of their year) Pentecost in Autumne, and that of Tabernacles, when the Jewes kept their Paschever : neither might they sacrifice in Garizin, observing such differing solemnities. *Scaliger* † (whom I shame not thus often to name, in relation of these things too intricate for mine owne, or for common use to finde) both in his Treatise against *Serarius*, cap. 1. & 21. and in his Canons *I/agog.* 1.3. dissenteth from *Epiphanius* : saying, that they dissent not from the other Samaritans, but that the name was a common name, which the Jewes ascribed to the Samaritans : It signifieth *Esdras* *Strus*. *Weekers* : which name they gave them because that every weeke betweene the Paschever and Pentecost, they observed that day of the weeke, in which the computation of the fifty dayes began, with as great solemnitie as the feast of Pentecost it selfe. This day, from which the reckoning began, was called *Surties*, the second, because it was the next day after the Azyma or Feast-day. But the Samaritans reckoned the second after the Sabbath, and so in all that space of fiftie dayes, kept the first day of the weeke, that is, Sunday, holy. Thus they kept seven Pentecosts in a year. And perhaps (hee but coniectureth) as they had these imaginative Pentecosts, so they might at other times of the year have such imaginative solemnities of other Feasts. From that word *Surties*, the second day, and next to the Feast of unleavened bread, the Sabbaths, faith *Scaliger* in the same place, were called in order, the first *Δευτερονόμιον* *οὐκ ἐστὶν*, the second Sabbath after that day, *Δευτερονόμιον*, and so the rest; and thus he expoundeth those words of *Luke* c. 6. v. 1. *secundo primum Sabbatum*, that is the first Sabbath after that *Surties*, or first day of the fiftie which began to be reckoned the next day after Easter till Pentecost. A place hitherto very obscure, *Epiphanius* doth number for Samaritanic sects, The *Esseni*, * of which is before shewed that they were Jewes, and otherwise heretical and idolatrous in respect of their morning-devotions to the Sunne, for which it seemeth they might not, (certaine they did not) communicate with other Jewes in the Temple and sacrifices. These pertaine not to this place; as not Samaritanes. A fourth Samaritanic sect he accounteth the *Goribeni*, * which differed from the rest, at least from the *Sebvians*, in keeping their solemnities, Paschall, Pentecost, and of Tabernacles at the Jewish times, and observed but one day holy : as likewise the fasting day.

CHAP. X.

The miserable destruction and dispersion of the Jewes from the time of the desolation of their Citie and Temple to this day.



HE Curse threatened vnto this superstitious and rebellious Nation : *Madresse, blindnesse, a stiffnesse of heart, to grope at noone dayes as the blinde gropeth in darkness, to be a wonder, a prouerbe, and a common talke among all people, among which they should be scattered from one end of the world to the other, in this day fulfilled in our eyes*, both in respect of their *Politic* and *Religion*, Gods iust iudgement leaving that their owne imprecation *this bloud be on vs, & on our children*, and pursuing them in all places of their dispersion through the revolutions of so many ages. Odious are they, not to the Christians alone, but to the heathen people that know not God : nor will the Turke receive a Jew into the fellowship of their Mahumetane superstition, except he hath passed first from his Iudaisme through the purgation of a Christian profession, vnto that their no lesse ridiculous and miserable duotion, *God they please not (saith Paul) and are contrary vnto all men*. This their wretchednesse although it seemed to begin, when *Herode* a stranger sealed their state, yet was that infinitely more then recompensed, when their Messiah, so long before prophesied and expected, *came among his owne, but his owne received him not : yea, they crucified the Lord of glory*. But even then also did not the long-suffering God reject them, CHRIST prayed for them, the Apostles preached to them remission of this and all their finnes, till that (as *Paul* chargeth them) they *putting these things from, and judging themselves unworthy of eternal life*, God remoued this golden candlestick from amongst them to the Gentiles, and let out his Vineyard to other husbandmen. Famine, sword, and pestilence at once assailed them, (And what shall not assaile, what will not preuaile against the enemies of God ?) Ierusalem, sometimes the glory of Earth, the type of heauen, the citie of the great king, and mother citie of the Jewish kingdom, from this incomparable height, recieued as irrecoverable a fall, besieged and sacked by *Titus*, and yet more violently tortured with inward convulsions and ciuil gripes, then by outward disaile, or forraigne hostilitie. *Iosephus* and *Iosippus* * have handled the same at large, both which can acquaint the English Reader with the particulars. Besides many thousands by *Vespasian* and the Romans slaine in other places of Iudea, Ierusalem the holy Citie was made a prison, slaughter-house, and graue of her owne people. First had diuine mercy † by Oracle remoued the Christians to *Pella* out of the danger, that without any impediment the flood-gates of vengeance might be set wide open for Desolations black guard to enter. Here might you see the strong walles shaking and falling, with the pushes of the iron ramme; there the Romans bathing their Swords in Jewish entrailles; here the seditious Capitaines disagreeing in mutuell quarrels, written in blood; there agreeing in robbing and burning the Citie, and in slaughter of the citizens; here hunger painted with pale colours in the ghastly countenances of the starved inhabitants; there, died in red with the bloud of their dearest children, which the tyranny of famine forceth to re-enter into the tender-hearted mothers wombe, sometime the place of Conception, now of buriall : Euery where the eye is entertained with differing spectacles of diuorified Deaths, the Earre with cries of the insulting Souldiours, of the famished children, of men and women, even now feeling the tormenting or murdering hand of the seditious; the sent reuieweth iniection plague and Contagion from those humane bodies, with inhumanitie butchered, whom no humanitie buried : the taste is left a meere and idle faculty, saue that it alway tasteth the more distastefull poison of not-tasting and emptinesse : what then did they feele, or what did they not feele ? where all senses seemed to bee refused that they might haue sense of punishment ? where all outward, inward, publike, private, bodily, ghostly plagues were so ready executioners of the diuine sentence. The continuall sacrifice first ceased for want of Priests of the last course, to yvhom in order it had descended; after for want of a Temple before polluted

f Orig. cont.
Celsi 2.
g Iohann. Ab.
h Lib. Imedennu

i Ter. prescrip.
adu. iul. i. 1. 1.

k Ap. Drus. pag. 260.
l Orig. de princip. 4. c. 2.

q Scal. Elench. Serary. tribus. c. 15.
* SEBVANI.

r Epiph. bar. 11.

s Scal. Canon. I/agog. l. 3. pag. 218. & 219.

* Esseni.

* Goribeni. or Goribani.

a Deut. 28. 28.

b Mat. 27. 25.

c 1. Galat. l. 4. c. 28.
d. id. aliph. letter.

d 1. The. 2. 13.

e Act. 13. 46.

* Ioseph. de Bel. l. 1. c. 2. & Antiq. Iosippus Hebr. both Englished f E. h. c. 1. 3. 5.

polluted with Ethnick sacrifices, and murders of the Priests and Souldiours, and lastly ruined, the sacred vessels thereof being carried to Rome for ornaments of the Temple of Peace which *Vespasian* had there erected.

* 1of. de Bel. Ind. 1.7. c. 24.

* Joseph de Bell. Ind. 1.7. c. 17. g. P. Galat de Arcan. l. 4. c. 31.

h Saubedrin. lib. 4. Heleth. 7. Moses ben. Meimon. i Hag. 2.7. 8. k Tractat. Megilla.

Eleuen hundred thousands are numbered of them which perished in this destruction: The remnant that escaped the Romane sword, for the most part, perished after in wars, or killed themselves, or were reserved either for solemnities of triumph, or (if they were vnder seuentene yeares of age) sold vnto perpetuall slavery. * 97000. of these Iewish slaues were numbered; *Galatinus* accounteth 200000. And that the hand of God might be the more manifest, they which at their Passouer-feast had crucified the sonne of God, are at the same time gathered together in Ierusalem, as to a common prison-house of that whole Nation: and they, which had bought CHRIST of the Traitorous *Indas* for thirty peeces of silver, were sold thirty of them for one peece. *Galatinus* tels of two false prophets, whom, coming in their own name, they received for their Messias, having before refused IESVS that came in his fathers name: both these were called *Ben- or Barchosba*, that is, the sonne of lying. The one, not long after the passion of CHRIST, (if the Iewes be not the *sonnes of lying* which write it) the other in the time of *Adrian*. *Rabbi Akiba*, (famous for his wisdom, for his 24000. Disciples, and for his long life) received both in their succeeding ages: and interpreted to the first, that place of *Haggai*, *I will shake the heavens, &c.* But afterward they slew him as the *Talmud* witnesseth, which also affirmeth that *Titus* enioyned the Iewes which he suffered to remaine, that from thence they should no more observe Sabbaths, nor abstaine from menstruous women.

* Bithuron.

l Talmud. Jerusol. l. 1. Taanith. m Tractat. Bereschit rabb.

n Lib. Echa. rabbi. lib.

o Lib. Mass. abeth Gittin.

p Dion. Nicei Adrianus.

Fortie eight yeares after the destruction of Ierusalem the Iewes made the Citie *Bithuron* * to be their chiefe Citie, and rebelled by the perswasion of *Bencothab* (so he called himselfe) that is the sonne of the Starre. Of him did *R. Akiba* (which had been a mourner-bearer to the former) interpret that prophetic of *Balaam*. *Numb. 23. There shall arise a Starre of Jacob.* *Adrian* then Emperour besieged them in Bithuron, (where if you beleue the Iewish fables) were 80000 which founded Trumpets, every one of them Captaines of many bands, which helped *Barchosba*, (so they called him after) that is, the sonne of lying, who had 200000. souldiours, which to testifie their loue and valour had cut off every man a finger from his hand. After three yeares and sixe monethes the Citie was taken, and this their Messias slaine, together with such multitudes that the blood reached to the horses mouthes, and carried downe great streames vvith the streame thereof, running to the Sea foure miles from Bithuron. And *Adrian* had a Vineyard eightene miles square, which he hedged with those slaine carcases, as high as a man can reach (a reacher I thinke). There were two Riueres in the region of Ierico, and the third part of them by estimation of the Wife-men was the blood of the slaine; and seven yeares together did the people of the Gentiles fatten and harden their Vines, onely with the blood of the Iewes. *Adrian* Rewe also at *Alexandria* in Egypt, 700000. Iewes.

q Euseb. hist. Eccl. l. 4. c. 6. Niceph. l. 3. c. 24. Cels. Barom. anal.

Dion Niceni (a more credible Author) affirmeth that *Adrian* sent *Senemus* against the Iewes, who in regard of their multitudes would not try it with their ioynt forces in set battell, but taking his occasions and best opportunitie, proceeded more slowly and more surely: tooke fittie of their fortified Castles, rased nine hundred and fourescore of their best townes, slew at sundry times 580000. of their men, besides innumerable multitudes, which perished of famine, sicknesse, and fire, these gleanings being greater then the other haruelt. *Salomon*s sepulchre by falling downe had fore-signified this their downefall: and *Hyzra*s and *Volues* prodigiously entering their cities, seemed to howle their Funerall obsequies. All Iudaea was left almost desolate. *Eusebins* out of *Ariston Pallens* addeth, that *Adrian* prohibited the Iewes by an Edict to come neere to Ierusalem, or once from any high place to looke towards the same, or the region adjoining. We haue already shewed how he destroyed this Citie, and built a new (the present Ierusalem) called of his own name *Aelia*. He made swine ouer the gates of this new Citie, which images were most faithfull porters to prohibit the Iewes (faithfully superstitious in their faithlesse superstitions) to enter. And as he had erected a temple

ple to *Iupiter*, in, or neere the place where the Temple had stood, so (to afflict the Christians also) he built another Temple of *Iupiter* in *Golgotha*, and of *Venus* at *Bethleem*, which continued till the time of *Constantine*. The Christian Iewes gained by this losse: for when as they might not come to Ierusalem, they afterwards relinquished their wonted Iewish ceremonies. This was the end of *Barchosba*. And such is the end of all which fight against God and their Soueraigne, their arrowes which they shoote against the clouds fall downe vpon themselves: he proues a falling Starre, which being but a groser elementarie exhalation, is eleuated by his owne aspiring course (not to the firmament, but) to some higher region of the ayre, where it smiteth with the fire which burnes it, and mouth with some short glauce, till with selfe-ruine it returneth (whence it had beginning) to the Earth.

Thus haue we seene the Iewes banished their country (about the yeare 135.) agreeing to which their miserable Estate was that order of men, mentioned by *Scaliger* called *ghuadri Monners*, *Heractius* his heires, which spent their time in weeping, and intended nothing but Lamentation for the Desolation of their Sanctuaries. These haue bene among the Iewes (saith he) euer since this destruction, and were once a yeere, on the ninth day of the moneth *Ab*, allowed entrance into Ierusalem by *Adrians* Edict. And it is written in an auncient Journall of Burdeaux, that not farre from the Images there is a stone boared through, to which the Iewes come yearly, and annoint it, lamenting grieuouly, and renting their garments, and then depart. *Beniamin* * (an Hebrew Author) relateth of these *Monners*, that they giue Tithes of all which they possesse to the Wife-men, alway sitting in the Schoole, and to the humbled *Israelites* and deuout persons which lament Sion, and beuaile Ierusalem. These dwell in Caves, or in ruined houses, fasting all the dayes of their life, except on the Sabbaths and Festiualls, beseeching mercie continually at the hands of God, touching the banishment and deportation of Israel. And so let them mourne which refuse: the glad tidings of great ioy to all people, that vnto vs is borne IESVS a Saviour, which is CHRIST the LORD.

But yet what rockie heart can but mourne with them, and for them, thus made spectacles to the world of bodily & spiritual misery, which both in these times mentioned, and (before) in the time of *Traian*, and in all ages since, hath pursued them in all places of their habitation, if that name may be giuen to this world-wandering and vagabond-people? In the time of *Traian*, *Adrians* predecessour, the Iewes had rebelled in Egypt, and Cyrene, where they committed much outrage and mischief, vnder one *Lucas* their captaine, against whom the Emperour sent *Martius Turbo*, who destroyed many thousands of them; and fearing that the Iewes in Mesopotamia would doe the like, commanded *Lucius Quietus* to destroy them vterly; in recompence of which seruice, executed to his minde, hee made him President of Iudaea. *Dion* * saith, That the Captaine of the Iewes was named *Andrew*, and that they slue many Greekes and Romans, did cate their fleish, girt themselves with their guttes, were imbrued with their blood, and clothed with their skinned; many they sawed asunder, from the crowne downwards, many they cast to the beasts, and many were found to kill one another with mutuall combats, so that two hundred and twenty thousand persons perished by this vnpeakeable cruelty. In Egypt and Cyprus, vnder their Captaine *Artemion* they destroyed two hundred and fortie thousand. They were subdued by *Traians* Captaines, specially by *Lucius*: and it was made a capitall crime for a Iew (although forced by tempest) to set foote in Cyprus. Africa was repeopled (where they had destroyed) with new Colonies. No man elif the Romans (thus prouoked) both in the time of *Traian* & *Hadrian* destroyed so many thousands of them. *Julian* afterwards gaue them leaue to returne into their country, and rebuild their Temple, more for hatred of the Christians, then for loue to their Nation: whose wickednesse and answerable successe herein is plainly deteced and deteced by *Gregorie Nazianzene*, and other Fathers, as we before haue related.

To adde further of their bodily confusions and illusions of their bewitched minds:

Nicephorus

11. of Scal. Elen. tribus. Ser. c. 13.

* *Niciracium* Burdegal.

* *Beniamin*.

* *Luc. 2. 1.*

u *Euseb. li. 4. c. 5.*

x *Dion. N. Tra. ian.*

y *Greg. Naz. Orat. 4. cont. Iulien.*

* *Cap. 3.*

Nicophorus mentioneth a *Pseudo-Moses* of the Iews in the parts of Arabia destroyed by the forces of the Empire, together with his Complices in a like rebellion. *Socrates* describeth a further madnesse of theirs (for true is that saying of Saint *Paul*, That they which will not beleue the Truth, are given over to strong delusions to beleene lyes.) In the Ile of Creete was a false prophet, that affirmed himselfe to be *Moses*, which led the Israelites through the red Sea, and to bee sent from heauen to those Iewes to conduct them through the red Sea, into the continent of the Holie Land. This hee perswaded them for the space of a whole yere, going from citie to citie: and at last induced them to leaue their riches to them that would take them, and to follow him: at a day appointed hee went afore them vnto a Promontorie of the Sea, and there biddes them leape in; which many obeying, perished in the waues, and many more had perished, had not some Christian Merchants and Fishers beene at land, which faued some, and forbade the rest to follow. The Iews seeking to be reuenged of this counterfeit *Moses*, could no where finde him: and therefore thought him to be some Deuill in humane shape, which sought their destruction, and thereupon many of them became Christians.

Of their miseries sustained in all places of their abode, all histories gaue mention. And yet their superstition is more lamentable then their dispersion, as also their pertinacie and stubbornnesse in their superstition. And certainly mee thinkes, that euen to him that will walke by sight, and not by faith, not obliging his credite to meere authoritie, as the case standeth betwixt vs and the Scriptures, but will bee drawne by the cords of Reason onely and Sense, euen to such a one mee thinkes this Historie of the Iewes may be a visible demonstration of the truth of Christian Religion: not onely because the truth of the prophecies of *Isaiah*, of *Moses*, of *Esay*, and other the Prophets is fulfilled in them; and because Gods iustice fill exacteth the punishment of the betraying and murdering that *Iust* one; but especially in this, that the bitterest enemies, cruellest persecutors, and wilfullest haters that euer were of the Christian truth, are dispersed into so many parts of the world, as witnesses of the same truth, holding and maintaining to death the Scriptures of *Moses* and the Prophets; then which, euen Reason being iudge (as is said before) we will not desire foundier and fuller proofes of our profession. Neither is our Gospel wherein we differ from them, any other then the fulfilling of their Lawe: and *CHRIST* came not to destroy the Lawe, but to fulfill the same. In him the Promises, in him the Figures, in him the righteousnesse of the Lawe, righteousnes in doctrine, righteousnes in practise, righteousnes of doing, righteousnes of suffering, to satisfie the debt, to merite the inheritance, are the witnesses, that in him they are all, yea and Amen, haue receiued their perfect being and accomplishment. But the veile is ouer their hearts; eyes they haue and see not, eares they haue and heare not: They holde out to vs the light of the Scripture, themselves walking in darkenesse, and refused to let darkenesse; like to a Lampe, Lanthorne, or Candlesticke, communicating light to others, whereof themselves are not capable, nor can make any vse.

But to returne, to consider further of their dispersions. Wee haue shewed how they were vtterly cast out of their Countrey: and Italie, and the Empire was filled with Iewish slaues. Nor was this their first dispersion: but as the Assyrians had carried away the other tenne Tribes, whose ofspring, as is thought, about the yere of our Lord God, one thousand two hundred, founded that mightie Empire of Cathay; so the Babylonians carried away the two Tribes remaining, which might haue returned vnder the Persian Monarchie; but many remained in those Countreies till the dissolution of that Iewish state, and after. They had a famous Vniuersitie at Babylon, which indured till the yere of *CHRIST* one thousand three hundred (so writeth *Berosus*.) At which time they fleeing the persecutions of the Arabians dispersed themselves into India, where many are found at this day. Thie, through continuall conuersing with the Gentiles and Christians, haue small knowledge of the Lawe, and lesse would haue but for other Iewes, that resort thither out of Egypt. Before that time also, if wee beleue the Ethiopian Historie, twelue thousand

sand Iewes (of each Tribe a thousand) went with the Queene of Sabas sonne, which they say she had by *Salomon*, into that countrey, and there remaine their posteritie to this day. Thus is Asia and Afrike fraught with them, but Europe much more. *Adrian* banished fise hundred thousand into Spaine, where they multiplied infinitely, and founded an Vniuersitie at Corduba, about the yere of our Lord one thousand: and at Toledo was a Schoole of twelue thousand Iewes, about the yere of our Lord, one thousand two hundred thirtie and sixe, as writeth *Kabbala Mosche Mikharas*: from hence it seemeth they swarmed into England and France. Their miseries heere in our Land indured, as by our Authors mentioned, in the dayes especially of king *Richard* the first, and King *Iohn*, and the whole Land gaue a fitt part of their goods to King *Edward* the first to banish them, *Ann.* one thousand two hundred ninetie and one.

Out of France they were thrice banished by three *Philips*, although in Auinion there still remaine some of them. Being expelled France, they sought habitation in Germany, where *Conradus* the Emperour admitted them into the countrey of Sueuia: and thence they flowed into other parts, into Bohemia (in the citie of Prague are about fifteen thousand of them) and into Austria, and into Hungaria, whence for the crucifying of a childe, they were banished by King *Matthias*: as at Trent for the like fact, and poysoning of Wells, they sustained much trouble in Germanie: and many passed to Venice; many also went from thence into Russia (where the people cannot abide to heare them named) and Poland, where *Casimire* the Great for loue of an Hebrew Lasse, gaue them many priuiledges. They liue dispersed in the townes and villages, occupied in handicrafts, and husbandry. They haue great Synagogues in Cracouia, Leopold, and at Trochi, a towne of Lithuania: and Maister *Barkley* a Merchant of London, who hath spent many yeeres in Luonia, and other of those colde countreies, told me, That the Iewes farme the Custome of the Kings, and at Samaiden in Curland one of these Iewish Customers beat out the braines of a Polish Merchant, for deserring to open his packe: but in regard of the peoples hatred, prouision is made, vnder great penalties, for their securitie; and yet many Iewes were there executed by occasion of a murren, procured (as was suspected) by Iewish exorcismes intending a plague to the men, and not a murren to the beasts, if their working had forted: but the Iewes said it was but a pretence to depriue them of their riches. They were cast out of Spaine by *Ferdinand* and *Isabella*, in the yere, one thousand four hundred ninetie and two. It is thought, that there went out of Spaine a hundred and twentie thousand families of them. (besides Moores) and out of their kingdomes of Naples and Sicill. Hence they passed *Anno Domini* one thousand fise hundred thirtie nine, into Tuscanie, and the Popes Dominions, whence they were banished by *Paul* the fourth, and *Pius* the fift, and receiued againe by *Pius* 4. and *Sixtus* the fift; Rome and Venice hauing great store of them. This is the Popes holinesse: hee that would not willingly indure a Protestant in the world; besides the Stews vnder his Holinesse pope, can indure the Gracians: yea and these Iewes, Rome it selfe hauing tenne thousand, or, after others reckoning, twentie thousand of them priuiledged, with their fine Synagogues, Liurgies and publike Sermons; and to straine vp their Vniue to eighteen in the hundred: hauing also in some places (it may be in all) a peculiar magistrare to decide controuersies between Christians and them, with particular direction to fauor them in their trade. *Dulce odor lucris ex re qualibet* The beastly trade of Curtians and cruel trade of Iewes is suffered for gaine, these paying a yearly rent for the heads they weare, besides other meanes to racke and wracke them in their purses at pleasure, they being vsed as the sponge-like Friars, to sucke from the meaneest to be squeezed of the greatest; inso much that the Pope, besides their certaine tribute, doth sometimes (as is said) impose on them a Subsidie for tenne thousand crownes extraordinary for some seruice of State. So well is the rule of *Paul* observed by this Bishop, not to be a lover of filthy lucre.

Out of Spaine they went into Barbarie and diuers other Countreies, and some into Portu-

c Damian a
Goes. Ludovic.
Car.
f Beter. Jbid.
g Rab. Aloishe
Mik. apud
Rusd. ca. 1.
h Fox Aet and
Monuments.
Historie of
Barthwell, &c.

They heere in
Poland print
what Bookes
they list.

* Ioannes Re-
clmus Cabal. l. 1.
saith 420000.
persons,
Ghasbanim.

* Relat. of Rel.
west.

a Geseff. 49.
b Deut. 28.
c Ezech.

* 2. Cor. 3. 15.

d G. Betera
Ben. Tercia
part. lib. 2.

Portugal: where *Iohn* the second made them pay eight crownes for a poll, and yet limited them a short time of departure. *Emmanuel* his successor did the like 1497, except they would become Christians, for which hee assayed diuers meanes. But not preuailing, he caused their children, vnder the age of foure and twenty yeares, to be baptised; some rather hurling their children into pits, some killing themselves; many for feare were baptised; some went into Italie and abode in Ferrara, Mantua, Venetia, in the name of *Maranes*, and haue a Synagogue at Pisa. But the greatest part of them went into the East to Constantinople and Salonichi, in which two Cities there are about a hundred and fixtie thousand of them. There are of them in all the chiefe Cities of traffike in the Turkish Empire. *Tyberias* is wholly inhabited with Jewes, which City *Zelim* gaue to *Grasola* a Jewish matron. In Ierusalem there are about a hundred houses of them. There abide not many, because of a superstitious opinion; That before the *Messias* shall come, a great fire from heauen will consume that Citie and Country, to purge it of the abomination committed there by profane Nations. At Zante they are so hated, for the people, in a foolish zeale, would stone them: and some refuse to eate of their meate or bread. The Turkes in their reproach vse such a kinde of imprecation; *If this be not true, would God I might die a Jew*. The old Testament is read of them in these parts in the Hebrew, but their *Cakemim* and *Cobens*, that is, their Wise-men and Priests preach in Spanish. Only at Salonichi (anciently Thessalonica) in Macedonia, and at Safetta in the Holie Land, (two Vniuersities) they speake Hebrew. They will rather in blasphemie testifie their hatred of CHRIST, then be able to dispute.

* T he sum
vbiqum Ad. Ro.

* Let. Biddup.

CHAP. XI.

A Chronologie of the Jewish Historie from the beginning of the world, briefly collected.

1656.



He Floud happened (as *Moses* reckoneth the parcells in the Ages of the Patriarchs) in the year of the world 1656, which are thus accounted. *Adam* at the 130 yere begat *Seth*. *Seth* at 105 begat *Enos*. *Enos* at 90 *Kaiman*. He at 70 *Mabalaleel*, who at 65 begat *Iared*. *Iared* being 162 yeares old begat *Henoch*, who at 65 begat *Methuselah*; and he at 187 begat *Lamech*, who in his 182 yeare begat *Noah*: in the six hundredth yeare of whose life the Floud came.

The second age of the world is reckoned from the Floud to *Abraham*: whose birth was after the Floud 292 yeares: *Sem* two yeares after the Floud begat *Arphaxad*. He at 35 yeares *Selah*, who in his thirtieth yeare begat *Heber*. *Heber* at 34 *Peleg*, who being thirty yeares old begat *Regu*, and he at 32 *Serug*, in whose thirtieth yeare *Nabor* was borne, who at 29 begat *Terah*, who at 70 yeares begat *Abram*. Thus *Scaliger*, *Calmisus*, *Buntingus*, *Arias Mont.* *Genebrard*, *Pererius*, *Adrichomius*, *Opmeerius*, &c. But *Iunius*, *Broughton*, *Lydyat*, *Codomanus* &c. adde 60 yeares more. For *Moses* saith, *Gen. 11. 32*. That *Terah* died in Charan, aged 205 yeares, and then *Abram* (as it is in the next chapter) was 75 yeares old; so that *Terah*, when *Abram* was borne, was 130 yeares old. Whereas therefore he is said at 70 yeares to beget *Abram*, *Nabor*, and *Haran*; it is to be vnderstood, that he then began to beget: *Abram* being named first for diuine priuiledge, not because he was eldest. The like phrase is vsed *Gen. 5. 32*. *Noah* being five hundred yeares old, begat *Shem*, *Ham*, and *Japhet*: and yet neither were they all borne at once, nor was *Shem* the eldest; let the Reader chuse whether of these opinions he best liketh.

In the 75 yeare *Abram* went out of Charan, hauing receiued the promise: from whence, to the departure of the Israelites out of *Aegypt*, are numbered 430 yeares. Rather herein we are to follow *Pauls* interpretation of *Moses*, then *Genebrards*, who *Gal. 3. 17*. accounts those 130 yeares mentioned by *Moses*, *Exo. 12. 40*. from the promise

* Anno mundi
1008.
Abram borne.

mise made to *Abraham*, and not from the time that *Iacob* went downe with his familie into *Egypt*. So that the departure out of *Egypt*, after *Scaligers* computation, and some others, *Perkins*, *Adrichomius* &c. hapned in the yere of the world 2453; where-to if we adde those fixtie yeares of *Terahs* life before mentioned, it amounteth to 2513. And so *Broughton* reckoneth. *Iunius* and *Lydyat* account 2509. The difference seemes to arise from hence, that one accounteth from *Abrams* departing out of Vr of the Chaldees; the other from his departure from *Haran* after his fathers death about five yeares after. But it were an endlesse work to reconcile Chronologers in their different computations. Some reckon the 25, *Scaliger* the 15 of April, the day of their departure. And then the Hebrews began their yere at the Spring, & *Æquinoctiall*, which before they beganne in Autumne.

From this departure, to the building of *Salomons* Temple, *Scaliger* reckoneth 480. yeeres, whose first foundations (he saith) were laid the 29 of Maie, being Wednesday; Anno Mundi 2933, and of the Great Iulian Period (which differeth 764 yeares from the yere of the world) 3697. In this computation of 480 yeares betwixt the departure and foundation of the Temple, many Chronologers agree, *Arias Montanus*, *Adrichomius*, *Broughton*, *Perkins*, *Lydyat*, &c. although some dissent much. The summe ariseth of these parcells. *Moses* died fortie yeares after their deliuerance. *Iotham* ruled seuentene; *Othomiel* forty; *Ehud* foure score; *Gadon* forty; *Abimelech* three; *Thola* twenty three; *Iaer* twenty two; *Iephie* six; *Ibsan* seuen; *Elam* ten; *Adon* eight; *Sampson* twentie; *Heli* forty; *Sammuel* and *Saul* forty; *Dauid* forty; *Salomon* in the fourth yere and second month began to build his Temple, after which he reigned thirtie seuen yeares.

From thence to the destruction of the Temple vnder *Zedekias* are accounted 427. This agrees with *Ezekiels* account, reckning a day for a yere, 390 daies or yeeres after the apostacie of *Israel* to God, the rebellion against the house of *Dauid*: in the beginning of *Rehoboams* reigne, by the means of *Ieroboam*; to which if we adde 37 yeares which *Salomon* reigned, after the foundation of the Temple, the summe is 427. The same appeareth thus; *Roboam* reigned 17 yeares; *Abiam* three; *Asa* 41; *Iehoshaphat* 25; *Iehoram* eight; *Ahaziah* one; *Ahathiah* six; *Ioshaf* forty; *Amazias* 29; *Azarias* or *Vezania* 52. Betwixt *Amazias* and *Azarias* the kingdom was ruled eleuen yeares by the states, as some gather out of 2. Reg. 15. 1. (others reckon it not.) *Iotham* 16. *Ahaz* sixteene, *Ezekiah* 29. *Manasses* 55. *Amon* 2. *Iosias* 31. *Iehoaiah* three months; *Eliakum* or *Iehoiakim* eleuen yeares; *Iehoaichin* 3 months; *Zedekiah* or *Mattaniah* eleuen yeares. The little difference from the former number may be ascribed to the current and vnfinished yeeres of some of their reignes.

From this time of *Sedekias* ruine, some begin the reckoning of the secentie yeeres captiuitie; in which time others comprehend all *Sedekias* reigne, and account the returne vnder *Cyrus* to be fifty nine yeares after this desolation; and from thence 108. to the Edict of *Darius* *Nothus*; from which time are numbered 259 to the Dedication of *Iudas* *Maccabeus*; and from thence 163 yeares to the birth of CHRIST.

It were a worke irksome to my selfe, and tedious to the Reader, to recite the varietie of opinions of Chronologers, or to traueise their arguments about these points.

To recite here their high Priests and later Kings, with the time of their pontificallitie and reigne, out of *Arias Montan.* I holde not vsit. First *Iesus* returned with *Zorobabel*, & built the Temple, whose time of priesthood, after *Scaliger*, *Iunius*, and those that reckon vpon the Edict of *Darius* *Nothus*, must needs be very longe. To leaue that therefore, his son *Ioachim* succeeded in the priesthood 28. yeares, besides twenty yeares, with his father. *Elasib* held the priesthood 41 yeares; *Ioiada* 25; *Ionathas* 24; *Ieddoas* 27. till the time of *Alexander*; *Onias* 27, after *Philo*; but *Eusebius* saith 23; *Simon* *Iustus* 13; *Eleazar* twentie; *Manasses* twenty seuen; *Onias* thirtie nine.

Afterwards the Syrian Kings appointed high Priests: of whom, *Iason* was Priest 3 yeares; *Menelaus* twelue yeares; in whose seventh yere, *Iudas* *Maccab.* began to administer the common-wealth. *Ionathas* brother of *Iudas* ruled eighteen yeares; *Simon* his brother was both Priest & Captaine eight yeares; *Ioannes* *Hircanus* his sonne 31. last.

Aristob.

a Tol. Scaliger
annot. in Euseb.

b Tol. Scaliger
De Em. T. lib. 5.
2933.
Lydyat, pag. 88.

* An. M. 3360.
c 1724. 4. 5.
Lydy. 3417.

d Scal. de Em.
lib. 7.
c They which
list to see the
varietie of opi-
nions of Jew-
ish, Greek, La-
tine, old and
new Chrono-
logers, may see
Genebr. lib. 1.
in fine.
Likewise, see
our 4. Booke
chap. 4.
f Ioseph. Antiq.
de Car. Sigo. de
repub. hebr. lib.
5. haue set
downe the ca-
logue of his
Priests, from
the first to the
last.

Arifobulus, son of *Hircanus*, first after the captiuitie called himselfe *King*, & reigned one yere; *Iouannes Alexander* his brother 27: after him, his wife *Alexand* a nine; *Hircanus* her son, three months; *Arifobulus* his brother, three yeres. *Ierusalem* was taken of *Pompey* and *Hircanus* recovered the Priesthood, which he held 22 yeres; *Antigonius* by aid of the Parthians possessed *Iudaea* fūe yeres; and in his second yere *Herod* was proclaimed King by the Romans, who tooke the citie the fift yere of *Antigonius*, and reigned foure and thirtie.

g. *can. l. 2. 1. 2.*

Scaliger ascribeth 8 to *Herods* kingdome the number after *Eusebius* account, reckoning from the birth of *Abram* 1977; he died 2016. *Archelaus* his sonne was made, by *Augustus*, Tetrarch of *Ierusalem* 2016, and was banished 2025. *Agrippa* was made King by *Caligula* 2053. *Agrippa* his sonne, by *Claudius* 2060, and died 2116, thirtie yeres after the destruction of the Temple. The Dynastie of the Herodians lasted 139 yeres. Thus *Scaliger*. He attribureth the natiuitie of *CHRIST* to the 3948 yere of the world.

Heere we must leaue the Chronologers contending of the yere of the world, in which this blessed Natiuitie hapned; some adding many more yeres, some not allowing so many. It is certaine by the Scripture, that he was borne in the 41 or 42 of *Augustus*; baptized in the fift of *Tiberius*, then beginning to be about thirty yeres of age: in the 33 yere he was crucified. In the 72 as *Baronius*, and 71 yere of *CHRIST*, as *Buntingus*, & *Lively* account, *Ierusalem* was destroyed by *Titus*. in the second of *Vespasian*. *Ar. Mont.* reckoneth this yere of the world 3989, and faith, that the Hebrews reckon it the 3841, which must needs be false. The fault ariseth from the false computation of the Persian & Græcian monarchies. *Iosephus* counteth from the time of *Herod*, to the destruction of the Temple. 28 hie Priests, and 107 yeres. After *Scaliger* in his *Can. l. 2. 1. 2.* this yere 1612 is the 1614 of *CHRIST*, of the world 5561, after the Jewish account of *Hillel* 5372, of the Armenians 1061, of the Julian Period 6325, of the Hegira 1021; *Anno 4. Olymp.* 597.

h. *10f. Antig. lib. 20. 18.*

CHAP. XII.

Of the Jewish Talmud, and the Composition and Estimation thereof: also of the Jewish learned men, their succession, their Scriptures, and the translations of them.

a. *R. Mos. in Sepher. n. 100. 1. 2. 1. 2.*
b. *Synag. Iudaic. Buxd. latine reddit. ab Herm. Germberg. c. 1. 1.*
c. *Exod. 12. 15. Deut. 16. 3. 4. Levit. 23. 6. Ex. 19. 11. & Exod. 20. 22. &c.*
d. *Legend of Saint Francis, where hee is said to preach to the beasts and speake to the Swallows &c.*
e. *Pirke seu capitula R. Eliezer ca. 40.*
f. *R. Aben Ezra R. Salom. l. 1. vbi. & l. 1. in Deut. 4. 14.*
g. *R. Ezechai Exod. 34.*



Abbi Mosche Mikhlotzi, in a Worke of his, set forth anno 1236, as *Buxdorsius* citeth him, ^b faith, That the *Written Lawe* which *G o d* gaue to *Moses*, and *Moses* to the *Israelites*, is obscure & hard, because it speaketh some things contradictory (which he seeketh to proue by some places ^c mis-interpreted) & because it is imperfect, and containeth not all things meet to be knowne. For who shall teach vs (saith he) the notes of Birds and Beasts? (a *Franciscan* might answer him 'out of the Legend of *S. Francis*, the Patron of this Order) who shal teach them the propriety & nature of points, and accents, and of letters? also, what fat might be eaten, what not? &c. Many such things are defectiue in the *Law*, and therefore there is need of some other *Exposition* of the written *Law*, whence these things might be learned. This *Exposition* (forsooth) must be their *Talmud*, the generation of which viper, touched before, we will here more fully declare.

They say, that *Moses* on mount *Sinai* was not with *God* 40 daies and 40 nights, ^{to keepe greife}. And *God* could haue written those *Tables* of the *Law* in an houre, & sent him away with them; so to haue prevented that *Idolatrie* with the *golden Calfe*. But *God* brought *Moses* into a Schoole, & there gaue him the *Law* in writing, first, and then in that long time expounded the same, shewing the cause, manner, measure, foundation, and intention thereof in the true sense. This vnwritten and Verball *Law* did *Moses* teach *Israhel*; he, the *Elders*; from these it was deriued to the *Prophets*. After *Zachary* and *Malachi*, the last of these, it came to the great *Sanhedrin*: and after them, by Tradition, from father to sonne.

And *R. Rabbi Bechai* faith, That *Moses* learned the *Lawe* written, in the day time; and

and this *Traditionall Law* by night: for then hee could not see to write. *Rabbi Mosche Mikhlotzi* sheweth the cause why *G o d* would deliuer the same by mouth onely, and not in writing, lest (I wisle) the *Gentiles* should peruert this, as they did the other which was written. And in the day of Iudgement, when *G o d* shall demand who are the *Israelites*, the *Gentiles* shall make challenge, because of the *Law* written, but the *Jewes* onely shall be accepted, as hauing this *Simani*, this verball exposition. *G o d* also (say they) gaue them *Chachamim*, *Wise-men*, authors of diuers ordinances amongst them, as to blesse *G o d* at the Sunne-rising, and Sunne-setting; and of Schooles where children should be taught the *Law* of *Moses* in euerie Citie, and where the *Law* of *Moses* should be read weekly: and that the *Israelites* should not eate or drinke with the *Gentiles*, nor what they had dressed; after the example of *Daniel*: &c.

h. *Dan 1. 8.*

But when the Temple was destroyed, and the *Jewes* carried away captiues, then arose vp *Rabbi Iuda H. unafi*, who is called (for his humilitie and godlinesse) *Our great Master*; to whom *G o d* procured such fauour in the eyes of *Antoninus* the Emperour, that he had authoritie to assemble out of all places of the Empire the most learned *Jewes*, to consult in this their almost desperate estate, what course to take for the preservation of the *Law* amongst the people. And although this *Kabul*, or *Law* giuen by word of mouth, might not be committed to writing; yet in consideration, and commiseration of their miserie, whatsoever thereof was remaining in memorie, hee writ in a booke which he called *Mischna*, that is, a *Deuteronomie*, or *Law* reiterated, containing fixe summes, diuided into sixtie lesse parts or tractates, and these into 532 chapters. Thus saith *R. Mikhlotzi*.

In this booke were contained the Traditions and Ordinances of the *Elders*, according to the prescript whereof, the Jewish Synagogue was to be ordered: and it was recieued and approued of the Jewish Synagogue, in the yere of *CHRIST* 210. Some yeres after, *Rabbi Iechanan*, Rector of the Vniuersitie of *Ierusalem* for the space of eightie yeres, enlarged that booke, and called it the *Talmud* of *Ierusalem*, which for the difficultie and obscuritie thereof was not had in such estimation as the former, nor is it at this day. After him, *Rabbi Asse* read in the Schooles those Tractates, handling euery yere two of them; so in the sixtie yeres of his Rectorship, he went twice through it all; but finished in writing onely fūe and thirtie Tractates. After him in the yere 427. *Maremar* was made Rector, to whom *Mar* the sonne of *Rabbi Asse* adioyned himselfe. These perfected that which *Rabbi Asse* had left vnfinished. And that which they thus added was called *Gemara*, or the complement. Thus the *Mischna* and *Gemara* made vp the whole *Talmud*. These two spent in their labors threecore and thirteene yeres. And so in the yere of our *LORD* 500. the *Talmud* was perfected, recieued for authentical, and called the *Babylonian Talmud*, according to which the *Jewes*, to this day, behaue themselues in cases spirituall and temporall.

And this is that *Law* verball, or deliuered by word of mouth, which is equalled to the other, without which the written *Law* cannot be conceited or vnderstood: The ioy of the heart (saith *Aben Ezra*) and refreshing of the bones; betwixt which and the written *Law* he can find no difference, but being deliuered to them from their *Elders*. In one of their bookes, printed at *Cremona*, 1556. is this sentence. Think: not that the *Law* written is the foundation, but rather the *Law* Traditionall is the right foundation; and according to this *Law*, did *G o d* make covenant with the *Israelites*, for *G o d* foresaw their captiuitie in time to come, and therefore left the people, among whom they should dwell, should write out & interpret this *Law*, as they did the other, *G o d* would not haue it written. And although in processe of time this *Law* be now written, yet it is not explained by the *Christians*, because it is hard, & requireth a sharp wit. That which is spoke of the *Law*, is applied to comend their *Talmud*: *Non can frustrate* (saith the *LORD*) my Covenant with the day & the night, that is, according to their book *Tanchuma*, whē you wil no longer learne & obserue the *Talmud*, And in

i. *Deuter. 10. 16. 17. 18. Nach D. 10. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

r Tract. it. Ba-
nazarab.

the r Talmud is thus recorded: To studie and reade in the Bible is a vertue and not a vertue, that is, a small vertue: but to learne their *Mishna* or Talmud-text is a vertue worthe reward: and to learne by heart *Gemara* (the complement of the Talmud) is a vertue so great that none can be greater.

Hence it is that their Rabbines are more exercised in their Talmud, then in the Bible: as on which their faith is founded more then on the other: and according to this doe they expound the Scripture. And as their Talmud is most certaine, so also is that (whatsoever) exposition of their Rabbines, according to the same. Thus faith Rabbi *Isaac Abbuhabb*, whatsoever our Rabbines in their Sermons and mysticall explanations haue spoken, wee are no lesse firmly to beleue, then the Law of *Moses*.

And if any thing therein seeme repugnant to our sense, wee must impute it to the weaknesse of our conceit, and not to their words: as for example, it is written in the Talmud, that a Rabbine once preached, that the time would come, when a woman should euery day bee deliuered of her burthen: according to the saying, *Ierem. 31. 7. Concepti sunt mihi quae peperit*. One not beleueing this, the Rabbine answered that hee spake not of a common woman, but of a henne, which should euery day lay an egge.

Such are their expositions, I know not, whether fitter to be heard of *Heraclitus*, or *Democritus*, more lamentable or ridiculous; and yet is it there said, that their words are the words of the living God, whereof not one shall fall to the ground; and must not be derided either in word or thought, wherthey respect the persons, or workes of their Rabbines. Therefore in a Dutch booke printed in Hebrew characters at Cracouia, 1597. it is written, that the Jewes are bound to say Amen, not onely to their Prayers, but to all their Sermons and Expositions, according to the Prophet *Esa. 1. 2. Open the gates, the people cometh* (*schemer amunim*) which keepeth right conscience; that is (say they) which saying Amen, beleueeth all things which the wise Rabbines haue written. And if any be so simple, that he cannot vnderstand, yet must hee beleue.

When two Rabbins (faith their Talmud) maintaine contrarie opinions, yet must not men contradict them, because both of them hath his Kabala or tradition for the same: and this is a rule in their Rabbines. Remember rather the word of the Scribes, than of the Lawe of *Moses*. *R. Salomon Iarchi* vpon Deuteronomic chap. 17. verse 12. *Thou shalt not decline from the word that they shall shew thee, to the right hand or to the left*, hath these words; And when hee faith vnto thee of the right hand, that it is the left; and of the left hand, that it is the right, thou must beleue it: how much more if hee faith, the right hand is the right hand, &c. They haue a storie in their Legend for the same, That there came a *Goi* a Gentile to *Sammai*, and asked him, how many Lawes they had, who answered, two, a Written and a Verball. Hee replied; The Written Lawe I acknowledge no lesse then thou; make mee therefore a Jew, and teach mee the other. *Sammai* refused; and hee went to *Hillel*, (these both liued a little before the time of CHRIST) who admitted and instructed him; after hee bade him pronounce the Letters in order, *Aleph, Beth, Gimel, &c.* which hee did. The next day he bade him say the same Letters backward, *Gimel, Beth, Aleph*. The Gentile said, Rabbi, yesterday you taught me otherwise: And yet said *Hillel* you beleue mee; and so I learne of me; which you must no lesse doe in the traditionall Lawe, beleueing all that is therein. I had almost thought in reading of this *Hillel*, I had bene reading the life of *Ignatius* *Loiola* the Iesuite-founder (so like is the storie, though the names differ) who practised himselfe, and trained vp others, *Ad sapientem hanc sanctimque stultitiam ceca, ut ipse appellabat, obedientiam*, faith *Massau* in a large Discourse herof: *PAULS Omnia probate* was in these daies; but *prudenciam non obedientiam*, sed imperantem esse respondit *Ignatius*: negabas obedientiam nomine dignum haberi oportere qui legitimo superiori non cum voluntate indicium quoque submisteret: in superiori non iussa examinando

f Tract. de Sab-
bat. c. 2. p. 30.

c Gap. 26.2.

u a R. must be
beleueed,
though he say
the right hand
is the lefte.
x Talmud tract.
de Sabbat.

y Ignatij vita
lib. 3. cap. 7

examinando esse arrogantiam. And this wise and holy folly of blind obedience is with all rigour obfured still in his followers who submit their mindes and iudgements, as well as affections, to their superiours in all things. And what more could old *Hillel* say to his disciples? Or doth God himselfe exact? *Bernard*, throughout his fourteenth Epistle, teacheth more soundly of the Pope, and those religious Superiours; *Nec dico prepositorum mandata esse a subditis indicanda, ubi nihil iudicare deprehenduntur divinis contrarium institutis. Sed necessarium esse dico & prudentiam qua aduertatur, si quid aduersetur, & libertatem qua ingenio contemnatur. Hanc ego nunquam annuli obedientiam: talem mihi nunquam libeat modestiam, vel potius modestiam imitari. Talis siquidem obedientia omni est contempti deterior: talis quoque modestia ultra omnem modum extenditur.* — *O patientia, omni digna impatientia!* But to leaue this question and our Iesuities till fitter time; the Jewish Rabbines auerre, that whosoever mocketh or contemneth their sayings, shall bee punished in hor and boyling *Zoah*, or excrement in hell. And thus much of their Talmud, the originall, and authoritie thereof. More modest yet were those Fathers of Trent, that would ascribe but equalitie of reuerence and respect to their Traditions with the Scripture, which must needs acknowledge themselves beholding to them; lest they complaine they follow not their Traditionarie Masters in making them fit lower: and they haue their Anathema as readie as the Rabbines their *Zoah*; and their Traditions, Canons, and Constitutions, must interpret as well as their Kabala.

But before wee leaue their Talmud (thus highly esteemed amongst them) I thought mee also to speake more largely, both of that, and of their learned Rabbines, out of *Perrus Galatinus*, who thus writeth thereof.

The Traditionall Law they call *Tora* seebeal pe, that is, the Law which is in the mouth, or deliuered by word of mouth. Rabbi *Moses Aegyptius* telleth the passages thereof thus: *Ioshua* receiuing it of *Moses*, deliuered it to *Phineas*, the sonne of *Eleazar* the Priest: *Phineas*, to *Heli* the Priest: hee, to *Sammuel* the Prophet: *Sammuel* to *Dan*: hee, to *Achias* the Prophet, who deliuered the same to *Elias*, the teacher of *Elisha*: *Elisha* or *Elishau* to *Iosada* the Priest: this *Iosada*, to *Zacharias*; *Zacharias* to *Hosca*; and hee, to *Amos*; *Amos*, to *Elay*; of whom *Micheas* receiued it, and of him *Isai*; *Nabum* from him; and from him againe, *Habacuck*, who taught it *Sephania*, the instructor of *Ieremie*, of whom *Baruch* the Scribe learned it: *Baruch* taught it *Ezra*. Vntill this time the Jewes had none other but the written Scripture.

Now for their Scriptures: they call the same *Arbaa Veesfir* (that is, the foure and twentie) of the number of the bookes after their computation, all which they reduce to foure parts. The first of which they call *Tora*, the Law, or *Humas*, the Pentateuch or five bookes: and call euery booke after the first words in the beginning thereof. The second part hath foure bookes: *Ioshua*, *Iudges*, *Sammuel*, and *Kings*. The third part comprehendeth foure other, which they call the last Prophets; *Esaie*, *Ieremie*, *Ezekiel*, and the booke of the twelue smaller Prophets. The fourth part is called *Chetumim*, and hath eleuen bookes, Paralipomenon or Chronicles: the Psalmes; the Prouerbs; *Iob*; *Ruth*; *Ecclesiastes*; Lamentations; Canticles; *Ester*; *Daniel*; *Ezra*, which they make one with *Nehemiah*, *Ecclesiasticus*, *Iudith*, and *Tobias*, and the first booke of *Maccabees* they haue, but reckon not among the foure and twentie. The third and fourth bookes of *Ezra* I haue not seene in Hebrew; but some of them say, that they are lately found at Constantinople: But the second of *Maccabees*, and the booke of *Philo* (called the Wisdome of *Salomon*) I neuer saw but in Greeke, nor those additions to *Daniel*. But after the Babylonian captiuitie, *Ezra* writing out the Law, which had bene burned in the destruction of the Citie, other wise-men wrote out the Exposition of the Law, lest, if another destruction should happen, the same might perish. And from that time, all the Wise-men, which are called the men of the Great Synagogue, in their teaching the Law, deliuered the same both in word, and in writing, vntill the Talmud was written.

These mens authority hath the next place to the Prophets. And are in this order

z Euen. epist. 7.
* self. 4. dicit.
Parietatis af-
filiu & vne-
rentia traditi-
ones una cum
libris veteris &
Quoniam Tellem-
tis filijum &
beuerum.
a Galat. de Ar-
canis 1. per
tutum.
b D. Wistich. de
script. q. 1. c. 6.
Sheweth that
the Jewes ac-
cited to ma-
ny bookes of
the Bible, as
they had let-
ters in the Al-
phabet, to wit,
two and twen-
tie, hee alled-
geth authors
of this number
two and twen-
tie, and the
conceit there-
of Gregor. 2. 2.
Hilary, Cyrillus
Hierosol. Epiph.
Hieron. Ildorus,
Nephe, Lactan-
us, &c. The
reason of this
difference, E-
piph. b. 1. c. 3.
sheweth, that
some of the
bookes were
double, and
therefore him-
selfe numbred
seuen & twen-
tie, or rather,
faith he, two
and twentie,
according as
more or fewer
were thus re-
ckoned toge-
ther. And in
lib. de mens. &
pond. he hath
the same. *Ruth*
is, faith he, re-
ckoned with
the booke of Iu-
dges, *Nehemia*
with *Ezra*, and
Sammuel, *Kings*
& Chronicles,
are not diuin-

mentioned in their Talmud. Ezra deliuered the same to *Simon* the Priett called *Iadnus*, who was honored of *Alexander*. This *Simon* deliuered this explanation to *Antigonus*; *Antigonus* to *Iosephus* the sonne of *Iohn*, and to *Iosephus* the sonne of *Iobezzer*: They to *Nitens Arbelenfis*, and *Ioshua* the sonne of *Peratris*, whose auditour the Jewes falsely affirme that *Iesus*, our blessed *Saviour*, was, which liued an hundred and ten yeares after. Those two deliuered the same to *Iuda* the sonne of *Tubens*, and *Simon* the sonne of *Sata*: These to *Samaia* and *Abatatis*: and they to *Hillel* and *Samans*. *Hillel* flourished an hundred yeares before the destruction of the second Temple; and had eightie scholars or disciples, all of excellent wit and learning. Thirtie of them, for their excellence, had the Diuinitie descending vpon them as *Moses*: and other thirtie obtained, that the Sunne should stand still for them, as *Ioshua*: The rest were accounted meane. Of these, the greatest was *Ionathas* son of *Uziel*, the least *Iohn* the sonne of *Zachens*, which yet knew the Scripture and Talmud, and all things else to the examples of *Foxes*, and Narrations of *Diuels*.

c Luke 2.28.

Hillel and *Samans* deliuered this explanation to this *Iohn*, and to *Simeon* the Iust, sonne of the said *Hillel*, who after receiued *CHRIST* in his armes, and prophesied of him in the Temple. Rabbi *Meses* proceedeth, and saith that *Simeon* taught *Gamaliel*, *Pauls* Master; and *Gamaliel* instructed his sonne *Rabban Simeon*, who was slaine of *Hadrian* the Emperour, after hee had taught his sonne *Iudas*, whom the Jewes for his learning and holinesse call *Rabbenu Haccados*, (that is, our holy Master) of which honorable name there had beene another in the time of the Roman Consuls. These for the most part, besides almost infinite others of their hearers, haue left many things written of the explanation of the Law; of which the Talmud was compacted.

d Calendar Iud.
apud Ios. Scalig.
see esp. 6.

Of the Authentike Authors of the Jewes before *CHRIST*s time, *Galatinus* further addeth the threescore and twelue Interpreters, who are said by *Ptolomies* direction to be separated in threescore and twelue cells, or seuerall rooms; and each interpreting by himselfe, did all agree in words, order, and time of their translation, exactly. But howsoever *Iosephus*, writing in Greeke, boasteth of this translation, yet the Jewes (I know not whether of enuy at the effect thereof among the Christians) keepe the eight day of *Tebeth* fasting, for griefe of that Greeke translation. *Iesus Sirach* mentioneth his Grand-father and other writers. And an hundred and sixty yeares before *CHRIST* flourished *Aristobulus*, a Jew, and Peripatetike Philosopher: who by *Ptolomies* *Philometors* perswasion writ Commentaries on *Moses*, and spake many things of the Messias: as did also Rabbi *Iodan*, and *R. Ibbu* not long after: and after them, *R. Simeon ben Iohai*. After these, *Rabbenu Haccados* writ a booke called *Gale-raszya*, that is, the recueller of secrets, very diuinely uttering many things of *CHRIST*. The like did Rabbi *Nabumias* sonne of *Haccana*, both expounding the Prophets, and affirming that the Messias was to come within fiftie yeares; and writ an Epistle thereof to his sonne, of whom he hoped that he should liue to see him. About the same time (two and fortie yeares before *CHRIST*) *Ionathas* the sonne of *Uziel*, and scholar (as I said) of *Hillel*, translated all the old Testament into Chaldee, and expounded the same so, that it might seeme rather a Glossie and exposition, then interpretation. This the Hebrewes call *Targum*, that is, the Translation, which hath with them no lesse credit then the text it selfe, and thereby expound all hard places of the text. They tell therefore, that at that time wherein he laboured this worke, if a Flie or such creature did flie ouer him or his paper, presently, without any harme to the paper, it was consumed with fire from Heauen. And although his translation of the Pentateuch be most rare, yet I once saw it: for that which is most common was the worke of *Ankelos* a Profelyte, whom the Hebrewes affirme to be the sonne of *Titus* the Emperour, who also turned all the Bible into Chaldee, and is of no lesse reputation with the Jewes, then the former, and is also called *Targum*.

After the Times of *CHRIST*, *Philo* and *Iosephus* are famous: and after the resurrection of *CHRIST*, the Jewes were of three sorts: some true beleueers, others absolute deniers, the third would haue the Christian Religion and the Jewish Ceremo-

nies

nies to be conioyned in equall obseruation; against which third sort the first Councell, *Ath. 15*, was summoned.

The moderne Jewes insist principally on the literal sense of Scripture; the Elder sought out a spirituall and mysticall sense, accounting this a great matter, the literal, but small, like to a candle, with the light whereof, the other (as a hidden pearle) is found. The Talmudists followed the allegorical sense; the Cabalists, the Anagogical.

As concerning this *Cabala*, in old times they communicated not that skill to any, but so such as were aged and learned; and therefore nothing thereof, or verie little, is found written of the Ancient, except of Rabbi *Simeon Ben Iohai*. But the Doctors of the later Jewes, lest that learning should perish, haue left somewhat thereof in writing, but so obscurely, that few know it, and they which doe account it a great secret. Amongst the Christians, *Iohannes Picus* began first to suspect, and spie it, as a farre off. After, *Paulus Israelita*, *Augustinus*, *Iustinianus*, *Capanus*, *Agidius Viterbiensis* writ thereof.

Thus much out of *Galatinus* his first booke, *De Arcanis*: out of whom, and out of *Philop. Mornauus*, they which please, may borrow arguments to conuince the Jewish incredulitie, and stubbornnes, and to confound them by their owne testimonies, both from these elder Writers aboue mentioned, and also from the later, both compiled in their Talmud. So great is the Truth, and so mightily it preuaileth, that it extorteth not only her owne weapons, vsurped and stolne by her enemies; but their owne also, wherewith they come armed against the Truth, and retorteth them on themselves; as *Dauid* serued the Philistims: Who cut off *Goliaths* head, with *Goliaths* sword: as *Benaiah* (one of his Worthies) slew an Egyptian, a man of great stature, five cubites long, and in the Egyptian hand was a speare, like a *Waaners* beame; and he went downe so him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare. Thus did *Dionisippus* the Champion (if forerunners delight any) deale with *Horatius* the Macedonian in a set combat: and thus hath our Worshippe and Champion come often into the field against the Popish Giants, armed inwardly with Truth, outwardly with Arguments, wrestled (without writing) from his enemies.

Hee, in his Latine, and English workes, hath obserued the two-fold rule of Politie; *Divide and Rule*, against the Papists: *Unite and Rule*, for the Protestants: Which *Brevety* would haue brought into the like briers. But those his troopes are shewed not to bee men, but apes; like those that held *Alexanders* armie in suspence: and like *Semiramis* Elephants, which were but stuffed oxen-hides, kill-cow-frayes. But *Malle virtute esto* (worthe Deane) Euen so goe on still, and fight the Lords battels: that thy *Sparta* (so happily vndertaken) still adorne, and shew the confusion of Babels babblers, (*Divide that societie*, which now in their last age haue buffed with their forked, venomous Tongues; feared and enuied at home, for their arrogance, no lesse then hated abroad, for their heresies and treasons.

Let Saint *Iohn*, Let England, and the whole Church still sing the *ten thousandes*, that thou doeest thus slay with their owne weapons; and let the Apostolical Truth escape, whilst her apostolicall enemies, the Pharisees and Sadducees, are set together by the eares. A happie and Diuine stratageme, which (not to detract from others iustpraises, in this or other parts of the battell) had beene singled, and singularly manifested by thy prowess, which speakest (more iustly then hee which vied those words) to these Babylonians, in their owne language, that they may eat their owne dung, and drinke their owne piss together.

Doctor *White* also, in (that *Latinea via*, his *Milke-white*) Way to the true Church, challengeth in all points of Poperie both authoritie of Scriptures, Fathers, and later Romanists, to produce the same against the Trent-Councell, and the Iesuites.

But how hath that fatall and deadly name of Babel transported mee? Truly the likeness of these Traditionaries, Cabalists, muddie Talmudists, and Legendaries

c Gal. de Arcanis.
Mor. de veritate C. R.

f 1 Sam. 17. 51.

g 1 Chron. 11. 23.

h 2 Cor. 1. 9.
i D. Marten.
Apolog. Catholica, &c.

k 2 Reg. 18. 27.

l Pag. 344.

m Talmud Babylonica.

n Both *Bellarmino* and *Baronius* approve, and pious Rome to be Babylon.

(as will appeare to an easie obseruer and comparer of this ensuing Historie to their practise) which haue bene muttered from the Easterne and Westerne ⁿ Babel, and the like manner of their confusion, hath almost made mee forget the Historie and my selfe, but neuer a whit the Truth. And this will be further manifested in the next Chapter, where their account of their Talmud, and in the rest of this booke, where their superstitious deuotion is related.

o 2. Reg. 7.7.

As for those testimonies of the Jewes against themselves, besides the Scriptures (which (in regard of the true sense) *the while ouer their hearts* will not suffer them to reade, but it is a *sealed booke* vnto them, and they haue left the riches thereof vnto vs, as ^o the Aramites left their tents, with their horses and treasure, to the pined Israelites)

p Deut. 28.29.

Their other Authors are so plaine and plentifull in the mysteries of our Religion, as I know not whether it cause greater pleasure to reade their writings, or astonishment and wonder at the Nation; so stricken with madnesse, and with blindness, and with astonishment of heart, since they haue shut their eyes against the *Sunne of righteousness*; on whom that threatened plague is come, *Thou shalt groape at noone dayes, as the blind doth groape in darkenesse*. For out of their Talmud-Authors is plainly deliue- red the mystrie of the Trinitie, the Incarnation of the S O N N E of G O D, his two Natures, his Birth of a Virgine, his Spirituall Kingdome, the time of his coming, the truth of his Prophecies, and power of his Miracles; the Redemption of Mankind, by his Death, his Crucifying, Descent, Resurrection and Ascension: and that their Nation was to be reiecte, the old Law to cease, a New to succeed, &c. All which as they agree vnto that sweete and blessed Name, and Person of I E S V S (which name, and that of E M A N U E L, is also found in their writings) so do they argue the seueritie of G O D s Iudgements, when men will not beleue the Truth, *that by the efficacie of error, they shall haue eyes and see not, eares and heare not* (neither ours nor their owne) as *Paul*, and *CHRIST* himselfe often told them. But those particulars, as rather appertaining to disputation, then historie, (and therefore too much impertinent to our purpose) the desirous Readers may at large finde in *Morney* and *Galenus*, not to mention ^q others.

q 1ud. Viu. de V. C. F. Seb. Musgr. de fide Christi. & 1ud. Confura.

The witnesse of *Iosephus*, being one, whose name we often vse in this Historie, may iustly challenge me, if I should omit him, especially seeing he liued in the very dayes of the Apostles, who, as he witnesseth of *Iohn Baptist*, and of many other things mentioned in the Gospell, fully agreeing therewith: so concerning our L O R D and S A- V I O R, hath this testimonie.

r Jos. Antiq. 18. cap. 4.

In the time of *Tiberius*, there was one I E S V S, a wife Man (if at least wife he was to be called a man) who was a worker of great Miracles, and a Teacher of such as loue the Truth; and had many followers, as well of Jewes as of Gentiles. This was *CHRIST*. Neuertheless being accused vnto *Pilate*, by the Chiefe of the Jewes, he was crucified. But yet for all that, those which had loued Him from the beginning, ceased not to continue still. For he shewed himselfe aliue vnto them three dayes after his Death, as the Prophets had foretold of him, both this and diuers other things. And euen vnto this day doe those continue still, which after his name are called *Christians*. Thus much *Iosephus*. Thus did the Truth force him to confesse, whose Historie of the destruction of his Nation, what is it but as a Commentarie on I E S V S Prophecie thereof, and their fearefull imprecation, *His blood bee vpon vs and our children*, shewing that the wrath of G O D was come vpon them to the vt- most?

f Matih. 27.25.

From Mount Oliuet, where I E S V S was first apprehended, and where last those blessed feete touched the earth, (as if *Mercie* had there left aprint of *Iustice*) was Ierusalem besieged, and at their Feast of Passouer, (when they had crucified *CHRIST*) they were coup'd vp, as it were, assembled by Diuine Iustice from all quar- ters to destruction, together with that their Citie, where they had slaine the L O R D. But of this before. It will not be vsfauourie to the Reader, obseruing herein Diuine vengeance, to relate as vsfauourie a tale as euer was deuised, which their Talmud tel-

leth

leth in derogation of *CHRIST*s Miracles, in which I know not whether to call them Beasts or Deuils, so witlesse, and withall so wicked is their blasphemie. Forsooth in *Salomons* Temple there was (say they) a certaine stone of verie rare vertue, wherein *Salomon*, by his singular wisdome, had engrauen the verie true name of G O D, which it was lawfull for euerie man to reade, but not to conie by heart, nor to write out. And at the Temple dore were two Lyons tyed at two chaynes, which rored terri- bly, that the feare thereof made him to forget the name that had committed the same to memorie, and him to burst asunder in the midst, that had put it in writing. But I E S V S, the sonne of *Marie*, say they, regarding neither the Curse annexed to the roaring of the Lyons, writ it out in a Bill, and went his way with it ioyfully. And least he might be taken with the thing about him, he had a lit- tle opened the skinne of his legge, and put it in there, and afterward wrought his mi- racles by the vertue of that name. I should be almost as absurd as they, if I should dispute against it, seeing in this, and most of their braine-sicke dreames, the very re- citation is sufficient refutation.

But before wee shake hands with the learned Writers of the Jewes, it is not vn- meet, in my opinion, here to meet with some questions which some haue moued, concerning them and their dealing in and with the Scriptures. For since that the Councell of Trent hath decreed, in the yeare 1546, both the diuine authoritie of Scriptures Canonically, to the Apocrypha-bookes, which the Jewes receiue not, nor euer did; and hath made the vulgar Translation Authentically in publike Lectures, Disputations, Preachings, and Expositions, that none, vnder any pretence whato- ever, shall presume to reiect it: it is wonder to see how eagerly (that I say not im- pudently) diuers of them haue sought to slander the original Text, and haue bla- med, as Authors thereof, in the New Testament, Heretikes, and in the Old, Jewes; couering their malice to vs with pretence of the malice of Heretikes and Jewes, and forgetting the true Rule, *That it is a shame to belie the Deuill*. Thus haue ^o *Camus* and *Pimtus*, and *Gregorius de Valentia*, *Sacrobofens*, and others, traduced the Jewes in this behalfe; themselves refuted by their owne (which yet by conse- quent ouerthrow that former Decree) *Sixtus Senensis*, *Ribera*, Cardinal *Bellar- mine* himselfe, *Andradus*, *Arias Montanus*, *Isaac Leuita*, &c. Besides, of ours many, and especially our owne learned Countrey men, *Whitaker*, *Reynolds*, *Mor- ton*, &c.

^x *Bellarmino* hath both taught vs the vanitie of their opinion, that hold, That the Scriptures were all lost in the Babylonian Captiuitie, and were by *Ezra* renewed miraculously (who is rather commended for his industrie in interpreting and ob- seruing them, and for ordering and compacting them in one volume, then for such needlesse reuelation to finde that which was neuer lost: an Author rather, as ^z *Hierome* hath obserued, of the present Hebrew Letters, then of their ancient Scriptures) and hath also proued the absurditie of their conceit, that imagine the Hebrew Fontaines corrupted. First, by ^z the Arguments of *Origen* and *Hierome*, That such corruption must haue been either before or after *CHRIST*: if that *CHRIST* would haue re- pproved and not commended their Scriptures to their search: if this; how cometh it, that the testimonies, cited by him and his Apostles, are found now in *Moses* and the Prophets, as they were then cited? Secondly, out of *Augustine*, That it is not likely they would put out both their eyes (in depriving their Scriptures of truth) that they might put out one of ours: nor was it possible that such a generall conspiracie could be made. Thirdly, from their more then reuerent estimation of their Scriptures, for which they would die, if it were possible, a hundred deaths, and euen still (as *Isaac* an- swereth *B. Lindan* his Scholer) they proclaime a Fast to expiate, if by some accident that Book but fals to the ground. Fourthly, some places in the Hebrew are more strig against the Jewes then our Translations are, and the Prophecies, which make most a- gainst them, remaine there vncorrupted. And lastly, the providence of G O D would neuer herein faile his Church, but hath left them, with their bookes, to be dispersed through the world, to beare witnesse to that Truth which they hate and persecute.

These

t Sec. 4. In publicis lecti- onibus, disputati- onibus, predica- tionibus, aut ex- positionibus, pro- positibus, & quid- cam nemo re- cere quouis pra- textu audeat vel presumat.

u Lib. 2. cap. 13.

x Bellar. de ver. Dei. lib. 2. cap. 1.

y Ezr. 4. 14.

z Hier. Prolog. Galat.

a Bel. lib. 6. 2.

These are *Bellarmine's* Arguments; which, because they are the Truth, are also ours: and therefore we haue bene bold with the Reader to infer them. As for that Emendation or Correction of the Scribes, which *Galatimus* mentioneth, wherein they haue corrupted the Text, he proueth it to be a late dreame of the *Talmud*, and answereth the Arguments of his fellowes, herein not to Catholike as himselfe.

Now although this may seeme more then enough to conuince that folly, yet it shall not be impertinent to adde out of *Arian Montanus* somewhat touching the same, because it openeth another mysterie touching the Hebrew Learning, and the *Masoreth*. ^b When the Jewes (sayth he) returned into their Countrey after the Captiuitie threescore and tenne yeares in Babylon, it befell them partly by occasion of their long troubles, which did distract their mindes, partly by corruption of their native Tongue, which was growne out of kinde, first into the Chaldee, and afterward into the Syriake, that they neither knew nor pronounced so well the wordes of the Scripture, written (as the manner was) without vowels. Whereby it came to passe, that in the writing of them there crept in some fault, either through iniurie of the Times, or by reason of troubles which fell vpon the People, or by negligence of some Scriueners. But this inconuenience was met withall afterward by most learned men, such as *Esdra* was, and afterward *Gamaliel*, *Ioseph*, *Eleazar*, and other of great name, who prouided by common trauell, with great care and industrie, that the Text of Scripture, and the true reading thereof, should be preferred most found and vncorrupt. And from these men, or from their instruction, being receiued and polished by their Scholers in the Ages following, there came, as wee iudge, that most profitable Treasure, which is called *Masoreth*, that is to say, a Deliuerie, or Traditionall, because it doth deliuer abundantly and faithfully all the diuers Readings that euer were of the Hebrew Bibles. Wherein there appeareth an euident token of the prouidence of God, for the preservation of the sacred Bookes of Scripture whole and found, that the *Masoreth* hath bene kept till our time these many hundred yeares, with such care and diligence, that in fundrie Copies of it, which haue bene written, no difference was euer found. And it hath bene added in all the written Bibles that are in Europe, Africke, or Asia, each of them agreeing thoroughly therein with other, euen as it is printed in the Venice Bibles, to the great wonder of them, who read it. Thus farre *Montanus*: and by this *Masoreth*, their obiection of *Cassi* and *Caaru*, in the two and twentieth Psalm, is answered, in that certaine readings haue the later and truer, as the *Masoreth* testifieth. ^c *Martinius* affirmeth, That these *Masoreth* inuented the prickes wherewith the Hebrew is now read, to supply the lacke of vowels, herein vsing religious care, least by inuening new Letters to that purpose, they should haue changed that auncient forme of writing, and somewhat impaired the maiestie thereof. They tell, that when a certaine Rabbine had read *Zacur* for *Zécer*, he was slaine of his Scholer *Ioah*, for violating Scripture.

^d *Genebrard* denying their opinion, that make *Exra* or *Esdra* Author of these Hebrew prickes and accents, sayth, That they were inuented after the times of *Honorius* the Emperour, in the yeare, after the Temple was destroyed, 436, which is (sayth he) from *CHRIST* 476, in Tyberias, a Citie of Galilee; the chiefe Authors were *Aaron Aleries*, and *Iames*, sonnes of *Nephthali*, whose dissenting one from the other caused a diuision among the Jewes, the Westerne Jewes following the former, the Easterne, which dwelt in Babylonia, the later.

The Syriake Tongue some hold to haue sprung from the corruption of the Chaldee and Hebrew mixt. The Editions and Translations of the Scriptures, out of the Hebrew into the Greeke, are reckoned nine, besides that which *Clement Alexandrinus*, *Strom. lib. 1.* sayth, was before the time of *Alexander*, whereof *Plato* and the Philosophers borrowed not a little. The first (alreadie mentioned) of the Seuentie. The second of *Aquila*, first a Gentile, after a Christian, and now last a Jew, in the time of *Adrian*. The third of *Theodotian*, a Marcionist, vnder *Commodus*. The fourth of *Symmachus*, first a Samaritane, and after that a Jew.

Of

b *Refert Re-
nilius ex prof.
Bibl. part. 6.
Auctorip.*

c *Gram. Heb.
T. 1. c. 10.*

d *Geneb.
Chron. 4.*

e *Beil q. sup.
cap. 5.*

Of the fifth and sixth are not knowne the Authors. Of all these *Origen* compounded his *Hexapla*. The seuenth was the correction rather then a translation. The eight was of *Lucian*, Priest and Martyr. The ninth of *Hesychius*. But the most famous and auncient, which the Spirit of God hath by often allegations, in some measure, confirmed, is that of the Seuentie.

As for that conceit of the Cells, which *Iustine* ^f sayth were threescore and tenne, in which they were diuided, and which *Epiphanius* placeth by couples, and numbred sixe and thirtie Cells, in which, by miracle, these thus diuided did all agree, in words and sense, ^h *Jerome* derideth the same as a Fable, because neither *Aristeus*, which then liued, nor *Iosephus*, doe euer mention it. Now whereas *Iosephus* mentioneth only the Law translated by them; *Iustinus*, *Irenaeus*, *Clemens*, *Eusebius*, write, That they translated all. And although *Aristeus* name but the Law, yet who knoweth not, that by this generall name they sometime comprehended all the Scripture, as in the New Testament is scene; as *1. Cor. 14. 21.* and *Iob. 10. 34. &c.*

f *Paron. ad
Gen.
g. Epiph. de
Ven.
h. Hier. prefat.
in Pentateuch.
Bellar. l. 3. c. 6.
de verbo Dei.*

CHAP. XIII.

Of the Moderne Jewes Creed, or the Articles of their Faith, with their interpretation of the same.

Say *your selues* and wonder (sayth the LORD, of this people) they are blind, and make blind: they are drunken, but not with wine: they stagger, but not by strong drinke &c. And after, because of their Hypocrisies, And their seare toward me is taught by the Precept of ^b Men: Therefore behold, I will againe doe a marvellous worke in this People; euen a marvellous worke and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. This day is this Scripture (as it hath bene many Ages heretofore) fulfilled in our eyes: as it hath appeared by our former declaration of their Talmud, and further followeth, in rehearsing the thirteene Articles of their Creed, thus briefly exprest in their daily Prayer-bookes.

1. I beleue with a true and perfect faith, that GOD is the Creator, Governour, and Preseruer of all Creatures, and that he hath wrought all things, worketh hitherto, and shall worke for euer.
2. I beleue with a perfect faith, that GOD the Creator is one, and that such an Vnitie as is in him can be found in none other, who alone hath bene OVR GOD, is yet, and for euer shall continue OVR GOD.
3. I beleue with a perfect faith, that GOD the Creator is not bodily, nor indued with bodily proprietie, and that no bodily essence can be compared to him.
4. I beleue that GOD the Creator is the first and last, and that nothing was before him, that he shall abide the last for euer.
5. I beleue that he alone is to be adored, and that none else may be worshipped.
6. I beleue that all, whatsoeuer the Prophets haue taught and spoken, is sincere truth.
7. I beleue that the Doctrine and Prophecie of MOSES was true; that he was the Father and chiefe of wise men, that liued then, or before his time, or should be in times to come after.
8. I beleue that all the Law, as it is this day in our handes, was so deliuered by GOD himselfe to MOSES.

9. I be-

9. I beleue that the same Law is neuer to be changed, nor any other to bee giuen vs of God.

10. I beleue that he knoweth and vnderstandeth all the workes and thoughts of men, as it is written in the Prophet, Hee hath fashioned their hearts together considering all their workes.

11. I beleue that God will recompence to all men their workes: to all, I say, which keepe his Commandements, and will punish all transgressors whomsoever.

12. I beleue that the MESSIAS is yet to come, and although he doe long differre his coming, yet will I hope, that he will come, waiting for him euery day, till he doth come.

13. I beleue with a perfect faith, that there shall be an awaking of the dead, at that time which shall seeme fit to God the Creator: the name of which God the Creator be much blessed and celebrated for evermore. AMEN.

This is the *Jewish Faith*, in which with much vexation, doubting, and lamentation, they die; vpon which, their Religion hath bene alway founded: but it was first put in writing, and brought into this order by *R. Moshe bar Maimon*, who died in the yeare after their reckoning 4964, Anno Dom. 1144. and strait charge was giuen, That the Jewes thenceforth for euer confessing it in this order, should, according to the same, liue and die. This their Creed, howsoever Charitie may construe much of it to a better sense, yet according to their vnderstanding doth it principally aime at the subuersion of *Christian Religion*; as appeareth in a more strait examination, after their sense of the 2, 3, 4, and 5, the 7, 8, 9, 10, 11, 12. Articles: all which make against the person or the office of the sonne of God, as they vnderstand them; denying his Godhead, and disannulling his office, affirming, as a Jew shamed not to professe and vtter vnto *M. Buxidofius*, That it needed not that any should satisfie for them, for euerie Foxe must yeeld his owne skinn and haire to the slayer. And the *Jewish Faith*, sayth *R. Ioseph Albu*, is founded vpon three foundations: vpon the vnitie of the diuine essence; vpon the Law of *Moses*, and vpon the eternall reward of good workes, and punishment of euill, condemning the Passion of CHRIST, by whose stripes we are healed, and on whom God hath layed the iniquities of vs all. It is written also in their Talmud, that all the Israelites haue their portion in the world to come, not all alike, but he shall haue a greater part that hath done more good workes, and the wicked and impenitent shall be punished twelue moneths in Hell or Purgatorie, after which time they also (and some sooner, if they haue bene lesse sinners) shall haue their part, but a lesse then the former: but to them which denie God (which become Christians) their fore-skinne groweth againe, and as vncircumcised eternally are punished in Hell. And the sonne of a deceased Iew is bound to say, for the space of one yeare, a prayer called *Kaddish*, thereby to redeeme him from Purgatorie; in which respect the father dieth with ioy. A good woman may doe the like for her husband. But *R. Bechar* (who excludeth all other Nations from their part in the Resurrection, preferring the Jewes in a foure-fold priuiledge, viz. the Land of Canaan, the Law, the Prophets, and the Resurrection) reciteth out of the great Talmud, That three sort of men shall rise againe at the day of Iudgement: one, of the best Israelites; a second sort of the wicked and worst; the third of a meane, who haue done as much good as euill. The good shall presently goe into life eternall; the wicked shall be cast into Hell, as in the twelfth of *Daniel*, and shall be forever in torments of bodie and soule. The third and meane sort of sinners shall be tormented for twelue moneths space for their finnes in Hell; at the end of which time their bodies shall be consumed, and the wind shall scatter their ashes vnder the soles of the feet of the iust, &c. And as worthily doe they proue it out of the Prophet: And in that day two parts shall be cut off, and die, and the third shall be left therein: and I will bring that third part through the fire, and will sine them as Silver is sined, and will trie them as Gold is tried.

ried. And in another place, *The Lord killeth and maketh alive, bringeth downe to Hell, and raiseth vp*; Iust as fitly applied, as 1. Cor. 2. and such like places by our Purgatorie-Spirits. *R. David Kimchi* vpon the first Psalme, and *Es. 26.* commenteth, That the wicked shall not rise, but in the day of death their soule shall die together with their bodie. And *Aben Ezra* in his exposition of *Dan. 12.* writeth out of *Rabbi Haggan*, That many shall rise, and many not rise, but suffer euerlasting reproach; and expoundeth it thus, That the good Jewes which die in exile, shall rise againe when the Messias shall come, and shall liue as long as the Patriarchs before the Flood; and then they shall make merrie with the great fish *Lemathan*, and the great bird *Ziz*, and the great Oxe *Behemot*; of which we shall speake after. When this is done, they shall die, and at the last day shall be rayled vp againe, and shall possesse eternall life, where shall be no eating nor drinking, but glorie &c. *Iacob* desired to be buried in Canaan, not in *Egypt*, for three causes (sayth *R. Salomon Larchi*) because hee foresaw, That of the dust of *Egypt* should be made *Lice*: Secondly, because the Israelites which die out of Canaan shall not rise againe without much paine of their rolling through the deepe and hidden vaults of the earth: Thirdly, least the Egyptians should make an Idoll of him. For the better vnderstanding hereof, let vs heare what is said out of the booke *Tanchum* (an Exposition of the Pentateuch) concerning this subiect. The Patriarchs (sayth hee) desired to be buried in Canaan, because they which are there buried shall first rise in the time of the Messias. And *R. Hananah* sayth, That they which die out of Canaan, must endure two deaths: and the same appeareth *Ier. 20.* where it is said, *Psalm should goe into Babel, and should there die, and there be buried.* What (quoth *R. Simon*) shall then all the iust perish, which die out of Canaan? No, but God will make them *Mechillas*, that is, deepe Clifts and Caves vnder the earth, by which they may passe into the Land of Promise; whither when they are come, God shall inspire into them the breath of life, that they may rise againe, as it is written, *I will open your Graues, and cause you to come out of your Sepulchres, &c.* The like is written in their *Targum*, or Chaldean interpretation of the Canticles: When thy dead shall rise, Mount Oliuet shall cleaue asunder, and the Israelites which haue bene dead shall come out of the same, and they which haue died in strange Lands, coming thither by holes vnder the earth, shall come forth. And for this cause I my selfe (sayth our Author) haue heard the Jewes say, That sometime some of the wealtheiest and deuoutest amongst them goe into the Land of Canaan, that their bodies may there sleepe, and so be freed from this miserable passage vnder so many deepe Seas and rough Mountaines.

Now to come from their Faith to their workes: Their wise Rabbines perswade the fillic people, That they are the onely elect people of God, who easily can keepe, not the Decalogue, or tenne Commandements alone, but the whole Law of *Moses*. They diuide the whole Law into fixe hundred and thirteene Commandements, and them againe into Precepts and Prohibitions: Of the commanding Precepts they number two hundred fortie and eight; Iust so many as (according to the Rabbines Anatomie) a man hath members in his bodie. Of the prohibiting Commandements they reckon three hundred threescore and fise, as many as are dayes in the yeare, or (as in the booke *Brandspiegel*) veines in a mans bodie. Therefore if euery member of a man doe euery day performe one of the Precepts, and omit one of the things prohibited, the whole Law of *Moses* shall be euery yeare, and so for euer, fulfilled. Their wise Rabbines say further, That the men onely are to obserue those fixe hundred and thirteene Commandements; the women are onely subiect to the Prohibitions; yea, of those prohibitorie Mandates, onely to threescore and foure are they obliged by some, and to fixe and thirtie of the former; and this because of their other household-businesse, and subiection to their imperious husbands. Some of their deeply-wise Rabbines adde to those fixe hundred and thirteene, seuen other Commandements, making vp the number of fixe hundred and twentie; Iust so many as are words in the Decalogue, and as arise of the word *Keser* signifying a Crowne: for were it not for the Law, God would not haue created the World; and for the obseruation thereof it

it yet subsisteth. And they which keepe all the Commaundements, doe set a Crowne on the head of G O N, and he vpon the head of those which crowne him, shall set seven Crownes, and make them to inherite seven Chambers in Paradiſe, and will keepe them from the ſeuē infernall dungeons, becauſe they haue obtained the ſeuē Hea- uens and the ſeuē Earths.

Their Wiſe-men affirme, That euerie veine of the bodie of a man doth prouoke him to omit that which is forbidden, and he which doth omit ſuch their vaine veine- warning, hath no good veine in him: euerie of his members alſo doe prouoke him to performe thoſe *inſorice inuentions*. But as vaine ſhould I be as they, if I ſhould not make ſome end, where they can finde none. Wee would now from theſe generalities proceed to the particulars of their ſuperſtitious, tracing them herein from their birth to their graues, Religion being, in the pretence of their Law, the ſquare of all their (otherwiſe ciuill) actions; at leaſt to ſpeake of their Superſtitious in the ſame. But firſt, ſeeing *Seſtian Muſter* hath written a whole booke, both in Hebrew and La- tine, of thoſe ſixe hundred and thirteene Precepts, taken out of *Mofes*, with the Ex- poſitions of their Rabbines, I thought good to cull out ſome, which ſeeme moſt re- markable and ſtrange, to entertaine our Reader.

Out of the Negative Precepts expounded by the Rabbines in P M V N S T E R.

P *Præcept.*
qum exp. Rab.

1. **T**How ſhalt haue no ſtrange Gods in my ſight. *Exod. 20.* The Name of G O N is forbidden to be communicated to any creature.

2. *Thou ſhalt not violate q nims: holy name.* The Rabbines ſay, If any doe againſt an affirmative Precept, and repeat, his ſinne is forgiven him: But he which tranſgreſſeth a Negative Precept, is not cleaned by repentance, but it remaineth to the day of *Expiration* (which is the day of their ſolemne *Faſt* and *Reconciliation*.) But hee which committeth a ſinne, whereby he deſerueth Death, or Excommunication, is not then purged, but muſt abide therunto the diuine chaſtiſements: and hee which viola- teth the Name of G O N, cannot be abſolved from that ſinne but by death.

3. *Thou ſhalt not hate thy brother in thy heart.* He which is wronged by another, ſhould not hate him, and hold his peace, but reprove him openly; and if he repent, he ought not to be cruell to him: But if any be often reprovèd, and will not amend, it is lawfull to hate him. This *C H U R I S T* conſuteth.

4. *No Idol is to be adored.* If a man haue a thorne in his foot, hee may not bow before an Image to pull it out: and if money fall out of his hand, hee may not there, before an Image, ſtoope to take it vp, leaſt he might ſeeme to adore it, but hee muſt ſit downe on the ground to doe it. And if the water of a Fountaine be cauſed to paſſe through the mouth of an Image, he may not drinke thereat, leaſt hee ſhould ſeeme to kiſſe the Image.

5. *An Image may not be made, viz.* the Image of a Man in Siluer or Gold, if it be embossed or ſet out, but if it be ſtamped in metall (in manner of a Seale) it is lawfull. But of Beasts, Birds, Trees, and Flowers, thoſe prominent Images (which are made ſtanding out) are lawfull. Otherwiſe of the Sunne, Moone, and Starres.

6. *No commoditie is to be rayſed from Idols.* If a Tree be planted neere an Image, one may not ſit vnder the ſhadow thereof, nor paſſe vnder it, if there be any other way: and if he muſt paſſe, it muſt be running. Things imploied to Idolatrie may be ſold of vs, if the Gentiles haue firſt prophaned them. It is not lawfull to ſell them Wax or Frankincenſe, eſpecially at their Candlemaſſe Feaſt; nor bookes to vie in their Seruice. Our women may not performe a Midwiues office to them, nor nurſe their children.

7. *Thou ſhalt doe no worke on the ſeventh day.* Nothing that belongeth to the getting of Food or Rayment. It is vnlawfull to walke on the graſſe, leaſt thou pull it

vp

vp with thy feet; or to hang any thing on the bough of a Tree, leaſt it breake; or to cate an Apple, plucked on the Sabbath, eſpecially if the tayle or wooden ſub- ſtance, whereby it groweth, be on it; or to mount on a Horſe, leaſt he be galled; or to goe into water, leaſt thou wipe thy clothes: which holdeth alſo, if they bee moiſtened with Wine or Oyle (but not in a woman that giueth ſucke) who may wipe her clothes, for the more puritie of her prayers. The ſtopple of a Veſſell, if it be of Hempe or Flaxe, may not be thruſt in, though it runne, eſpecially if any o- ther Veſſell be vnder. To mixe Muſtard-ſeed with Wine or Water; to lay an Ap- ple to the fire to roſt; to waſh the bodie, chiefly, with hote water; to ſweat; to waſh the hands; to doe any thing in priuate, which may not bee publickly done: (but ſome ſay, it is lawfull priuately to rubbe off the dirt with his nayles from his clothes, which publickly he may not.) To reade by a Light, except two reade to- gether: To ſet ſayle: (but if thou enter three dayes before, it is not neceſſarie to goe forth on the Sabbath) to be carried in a Waggon, though a Gentile driue it: If fire happen on the Sabbath, to carrie any thing out, but chy fooode, rayment, and neceſſaries for that day, and that wherein the *holy Booke* lyeth: to put to pa- ſſure Horſes or Aſſes, coupled together: to receiue any good by the Light, or Fire, which a Gentile hath made for the Iew; (otherwiſe, if hee did it for him- ſelfe:) To play on any Inſtrument; to make a bedde; to Number, Meaſure, Iudge, or Marrie, leaſt they ſhould write any thing: To reade at home when o- thers are at the Synagogues: To ſpeake of Buying and Selling (which it ſeemeth they obſerue not.) To viſite Field or Garden: To Runne, Leape, or tell Tales, &c. All theſe on the Sabbath day are vnlawfull. For dangerous diſcaſes it is lawfull to violate the Sabbath: Such are the three firſt dayes after a womans *trauell*, &c. But of this, ſee alſo the obſeruation of their Sabbath. It is not lawfull to walke out of the Citie, but their limited ſpace: but within the Citie, as farre as they will, though it be as bigge as Ninieue.

8. *It is forbidden to hurt the Seed-members of Man or Beaſt.* Nei- ther Males nor Females may be gelded or ſpayed; and yet wee may vie ſuch Bealts.

9. *It is puniſhable to know, kiſſe, or embrace one which is forbidden by the Law.* *Leuit. 18.* Therefore our Maſters haue forbidden to ſmile on ſuch, or vie a- ny meanes or tokens of Luſt. Likewise they haue forbidden men to know their wiues in the day time, vniſſe it be in the darke, or vnder ſome Couering. The ſame is forbidden to a drunken man, and to him which hateth his wife, leaſt they get wicked children betweene them. Alſo, to follow a woman in the ſtreets, but either to goe before, or beſide, her. And hee which is not married, may not put his hand beneath his Nauell, nor touch his Fleſh, when hee maketh water.

10. *The fat may not be eaten.* The fat of the Heart may: but not that which is on the Inwards and Reines, and Stomacke, and Guts, and Bladder: the reſt may be eaten.

11. *If thy brother be poore, thou mayeſt not abuſe him;* to wit, to baſe Offices, as to vntie the ſhooe, or to carrie Veſſels to the Bath.

12. *Thou mayeſt not lend to an Iſraelite on Vſurie, nor borrow on Vſurie.* Nor be a witneſſe or ſuretie in caſes of Vſurie; nor receiue any thing beſides the princi- pall, eſpecially on any Couenant going before.

13. *He that by constraint doth any thing worthe of death (although he violate the Name of G O N) ought not to be ſlaine.*

14. *Wicked men are not competent witneſſes.* He is accounted wicked which tranſgreſſeth any Precept, for which he is worthe to be beaten. A Theefe and a Rob- ber is not ſufficient to be a witneſſe, after he hath made reſtitution: Nor an Viſurer, nor a Publican, nor he which is enriched by play, nor children, till they haue beards, except he be twentie yeares old.

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222. The

- c Deut. 17. 17. 222. *The King ought not to multiply Wives.* Our Masters say, That the King may haue eightene wiues.
225. *If any of the Iewen (Canaanitish) Nations shall come in the hands of a Iew, he ought to slay him.*
242. *The father or the husband may disannull the vowes of their children or wiues.* And the *Wife-men* may release the vowes of those which repent of their vow. A sonne of thirteene yeares and a day, and a daughter of twelue and a day (if they be out of their parents tuition) haue power to vow.
308. *There are fiftie defects which make a Man or Beast incapable of sacred Functions;* to be either Sacrificer, or Sacrifice: fixe in the eares, three in the eyelids, eight in the eyes, three in the nose, fixe in the mouth, twelue in the Seede-vessels, fixe in the hands and feet, and in the bodie foure, &c. Besides, there are fourescore and tenne defects in a Man, which are not in a Beast. No defect, vnlesse it be outward, maketh a man vnfit.

f Pres. Mol.
cum Exp. Rab.

Out of their Affirmative

PRECEPTS.

- g Deut. 11. 19. 12. *Verie one is ought to teach his Sonne the Law:* Likewise his nephew; And *Wife-men*, their Disciples; and he which is not taught it of his Father, must learne it as he can. He which teacheth another the written Law, may receive a reward; but not for teaching the Traditionall.
- h Lev. 19. 32. 13. *Rise before thine Elder:* that is (sayth R. Ios) a *Wise-man*, although young in yeares. To him thou must arise, when he is foure cubits distant; and when he is passed by, thou mayest sit downe againe.
- i Num. 5. 7. 16. *The sinner must turne from his sinne vnto God.* And being returned, he must say, *I beseech thee, O LORD, I haue sinned and done wickedly before thy face: so and so haue I done, and behold it repenteth me of my wickednesse, I am confounded for my worker, I will doe so no more.* And thus ought all to say, which offer sacrifices for sinne; and they, which are condemned to death for their crimes, if they will that death doe away their offences: But he which hath sinned against his neighbour, ought to make restitution, & aske pardon; otherwife his sinne is not remitted. And if his neighbour will not pardon him, let him bring three other to entreat for him: if he then graunt not, he is to be accounted *crnell*. If the offended partie be dead before, let the offender bring tenne men to his graue, and say before them, *I haue sinned against God and this man*, and let restitution be made to his heires.
- k Deut. 11. 1. 19. *Prayer must be used every day.* Therefore they of the great Synagogue, *Ezra*, *Zerubbabel*, and the rest, ordained eightene blessings, and other prayers, to be said with euerie Sacrifice. They ordained these Rites of Prayer: the eyes cast downe to the ground; the feet set together; the hands on the heart, in feare and trembling, as a seruant speaketh to his Master: a place where is no dung, especially of an Ass and a Henne: a window in the roome, which looketh toward Ierusalem, turning his bodie that way. He which is blind, let him direct his heart to his Father, which is in Heauen.
- l Deut. 6. 9. 23. *The Sentence, Heare Israel, &c. and another Sentence is to be written on the posts of the House.* He which hath his *Phylacteries* on his head and armes, and his knots on his garment, and his Schedule on his dore, is so fenced, that hee cannot easily sinne.
- m Deut. 31. 12. 29. *Every Israelite is bound to write for himselfe a Booke of the Law.*
24. *Sanctifie the Sabbath,* i. Remember those things on the Sabbath which make to the honour and holinesse of that day. And wee are persuaded, that Satan and the Deuils, on the Sabbath, flye vnto darke Mountaines, abhorring the

the holinesse of the day: and after it is past, returne to hurt the children of men.

40. *He which is twentie yeares old, and marrieth not, breaketh the Precept of Incesting and Multiplying:* except it be for contemplation and studie of the Law. But if he feele in himselfe *Lecher*, Lust, to preuaile, he must marrie; least he fall into transgression.

52. If a man refuse to marrie the wife of his brother deceased without issue, he must, by the sentence of the Iudges, pull off his shooe, which must not bee made of Linnen, but of the Hide of a cleane Beast; and the woman, whiles she is yet fasting, (for then it is most truly spittle) shall spit in his face, saying, *So let it be done to him which will not build his brothers house.*

63. *He which will eate the flesh of Beasts or Birds, must kill them after the due manner.* Nor may any be allowed to be a Butcher, except he know our Rites.

98. *When the Iudges dissent in any case, the greater part is to be followed.* When Sentence is past, Execution must follow the same day: and the Crier must goe before, proclaiming the Crime and Penaltie, with circumstances of Time, Place, and Witnesses. If any can say anything for his innocence, he may cause him to be carried backe to the Iudges: if he be led againe to death, he must haue two *Wife-men* by to heare his words, that if they see cause, he may be carried backe to the Iudges. If he yet be found guiltie, he must be led to the place of execution, and there slaine by two Witnesses. But before his death, let them exhort him to say, *Let my death be vnto me for the remission of all my sinnes.* After this Confession let them giue him a cup of Wine, with a graine of Frankincense, to drinke, that he may be depriued of the vse of reason, and made drunke, and so slaine.

112. *Honour thy Father and Mother.* R. *Simcon* sayth, That the Scripture more esteemeth the honour of Parents then of God: for wee are bidden honour God with our substance; but for thy Parents, if thou hast nothing, thou oughtest to labour in the Mill to succour them.

132. *At this time we can sanctifie nothing, because we haue no Temple.*

I might adde diuers other things of like moment, which (to auoid prolixitie) I omit: and for the same cause I let passe many things which I might hither bring out of the same Author: in his notes vpon *Matthew*, by him set forth in Hebrew and Latine; where he both relateth and refuteth diuers of the Iewish vanities; especially their blasphemous caills against CHRIST.

Such is that their foolerie (by him periced) in *Matth. 15. Annotat.* about their scrupulous niceties in their Festiualls: They may not then take Fish; Geese and Hennes they may: When one maketh fire, and setteth on the Pot, he must order the stickes so vnder it, that it may not resemble a Building. No more then shall bee spent that day, may then be made readie. No Cheefe may then be made, nor hearbes cut. Heat water to wash thy feet; not so for thy whole bodie. Touch not (much lesse mayest thou eat) an egge layd on a festiuall day: yea, if it be doubtfull whether it were then layd, and if it be mixt with others, all are prohibited. But hee which killeth a Henne, and findes Egges in the bellie, may eate them: According to the number of the three Patriarchs, *Abraham, Isaac, and Iacob*, they expect a third Temple, after those two already perished; interpreting the Scriptures: Of the first, *Hee heard mee from his holy Hill:* Of the second, *ISAAC went to meditate in the Field:* Of the third, *The glorie of this last House shall be greater then of the first, &c.* Fit Iewish handling of the Scriptures. But I haue beene so plentifull of their barrennesse, that I feare to ouer-lade, or ouer-loath, the Reader.

Munster hath likewise written seuerall small Treatises of the Faith of the Christians, and of the Faith of the Iewes, and of the Iewish Caills against our Religion, and of diuers fabulous fictions which they haue deuised in disgrace thereof: they, that will, may in them further see their blindness. For what greater blindness then to thinke, that their Messias was borne that day the Temple was

o S. Munster.
Euang. Matth.
cum Annotat.

p Annotat. in
Matth. 15.

q In Matth. 22.

r Munsteri,
tractatus Heb.
& Lat. contra
Iudeos.

destroyed, and to remaine at Rome till that time, when he shall say to the Pope, *Let my People goe*, as *Moses*, borne so long before, at last said to *Pharaoh*? That hee shall be appointed by *Elias*? That he shall destroy Rome? That *Elias* shall re-write the Soule to the Bodie in the Resurrection, which shall be of all the iust, but not of all the wicked; not in the same bodie, but another created like to the former? which Resurrection shall be effected by *Messiahs* prayer: That the Temple at Ierusalem shall be the very middle of the world? That in the *Messiahs* daies Wheat shall grow without renewing by Seed, as the Vine? But of these and the like more then enough in this Booke following.

CHAP. XIII.

Of the Jewish Ceremonies about the birth of a Child: Of their Circumcision, Purification, and Redemption of the first-borne, and Education of their Children.

a *Brandesf.*
Syn. iud. c. 2.



When a Jewish woman is great with child, and neere her time, her chamber is furnished with necessities; and then some holy and devout man (if any such may be had) with chalker maketh a circular line round in the chamber vpon all the walls, and writeth on the dore, and within, and without on euery wall, and about the bed in Hebrew Letters, *Adam: Chana, Chus Lilus, i. Adam, Eue, away hence Lilus*. Hereby they signifie their desire, that if the woman shall be deliuered of a sonne, *GOD* may one day giue *him* a wife like to *Eue*, and not to *Lilus*: if it be a daughter, that shee may once proue to her husband a helper like *Eue*, and not a shrew, like *Lilus*. This word *Lilus* is^b read in the Prophet, interpreted a Skrich-owle: but the Iewes seeme to meane by it a deuillish *Spētrum*, in womans shape, that vseth to slay or carrie away children, which are on the eight day to be circumcised. Thus is it read in *Ben Sira*, of the Iewish Edition: When *GOD* had made *Adam*, and *saw it was not good for him to be alone*, he made him a woman of the Earth, like vnto him, and called her *Lilus*. These disagreed for superiouritie, not suffering^c, *Caesar vñ priorem. Pompeius vñ parem*: *Lilus* (made of the same mould) would not be vnderling, and *Adam* would not endure her his equall. *Lilus* seeing no hope of agreement, vittered that sacred word *IEHOVA*, with the Cabalisticall interpretation thereof, and presently did flye into the Ayre. *Adam* plainning his case, *GOD* sent three Angels after her, *viz. Senoi, Senfeno, Samnangelep* either to bring her backe, or denounce vnto her, That a hundred of her children should die in a day. These ouertooke her ouer the troublesome Sea (where one day the *Aegyptians* should be drowned) and did their message to her: shee refusing to obey, they threatened her drowning: but shee besought them to let her alone, because she was created to vexe and kill children on the eight day, if they were men; if women children, on the twentieth day. They neuertheless forcing her to goe, *Lilus* sware to them, That, whensoever shee should finde the name or figure of those Angels written or painted on Schedule, Parchment, or any thing, shee would doe infants no harme, and that shee would not refuse that punishment, to loose a hundred children in a day. And accordingly a hundred of her children, or young Deuils, died in a day. And for this cause doe they write these names on a Scroll of Parchment, and hang them on their infants neckes. Thus farre *Ben Sira*.

In their Chambers alwayes is found such a Picture; and the names of the Angels of Health (this office they ascribe to them) are written ouer the chamber dore. In their Booke^d *Brandesf.* printed at Cracouia, 1597, is shewed the authoritie of this Historie, collected by their Wife-men out of those wordes; *c Male and female created he them* compared with the forming of *Eue* of a Ribbe in the next Chapter, saying, That *Lilus* the former was diuorced from *Adam* for her pride, which she conceiued,

d *Brandesf.*
e *Gen. 1. 27.*

ceiued, because she was made of earth, as well as he; and *GOD* gaue him another, *Fleish of his fleish*.

When this Iewesse is in trauell, shee must not send for a Christian Midwife, except no Iewish can be gotten: and then the Iewish women must be very thicke about her for feare of negligence or iniurie. And if she be happily deliuered of a sonne, there is exceeding ioy through all the house, and the father presently makes festiuall prouision against the Circumcision on the eight day. In the meane time tenne persons are invited, neither more nor fewer, which are all past thirteen years of age. The night after her deliuerie, seven of the invited paries, and some others sometimes, meete at the Child-houise, and make there great cheere and sport all night, Dicing, Drinking, Fabling, so to solace the mother, that shee should not grieue too much for the Childs Circumcision. The Circumciser is called *Mohel*, who must be a Iew, and a Man, and well exercised in that Facultie: and he that will performe this office, at the beginning giueth money to some poore Iew, to be admitted herunto in his children, that after his better experience he may be vsed of the richer. And this *Mohel* may thence-forwards be knowne by his thumbs, on which hee weareth the nayles long and sharpe, and narrow-pointed. The circumcising Instrument is of Stone, Glasse, Iron, or any matter that will cut: commonly sharpe kniues like Razors, amongst the rich Iewes closed in Siluer, and set with stones. Before the infant be circumcised, he must be washed and wrapped in clouts, that in the time of the Circumcision he may lye cleane: for otherwife they might vse no prayers ouer him. And if in the time of Circumcision (for paine) he delieth himselfe, the *Mohel* must suspend his praying, till he be washed and layed cleane againe: This is performed commonly in the morning, while the child is fasting, to preuent much fluxe of blood.

In the morning therefore of the eight day all things are made readie. First are two Seates placed, or one so framed, that two may fit in the same apart, adorned cosly with Carpets, and that either in the Synagogue, or some priuate Parlour: if it bee in the Synagogue; then the Seat is placed neere the *Holy Arke*, or Chest, where the Booke of the Law is kept. Then comes the Suretie or Godfather for the child, and placeth himselfe at the said Seat, and neere him the *Mohel*, or Circumciser. Other Iewes follow them, one of which cryeth with a loud voice, That they should bring presently whatsoeuer is needfull for this businesse. Then come other children, whereof one bringeth a great Torch, in which are lighted twelue Waxe-Candles, to represent the twelue Tribes of Israel: after him two other boyes, carrying cups full of Red wine. After them another carrieth the circumcising knife: another brings a dish with sand; another brings another dish with oyle; in which are cleane and fine clouts, which after the *Mohel* applieth to the wounds of the child. These stand in a Ring about the *Mohel*, the better to marke and learne: and these their offices are bought with money by those children. Some come thither also with Spices, Cloues, Cinnamon, strong Wine to refresh, if any happen to be swoone. These being thus assembled, the Godfather sitteth downe vpon one of those two Seats: right against him the *Mohel* placeth himselfe, and sings the Song of the Israelites, and others. Then the women bring the child to the dore, all the Congregation presently rising vp. The Godfather goeth to the dore, taketh the child, sitteth downe on his Seat, and crieth out, *Baruch haba*: Blessed be he that commeth in their Cabalisticall fence, *haba*: being applied either to the eight day, which is the day of Circumcision, or to the coming of *Elias*, whom they call the *Angell of the Covenant* (so they interpret the Prophet) and say, that *Elias* commeth with the infant, and sits downe on that other emptye Seat. For when the Israelites were prohibited Circumcision, and *Elias* complained thus, *The children of Israel haue forsaken thy Covenant*, *i. Circumcision*, *GOD* promised him, That from thence-forwards he should be present at Circumcision, to see it rightly performed. And when they make readie that Seat for *Elias*, then they are bound in set words to say, *This Seat is for the Prophet Elias*: otherwife (as an vnbidden guest) he commeth not. This Seat remaineth for him three whole dayes together.

f *In artem circumcinatoris vocatur.* Buxd.

f *Exod. 15. 1.*

g *Mal. 3. 1.*

h *1. Reg. 19. 10.*

Then when the Godfather holdeth the child in his lappe, the *Mohel* takes him out of his clouts, and layeth hold on his member, and holding the *fore-skinne* puts backe the top thereof, and rubbeth the *fore-skinne*, so to make it haue the lesse sense of paine. Then he taketh from the boy the circumcising-knife, and sayth with a loud voyce; *Blessed be thou, O GOD our LORD, King of the World, which hast sanctified vs with thy Commandements, and given vs the Covenant of Circumcision:* and whiles he thus speaketh, cuts off the fore-part of the skinne, that the head of the yard may be seene, and presently hurleth it into the Sand-dish, and restoreth his knife to the boy againe: taketh from another a cup of Red wine, and drinketh his mouth full, which he presently spitteth out on the infant, and therewith washeth away the blood; and if he see the child begin to faint, he spitteth out some thereof on his face. Presently he taketh the member of the child in his mouth, and sucketh out the blood, to make it stay from bleeding the sooner, and spitteth out that blood so sucked into the other cup full of Wine, or into the dish of Sand. This he doth at least thrice. After the blood is stayed, the *Mohel* with his sharpe-pointed thinne nayles rendeth the skinne of the yard, and putteth it backe so farre, that the head thereof is bare. He is more painfull to the infant, with this rending of the remaining skinne, which action is called *Prish*, then with the former. This being done, he layeth the clouts (dipped in oyle asforesaid) to the wound, and bindeth them three or four times about; and then wrappeth vp the infant againe in his clouts. Then sayth the father of the child; *Blessed be thou, O GOD our LORD, King of the World, which hast sanctified vs in thy Commandements, and hast commaunded vs to succeed into the Covenant of our Father Abraham.* To which all the Congregation answereth, *As this infant hath happily succeeded into the Covenant of our Father Abraham; so happily shall hee succeed into the possession of the Law of Moyses, into Marriage also, and other good workes.* Then doth the *Mohel* wash his bloudie mouth and his hands. The Godfather riseth with him, and standeth ouer-against him; who taking the other cup of Wine, sayth a certaine prayer, and prayeth also ouer the infant, saying; *O our GOD, GOD of our Fathers, strengthen and keepe this infant to his Father and Mother, and make that his name, in the people of Israel may be named (here he first nameth the Child, calling him Isaac) Isaac, which was the sonne of Abraham. Let his Father reioyce in him that hath come out of his loynes, let his mother reioyce in the fruit of her wombe, as it is written; I Make glad thy Father and Mother, and he that bare thee to reioyce.* And GOD sayth by his Prophet, *I passed by thee, and saw thee troden in thy blood, and I said unto thee, in thy blood thou shalt liue, yea I said unto thee, in thy blood thou shalt liue.* Here the *Mohel* puts his finger into the other cup of Wine, wherein hee had set the blood, and moisteneth the childs lippes three times with that Wine, hoping, that according to the former sentence of the Prophet, he shall liue longer in the blood of his Circumcision, then otherwise he should. *David* also sayth, *He is满full of his marvellous acts which he hath done, and of his wonders, and the iudgements of his mouth, &c.* Then he continueth his Prayer for the present assemblie, and that GOD would giue long life to the father and mother of the boy, and blesse the child. This done, he offers the blessed Cup to all the young men, and bids them drinke. Then with the child (who is thus made a Jew) they returne to the fathers house, and restore him to his mothers armes. This last prayer hee makes neere the Arke, and some of the deuouter Lewes, before and after Circumcision, take the Child, and lay him vpon *Elias* pillow, that *Elias* may touch him. * The skinne cast into the sand, is in memorie of that promise, *I will make thy seed as the sand of the Sea;* and of *Balaams* saying, *Who can number the dust of Jacob, i. his posteritie, whose fore-skinne is cast in the Sand or Dust, and because the Curse on the Serpent is thus fulfilled, Dust thou shalt eat, i. this skinne in the dust: thus to their enemy the Serpent fulfilling also that Precept, If thine enemy bugeer seed him.* And by this means the Serpent can no more seduce this man.

If a child be sicke on the eight day, they deferre Circumcision till his recouerie: if

he die before the eight day, he is circumcised at the graue without any prayers: but a signe is erected in memorie of him, that GOD may haue mercie vpon him, and raise him at the day of the resurrection. In some places al the people stand, except the Godfather, because it is written, *All the people stood in the Covenant.* But to pursue the rest of their niceties, grounded vpon such interpretations, would be endlesse. We will follow the child home, if you be not already weary, and see what rout is there kept.

Ten must be the number (you haue heard) of the inuited guests, and one or two of these learned Rabbins, who must make a long praier and sermon at the table, although others meane while are more busied in tossing the cuppes of wine. I was once present (saith *Buxtorffius*) at one of their Circumcision-feasts, and one of their Rabbins preached on *Prou. 3. 18. Wisdom is a tree of life;* but more wooden or ridiculous stufte I neuer heard in all my life. This feast they obserue by example of *Abraham*, who made a great feast when the child was weaned: their *kabal* peruersts it, when he was circumcised. The Circumciser abideth some time with the mother, lest the blood should againe issue from the child. The mother keepeth within, six weeks, whether it be a male or female: all which time her husband must not so much as touch her, or eate meate in the same dish with her.

If a female child be borne, there is small solemnitie; only at sixe weekes age, some young wenches stand about the cradle, and lift it vp with the child in it, and name it; she which stands at the head, being God-mother: and after this they iunker together.

When the forty dayes are accomplished, before the wife may accompany or haue any fellowship with her husband, she must be purified in cold water, and put on white and cleane garments. Their washing is with great scrupulosity, in a common watering or in priuate cisternes, or fountaines; which must be so deepe, that they must stand vp to the necke in water: and if it be muddy in the bottome, they must haue a square stone to stand on, that their whole feet may stand in cleare water, and that the water may passe betwixt their toes: for the least part not covered with water, would frustrate the whole action: and for this cause they lay aside al their haire-laces, neck-laces, rings: they die vnder the water, so that no part may be free from the same. Some Iewesse must stand by for witness hereof, which is twelue yeares old and a day at least.

They redeeme their first-borne in this sort: when the child is one and thirtie dayes old, his father sendeth for the Priest with other friends, and sets the child on a table before him; adding so much money, or monies-worth as amounteth to two florens of gold, or two dolars and a halfe; my wife (saith he) hath brought me forth my first-borne, and the Law bids me giue him to thee. Dost thou then giue me him? (saith the Priest: he answereth, yea. The Priest asketh the mother, if she euer before had a child, or abortion? if the answer be No: then the Priest asketh the father, Whether the child or the money be dearer to him? he answereth, the child: then doth the Priest take the money and lay it on the head of the Infant, saying: This is a first begotten child, which GOD commaunded should be redeemed, and now, saith he to the child, thou art in my power, but thy parents desire to redeeme thee; now this money shall be giuen to the Priest for thy redemption: and if I haue redeemed thee, as is right, thou shalt be redeemed: if not, yett thou being redeemed according to the Law and custome of the Lewes, shalt grow vp to the feare of GOD, to marriage and good workes, Amen. If the father die, before the child be one and thirtie dayes old, the mother hangeth a scroll about his neck, wherein is written, This is the first-borne, and not redeemed: and this child when he cometh of age must redeeme himselfe.

The Iewish *Chachamim*, or wise-men, haue left no part of life vnprouided of their superstitious care: as we haue seene concerning the birth and circumcision of their children, with the purification of the mother, and redemption of the first-borne. To proceed with them: they enioyne the mother, while the giue the sucke, to eate hole some food of easie digestion, that the Infant may suck good milke; so that the heart and stomack be not stopp'd, but may come so much more easily to obtaine wisdom and vertue. For God hath great care of children, and hath therefore giuen a woman two breasts, and placed them next her heart: yea in the dangerous persecutio vnder *Pharaoh*, *Exo. 1.*

i *Pro. 23. 25.*
k *Exech. 6. 6.*

l *Ps. 105. 3.*

* *Glos. Talmud.*
m *Gen. 22. 12.*
n *Num. 23. 10.*
o *Gen. 3. 14.*

p *Prou. 25. 21.*

q *Cap. 2. pag. 94.*

r *Gen. 21. 3.*

[The rede-
ming of the
first-borne.

† In the booke
Medrajch.

u Psal. 121. 6.

x Filius mat-
ris non.

he caused the earth to open it selfe, and receiue their male children, and created there-
in two stones, from one of which the Infant sucked milke, & from the other hony, till
they were growne, and might go to their parents: yea, and if you belecue their *Gemara*
(can you chuse?) a poore lew hauing buried his wife, and not able to hire a nurse for his
child, had his owne breasts miraculously filled with milke, and became nurse himselfe.
Yea, *Mardocheus* (saith their *Medrajch*) sucked the breasts of *Hester*, and for this
cause did she, after her exaltation, so preferre him. The conclusion is, if the giue grosse
food to her Infants, she shall be cast into hell. She must not go naked breastfed, nor too
long fasting in a morning, nor carrie her Infants, or suffer them to goe or be naked, left
the Sunne hurt them, if it be in the day, or the Moone in the night: and that they may
soone learne that the earth is filled with the maiestie of diuine glorie: and for this cause
must they beware, that they neuer go bare-headed: for this were a signe of impuden-
cie, and ill disposition. And as religiously they must provide, that they be alway girded
with a girdle: for the girdle distinguisheth betwixt the heart and the priuities; and in
his morning prayer he saith, *Blessed be thou, O G O D, which girdest Israel with the gir-
dle of strength*: which, if he should not haue a girdle on, would be in vaine. Their mo-
thers therefore sow their girdles to their coats: with great care they auoid going bare-
foot, especially in January and February.

When they can speake, they are taught sentences out of Scripture, and to salute their
parents with good-morrow, good-Sabbath, &c. and after seuen yeares they adde the
name of G O D, G O D giue you good-morrow, &c. but they must not name the name
of G O D but in a pure place. These teach them the names of things in the vulgar, and
some Hebrew names among, that so they may not commonly be vnderstood: for
pure Hebrew they cannot speake, except their most learned Rabbines only. Their chil-
dren must not conuerse with children of Christians, and their parents make all things
in Christians odious to them, that they may season them from their child-hood with
hatred of them. When they are seuen yeares old they learne to write and read: and
when they can read, they learne to confute the text of *Moses* in their vulgar tongue.
When the mother carrieth him first to the schoole to the Rabbi, she maketh him cakes
seasoned with hony and sugar, and as this cake, so (saith she) let the Law be sweeter to
thy heart. Speake not vaine trifling words in the schoole, but only the words of G O D.
For if they so doe, then the glorious Maiestie of G O D dwelleth in them, and deligh-
teth it selfe with the aire of their breath. For their breathing is yet holy, not yet pollu-
ted with sinne: neither is hee *bar-mitznah*, bound to obey the Commandements, till
he be thirteene yeares old.

When he is ten yeares old, and hath now some smattering in *Moses* he proceedeth
to learne the Talmud: at thirteene yeares, his father calleth ten Iewes, and testifieth in
their presence, that this his sonne is now of iust age, and hath been brought vp in their
manners and customes, their daily manner of praying and blessing, and hee will not
further stand charged with the *sins of his sonne*, who is now *bar-mitznah*, and must
himselfe beare this burthen.

Then in their presence he thanketh G O D, that he hath discharged him from the
punishment of his sonne, desiring, that his sonne by diuine grace may bee long
safe, and endeavour to good works. At the fifteenth yeare of their life, they are com-
pelled to learne their *Gemara*, or the complement of their Talmud, disputations and
subtile decisions about the text of their Talmud. And in these they spend the greatest
part of their liues, seldome reading any of the Prophets, & some not in the whole space
of a long life reading one Prophet through, and therefore know so little of the Me-
dias.

At eighteene yeares their male children marrie, according to their Talmud-confi-
tution, and sometimes sooner, to auoid fornication. Their maides may marrie, when
they are twelue yeares old and a day. At twentie yeares they may traffike, buy, sell,
and circumsent all they can: for their neighbour in the Law, is (in their ience) such a
Iew as you haue heard described.

CHAP. XV.

Of their Morning Prayer, with their Fringes, Phylacteries, and other
Ceremonies thereof.



He good-wife is to waken her husband, & the parents to awaken their
children, when after thirteene yeares they are subiect to the Iewish
Precepts: before their Pentecost, they rise before it is light, and after,
the nights being shorter, when it is now day. They are to awaken the
day, not to tarry till it awaken them. For their Morning-prayer must be
made while the Sunne is rising, and not later: for then is the time of
hearing, as they interpret *Lament. 2. 19.* And he which is deuout ought at that time to
be sad for *Ierusalem*, and to pray euery morning for the reedifying of the Temple, and
Cittie: if in the night-time any sheddeth teares for their long captiuitie, G O D will
heare his prayer, for then the Starres and Planets moune with him: and if hee suffer
the teares to trickle downe his cheekes, G O D will arise and gather them into his bot-
tle, and if any decree be by their enemies enacted against them, with those teares hee
will blot out the same. Witness *David*: *Put my teares in thy bottle, are they not in thy book?* a Psal. 56.
And if any rub his forehead with his teares, it is good to blot out certain sins that are
there written. In the beginning of the night, G O D causeth all the gates of heauen to
be shut, and the Angels stay at them in silence, and sendeth euill spirits into the world,
which hurt all they meet: but after midnight, they are commanded to open the same.
This command and call is heard of the cockes, and therefore they clap their wings and
crow, to awaken men: and then the euill spirits lose their power of hurting, and in this
respect the *Wise-men* haue ordained them a thanksgiving to be said at cock-crowing.
*Blessed art thou O G O D, L O R D of the whole world, who hast giuen vnderstanding to
the cocke.*

They must not rise vp in their beds naked, nor put on their shirts sitting, but put their
heads and armes into the same as they lie, lest the wallies and beames should fee their
nakednes. It is a bag of Rabbi *Ioseph*, that, in all his life, he had not herein faulted. But
to goe or stand naked in the chamber, were more then piacular: and much more, to
make water standing naked before his bed, although it be night. He must not put on
his garments wrong: nor his left shooe before the right, and yet he must put off the
left-foot shooe first. When he is clothed, with his head inclined to the earth, and a deu-
out minde (in remembrance of the destruction of the Temple) hee goeth out of the
chamber, with his head, feet, and all covered, because of the holy *Schechinam* (Diuine
glorie) ouer his head. Then he goeth to stoole in some priuie place; for so hath *Amos*
commanded, *Prepare thy selfe (O Israel) to meet thy G O D*: and *David*: *All that is
within me praise his holy name*: that is, all within the body emptie and cleane: For foule
must not G O D be named; and therefore his garments must not be spotted and souiled.
To restrain nature too long, were a sin, & would cause the soule to stinke: and (saying
your reuerence) he must wipe with the left hand, for with the right he writeth the name
of G O D, and the Angels. And in this place and busines he must take heed, he think not
of God or his Word; much lesse name him, for God will shorren the dayes of such a
one. *R. Sira* told his schollers, that the cause of his long life was, that in an impure place
he neuer thought of the Word, nor named the name of God. Besides, he must turne his
face, and not his hinder-parts toward the Temple of *Ierusalem*. He ought not to touch
his body with vnwasht hands, in regard of the euill spirits which rest thereon till they
be washed, and if hee should touch his eyes he would bee blinde, his eares deafe, his
nose dropping, his mouth stinking, his hand scabbed with these vnwasht, and there-
fore venomous hands: and when he washeth he must powre water three times on his
right hand, and as oft on the left, before one hand may touch the other: he must not be
sparing in his water, for *store of water, store of wealth*: after the hands, the mouth & face
must be washed, because they were created after the Image of G O D: and how should
the

b Amos 4. 12.
c Psal. 103. 1.

the name of God be uttered out of a foule mouth? he must wash ouer a basen, not ouer the ground: he must drie his face very well, for feare of wheales and wrinkles: and that with a cleane towell, nor with his shirt, for this would make them blockish and forgetfull. After all this followeth his *Brachah*, or blessing, *Blessed be thou, O God, our God, King of the whole world, who hast commanded us to wash our hands.* Their hands they must alwaies wash on these occasions: in the morning; at their returne from the stooles; from bathing; when they haue cut their nailes; haue scratched their naked bodies; haue pulled off their shooes with their hãds; haue touched a dead body; haue gone amongst the dead; haue copanied with their wiuces, or haue killed a louse, If he respect washing after these, if he be learned, he shal forget his learning; if vnlearned, he shal lose his lãse.

c Of the Iewes
Ariz-campbors,
and Zizis.

They haue a foure-cornered garment, which some put on with the rest, when they rise; others then, when they will pray. The foure-cornered parts thereof are made of linnen or silke, tied together with two winding-bands, of such length that they may draw through their head betwixt them, so that those two quadrangular peeces may hang down, one on his breast, the other on his back. In euery of these 4. corners hangeth a labell, made of white woollen threds, by a little knot, downwards to the ground, and the same is foure, or eight, or twelue fingers broad. These labells they call *Zizis*. Those which are deuout weare this garment euery day, vnder a long outward coat, in such sort that those labells may appeare out a little, so that they may alwaies see them, as monitories of the *Commandments of God*. When they put them on, they praise God that hath commanded them to weare these *Zizis*. He (say they) that keepeth duly this d precept of *Zizis*, doth as much as if he kept the whole Law: for there are in all foue knots, compared to the five bookes of *Moses*: eight threds added to them, make thirtene. And the word *Zizis*, maketh six hundred, all together amounting to six hundred and thirtene, the number (as you haue heard) of Gods *Commandments*. They ascribe the continencie of *Ioseph in Potiphars house*; and of *Boaz*, when *Ruth* slept by him, to these *Zizis*. May it please your patience, a story out of the Talmud. One Rab. *Ischbanan* saw a box full of iewels, which one of his scholers, *Bar-Emorai* purposed to steale, but was forbidden by a voice sounding out of the aire, let it alone *Bar-Emorai*, for it belongeth to *R. Chanina* wife, which in the other world, shall put into the same violet wooll, to make thred for *Zizis*, that of them, the iust men there may haue their fringed garments sowed. Once, he which weareth this garment without intermission, is fortified against the Diuell, and all euill spirits.

e Of their Yephilim.

Besides this memorable Vestiment, they weare a certaine knot neere their nose, out of *Deut. 6.8.* they shall be frontlets between thine eyes. They make it thus. They take a little black foure-square calfe-skin, which they fold eight times, that it may haue foure double folds and distinct breadths. They put into these, distinct Scriptures, the same being foure-fold of parchment. These Scriptures are taken out of *Exod. 13.* & *Deut. 6.* Then take they haire out of a cow or calves taile, & wash them cleane, & binde them about those writings of Scripture, so that any one may see, that they are good by the ends of them appearing out of the skin. This skin they sow with cleane and fine strings, taken out of calves or kinses bodies, or made of buls sinewes, or if such strings cannot be had, with strings of calfe-skin-parchment. Then do they sow a long & black thong to that thick hide or skin, and knita knot about it. This peece of worke they call *Tephilim*, to put them in mind of often prayer: and tie it so about their heads, that the thicke knot, wherein the Scriptures are, may hang betwixt the eyes. After this, they take another foure-cornered skin, which they fold as the former, & write certaine verses out of *Exodus* in parchment, and put it into a little hollowed skin, and sow it vpon the thicke folded skin; to which they adde a long thong, & call it the *Tephilim of the hand*. This they tie to the bare skin, aboue the elbow of the left arme; that so that which is written may be ouer against the hart, which may hereby be the more enflamed to praier. That long string is so fastned that it cõmeth to the fore-part of the hand, thus fulfilling that commandment, *The words which I command thee this day, shall be on thine heart, and thou shalt tie them for a signe in thy hand.* They tie on first this *Tephilim* of the hand, and then that of the head, & make their *brachah* or prayer, saying, *Blessed be thou, O God, our Lord, who*

g *Deut. 6.6.8.*

hast

hast sanctified vs in thy commandments, & hast commanded vs to put on *Tephilim*; looking while he speaketh, diligently on the knot on his forehead. In folding, sowing, knitting, and tying them, they very subtilly frame the name of God *Shaddai*. Other their manifold Ceremonies about these *Tephilim*, I willingly omit. Their sanctitie is such, that he which weareth them must be pure within and without; and if he lets them fall on the ground, all that shal see them so lying, must fast with him one whole day; they must not be hãged vp bare, but in a bag; nor may they be left in a chamber, where a man and his wife lie together, except in triple chest or bag. A man must not sleepe while he hath them on, nor may he breake winde; and if he haue left to the stooles, he must lay them four ells from the place of his easement, or lay them against his heart in a double bag. Their women seruants, and sicke folkes are free from wearing them. It is sufficient for women to say Amen to their prayers. And all this *Moses* learned in Mount Sinai.

We haue been tedious in furnishing our Iew to his Mattins; at Sun-rising is their houre, as you haue heard; but their Rabbins haue enlarged and lengthened that time to about nine of the clock. Where many of the Iewes lue together, they resort at a set houre to their Synagogue. Thither they must go cheerefully: before their Synagogue they haue an iron fastened, to make cleane their shooes, according to *Salomons* counsell, *Keep thy foot when thou goest into the house of God.* Hee that hath Pantofles, must put them off, as it is written, *For the place where thou standest is holy ground.* At the entrance in at the doore, he pronounceth some things out of *Dauids* Psalmes: they must enter with feare and trembling, considering whose presence it is; and for a while suspend their praying for the better attention. And euery Iew must cast in a half-penny at least into the Treasury, as it is written; *I will see thy face in righteousness*, that is, in almes, as they interpret it. In this attention they bow themselves towards the Arke, in which is the Booke of the Law, and say, *How faire are thy tents, O Jacob? and thy dwellings, O Israel? And I will enter into thy house in the multitude of thy mercie, I will bow downe in thy holy Temple in thy feare.* And, *O Lord I haue loved the habitation of thy house, and the place of thy tabernacle of thy glory:* and diuers other verses out of the Psal. After these things they begin to pray, as is contained in their Common-praier-booke: and because these prayers are very many, therefore they run them ouer: he that cannot reade, must attend, & say Amen, to all their prayers. These praiers are in Hebrew times. Their first prayer is, *The Lord of the World*, which reigned before any thing was created, at that time, when according to his will they were created, was called *KING*, and then when all shall be brought againe into nothing, shall remaine *KING*, to whom shall be giuen feare and honor. He alway hath beene, is, and shall remaine in his bewtie for euer. He is *One*, and besides him there is none other, which may be compared or associated to him, without beginning and end; with him is rule and strength. He is my God and my deliuerer which liueth. He is my Rocke in my need, and time of my trouble, my Banner, my Refuge, my Hereditary portion, in that day, when I implore his helpe, *Into his hands I commend my spirit.* Whether I wake or sleepe, he is with me, therefore I will not be afraid.

This done, they say then their hundredth benedictions one after another, which are short, and twice a day repeated. First for the washing of their hands, that if he then forgot it, he might now in the Congregation recite it. Then for the creation of man, and for that he was made full of holes, wherof, if one should be stopped he should die: then, a confession of the resurrection: then for vnderstanding, giuent to the cocke (as you haue heard) to discern day and night afunder, and with his crowing to awaken them; and in order, *Blessed, &c.* That he hath made me an Israelite or Iew. *Blessed, &c.* That he hath not made me a seruant. *Blessed, &c.* That he hath not made me a woman (The women heere say, that hee hath made me according to his will) *Blessed, &c.* That exalteth the lowly. *Blessed, &c.* That maketh the blinde to see; which they should say at their first wakening. *Blessed, &c.* That raiseth the crooked; at his rising. *Blessed, &c.* That clotheth the naked; at his apparelling. *Blessed, &c.* That raiseth vp them that fall. *Blessed, &c.* That bringeth the prisoners out of prison. *Blessed, &c.* That stretcheth the world vpon the waters; when he fettereth his feet on the ground. *Blessed, &c.* That pre-
pareth

n Grounded
on *Deut. 10.12.*
Now Israel
what doth
God require
of thee: they
reade not *Mah*
school, but
Meab school, he
requereth an
hundred.

parteth & ordereth the goings of man; when he goeth out of his chamber. *Blessed* &c. That hath created all things necessary to life; when he puts on his shoes. *Blessed* &c. That girdeth Israel with strength; his girdle. *Blessed* &c. That crowneth Israel with crowlines when he puts on his hat. *Blessed* &c. That giveth strength to the weary. *Blessed be thou GOD our LORD KING of the World*, who takest sleepe from mine eyes, & flumber from mine eye-lids. Then add they two prayers to be preferred against sins, euill spirits, and men, and all euill. After this, humbling themselves before GOD, they confesse their sins, & againe comfort themselves in the couenant made to *Abraham*. *We are thy people, and the children of thy couenant*, &c. O happy we! how good is our portion? how sweet is our lot? how faire is our heritage? Oh happy we, who euery morning and euening may say, *Heare Israel, The Lord our Lord is one God*. Gather vs that hope in thee from the four ends of all the earth, that all the inhabitants of the earth may know that thou art our GOD, &c. *Our Father which art in heauen*, be mercifull vnto vs for thy names sake, which is called vpon vs: and confirme in vs that which is written, *At that time will I bring you, and gather you, and make you for a name and praise among all the people of the earth, when I shall turne your captiuities, saith the Lord*.

o Zephani. 3. 20.

p Hof. 14. 3.

q Obad. vers. 21.

* Munster. pra. cept. Mol. cum expol. Rab.

r Echad.

f They may not say it with in foure cubits of a graue; nor in light of an vnclan place, wh. re dung or vrine is, except they be hardened and dried vp, or else couered. They must not stirre their eyes or fingers: It is a preleruatiue against Diuels. Munster. e Ezek. 1. 7.

Then follow two short praers for the Law giuen them. And then they go on to the Sacrifices, which because they canot execute in actiō out of the Temple, they redeeme with words, reading the precepts concerning Sacrifices, according to their times, comforting themselves with the saying of *Hof. 1. We will sacrifice the calves of our lips*. Then repeat they a history of sacrifice, & a prayer of the vfe of the Law, & how many waies it may be expounded. This done, they (with a still voice that none can heare) pray for the reedifying of the Temple, in these words; *Let thy will be before thy face*. O GOD our Lord, Lord of our Fathers, that the holy house of thy Temple may be restored to our daies, & grant vs thy will in thy Law. After, rising with great ioy and clamor, they sing a prayer of praise in hope hereof: & sitting downe againe, they read a long praier, gathered here & there out of the *Psalmes*: & some whole *Psalmes*, & part of *1. Chron. 30.* and lastly, the last words of *Obadiah*. *The Saniours shall ascend into mount Zion, to indge the mount of Elau, and the kingdom shall be the Lords*. Which they speake in hope of the destruction of the Christians, whom they call Edomites, and of their owne restitution. (In some of their close writings, which they will not suffer to come into the hands of Christians, they say that the soule of *Edom* entred into the body of *CHRIST*, & that both he and we are no better then *Edom*.) They proceed singing, *And GOD shall be king ouer all the earth*: in that day GOD shall be one, & his name one, as it is written in thy Law, O GOD, *Heare Israel, GOD our GOD is one GOD*: And these words in their next prayer they repeat, resounding that last word: *One*, by the halfe or whole houre together, looking vp to heauen: & when they come to the last letter thereof, *Daleth*, d, they all turne their heads to the foure corners and windes of the world, signifying that God is *King of the whole world*; hauing in the word *echad* many superstitious subtilties; that the letter *Daleth* in regard of his place in the Alphabet, signifieth 4. and the word *echad* 245. whereunto adding *hael clohechem emes*, *Godyour Lord is true*, they make vp the number of 348, and so many members there are in mans body: for euery member, a prayer secures them all. And this verse thrice recited, secureth against the ill spirit. They esteeme it a holy prayer, by which, miracles may be wrought, and therefore vse it morning and euening. They haue another prayer called *Schmone esse*, that is, eighteen, because it containeth so many thanksgiuings, which they say twice a day. & the chiefe chanter of the Synagogue singeth it twice by himself. They think by this praier to obtaine remission of their sins. They must pray it standing so, that one foot must not stand more on the ground then the other, like the Angel; and their foot was a right foot. When they come to those words in it, *holy, holy, holy, Lord GOD of hosts*; they leape vp three times aloft. And he (say their *Chachamim*) which speaketh a word during this praier, shal haue burning coales giue him to eat after his death. These 18. thanksgiuings are for the 18. bones in the chine or back-bone, which must in saying hereof be beded.

After this followeth a prayer against the Iewes reuoluted to Christianity, and against all Christians, saying; *These which are blossomed out* (that is, reuolters) shall haue no more

hope

hope and all vabecuers shall perish in the twinkling of an eye, and all thine enemies which hate thee O GOD shall be destroyed, and the proud and presumptuous kingdom shall quickly bee rooted out, broken, laide euē with the ground, and at last shall utterly perish, and thou shalt make them presently in our dayes obedient to vs. *Blessed art thou GOD* which breakest and subduest them which are rebellious. They call the Turkish Empire the kingdom of *Ismael*; the Romane, Edomiticall, proud, &c. After this followeth a prayer for the good fort, for prolepytes, reedifying of the Temple, for sending the Messias, and restauration of their kingdom. In the end they pray GOD to keepe them in peace, and when they come to these words, *bee that maketh peace above*, shall make peace ouer all Israel, Amen: they goe backe three paces, bowe themselves downewards, bend their head on the right hand, then on the left (if some Christian be there with an image, they must not bowe, but lift vp their heart) This they doe for honours sake, not to turne their hearts parts on the Arke: and thus they goe (like crabbes) out of the Synagogue, vling certaine prayers; not ruffling, but with a slow pace, least they should seeme glad, that their mattins were done.

Other their niceties in praying, as laying the right-hand on the left ouer the heart; not spitting nor breaking winde vp or downe; not (interrupted by a King) to cease prayer; to shake his body this way and that way; not to touch his naked body; and to say Amen, with all his heart: for they that say Amen, are worthy to say it in the world to come. And therefore *David* endeth a Psalm with Amen, Amen signifying, that one is to be said heere, and the other in the other world.

u P sal. 72. 19

CHAP. XVI.

Of their ceremonies at home, after their returne, at their meales and otherwise: and of their Evening Prayer.



Thus haue we scene the Iewish Mattins, which they chaunt (saith another) in a strange wilde hallowing tune, imitating sometimes trumpets and one echoing to the other, and winding vp by degrees from a soft and silent whispering, to the highest and loudest Notes, that their voices will beare, with much varietie of gesture: kneeling they vse none, no more then doe the Græcians: they burne Lampes: but for shew of Deuotion or Elevation of spirit, that yet in lewes could I neuer discern: for they are reuerend in their Synagogues, as Grammar boyes are at schoole, when their Maister is absent. In summe, their holinesse is the very outward worke it selfe, beeing a brainelesse head, and a soulelesse bodie. Meane-while, the goodwife at home, against her husbands returne, sweepeth the house, that nothing may disturbe his holy cogitations, and layeth him a booke on the Table, either the *Pentateuch of Moses*, or a booke of manners, to reade therein the space of an hower before hee goeth out of the house about his businesse. This study is required of euery deuout Iewe, either in his owne house, or else in their schoole or Synagogue. And beeing thus come home, they lay vp their *Tephillum* in a Chest, first that of the head, then that of the hand.

a Rela. of Relig. in the West.

They account it healthfull also to eate somewhat in the morning before they goe to worke: for whereas there are threescore and three diseases of the gall, a bit of bread, or a draught of Wine can cure them all. About cleue of clocke his wife hath prepared his dinner, pure meates, purely dressed: but if she haue pullen or cattell, she must first feede them. For it is said, *I will giue grasse in thy field for thy cattell, and thou shalt eate and bee satisfied*: you see, the Cattell are first mentioned. And to keepe such Domestical cattell, is good in respect of the disastrous motions of the planets, which must some way sort to effect. But if they bee studious of almes and good workes, then *Saphyra Rabba* the great Chauncellor (some Angell) according to his office, registreth the same, and commendeth them vnto GOD saying, *Turne away*

b Deut. 11. 13

that

c Lev. 16. 10.

d Talmud. tract.
Sotab. c. 1.
e Prov. 6. 36.

that planetarie misfortune from such a one, for he hath done these and these good works. And then doth it befall some wicked man, or else some of the Cattell. Before they come to the Table they must make triall againe in the priuy what they can doe: for it is written, *Thou shalt carry out the olde, because of the new.* Especially let there bee cleane water, wherein the houshold must first wash, then the wife, and lastly the good man; who presently without touching or speaking ought else might more purely give thanks. He (saith R. Iose in the Talmud) that eateth with vnwashed hands, is, as hee that lieth with an Harlot, for it is written, *For the strange woman a man cometh to a morsell of bread.* They must wash before meate and siter, so strictly, that they may not keepe on a Ring on their finger, for feare of some vncleannesse remaining vnder it. I had rather (saith R. Akiba) die for thirst, then neglect this washing *tradition of the Elders*: when he had onely so much water brought him into prison, as might serue him but to one vse of washing or drinking, at his owne choise.

On the Table cleane spread, must be set a whole loafe well baked, and the salt, and then the housholder or the chiefeft Rabbi at Table taketh the loafe into his hands, and in the cleaneft and best baked part thereof, maketh a cut into it, and then setting it down and spreading his hands on it, saith *Blessed art thou LORD GOD, King of the world, who bringest bread out of the earth:* and then breaketh off that peece of bread which he had cut before, and dipping it into the Salt or broth, eateth it, without speaking a word (for if he speake hee must say over his grace againe:) After this, he taketh the Loafe, and cutteth for the rest. Then hee taketh a cup of Wine (if they haue any) with both hands, and with the right hand holdes it vp a handfull higher then the table, and looking stedfastly on the cup saith, *Blessed &c. who hast made the fruit of the Vine.* Over water they pronounce no blessing; and if there be not three at least at the Table, each man must blesse for himselfe: if three or more, the rest say, Amen. Salt is religiously set on in remembrance of the sacrifices. If when they cut, they should cut off the peece of bread, it would offend G O D. Both hands they spread over the Loafe in memory of the ten Commandements, which G O D hath published concerning Wheate, of which bread is made. The bread must be had in speciall honour, no vessel supported with it, or set vpon it: and a spirit called *Nabel* giueth attendance, as depu- ted to obserue such as (through negligence) tread it vnder foote, and to bring them into pouertie: and another man (dogged by this spirit, which sought to bring him to pouertie) eating victuals one day on the Grasse in the field, the spirit hoped to effect his purpose: but this deuout Lewee, after he had eaten, pared away the grasse, and threw it with the crummes scattered into it, into the Sea for the fishes, and presently heard a voice, saying, woe is mee foole, who haue attended to punish this man, and cannot haue occasion. They dreame that *Elias* and euery mans proper Angell attendeth at Table, to heare what is said, if they talke of the Lawe: otherwise an ill Angell cometh and causeth bralles and diseases: and in respect of these spirituall attendants, they cast not their bones beside or behinde them. They are curious not to eate flesh and fish together: but first flesh, and then scoure their teeth from the fish, and eate a bit of bread, and drinke a draught of drinke, before they eate the fish. They must not vse the same knife to meates made of milke, which they vsed in eating fl. sh. Milke must not stand on the Table with flesh, nor touch it.

Besides the 23. Psalm set before them in the meale time, they testifie their deuotion by multitudes of *new graces or thanksgivings*, if any better Wine or dainties be set before them, yea besides the particulars of their cates, euen for euery good sent, as of Oyle, Roses, Spices, &c. and are of opinion, that to vse any thing without *thanksgiving* is to vsurpe & steale it. Let this be spoken to the shame of many *profane & saui* with vs, that will rather *sell Gods blessings for their meate*, then seeke them to their meate: although in them the payment of these by tale, & not by weight is no better then a *head-superstition*. They make a religion of leauing some leavings of their bread on the table: but to leaue a knife there were dangerous, euer since that a Lewee once in the rehearsing that part of their grace after meate, which concerneth the redifying of Ierusalem in a deepe agonie tooke his knife so left, and thrust into his heart. This their grace is long

f Robin-good-fellow, or the spirit of the buttery among the Lewes.

long containing a commemoration of the benefits vouchsafed their forefathers, and a prayer for regnanting the same: to send *Elias*, and the *Messias*: and that they may not be brought to beg or borrow of the Christians: and for his blessing vpon all of that house, &c. Wherevnto is answered with a loude voice, Amen: and they say to themselves: *Feare the LORD ye his Saints for they that feare him haue nowant: the Lyons lacke and suffer hunger, but they which seeke the LORD shall want nothing that is good:* and while this is said, there must not a crum me left in their mouths. The prayers must be in that place where they haue eaten: or else they shall loose the benefit of buriall: and a certaine deuout Lew in the field, remembering that hee had forgotten his grace, returned backe to the house, and there performing his duty, had *miraculously* leant vnto him a dowe of golde.

In Cities where are Synagogues, about five in the afternoone their h Clarke (or some such officer) goeth about and with knocking at their doores giues them notice o' euen- ing prayer. Thither being come, they sit downe and saie this prayer (of the first word, called *Alchre*). *Blessed are they which dwell in thy house praising thee continually. Selah. Blessed are the people that are thus, blessed are the people whose GOD is the LORD. I will magnifie thee O GOD my King, &c.* all that 145. Psalm throughout: he which saith this Psalme thrice a day shall haue his portion in eternall life. Then the chiefe Chorister or Chaunter, singeth halfe their prayer called *Kaddesh*: and then all say those eigh- teen praises mentioned in Morning Prayer. Then goeth their Chorister out of his pulpit, and kneeleth downe vpon the steps before the Ark, and falleth dowe with his face on his left hand (all the people doing likewise) saying, *O mercifull and gracious GOD, I haue sinned in thy sight, but thou art full of mercy: be mercifull vnto me, and receive my prayer proceeding from an humble heart. Reproue me not O LORD in thy wrath, nor correct me in thine anger,* and so proceedeth through that whole sixt Psalm: his countenance couered and inclined to the ground. This is done in imitation k of *Ios- phua*. Then the *Pracantor* or chiefe Chorister, againe rising vp saith, And we know not what to doe, but that we direct our eyes vnto thee. And then they say vp the other halfe of their *Kaddesh*: and so endeth their euen-song.

Now should they goe home, and after supper returne to performe their Night deu- otions: but because a full belly would rather be at rest, and might easily forget his duties, after some pause and stay, they proceede before they goe to their other task: and in that time of pausing betwene their *vespers & nocturnes*, if there be any strife betwene any, and reconciliation cannot be made, then he which cannot reconcile his neighbour, goeth to the common prayer-booke, and shutting it, knocketh thereon with his hand, saying *ami kelao*. I conclude the businesse: as if hee should say, I conclude praying till mine Aduersarie be reconciled to me: vntill which thing be effected they may not pray further: and so sometimes their prayers are intermitted then and diuers daies together, if one party will be stubborne. These prayers are for subistance much like the former: as against the Christians, and for their owne restitution by their Messias. They depart out of the Synagogue with repetition of those sentences mentioned in the former Chapter.

At supper they behaue themselves as at dinner. Going to bed they put off the left shooe before the right: their shirt they put off, when they are couered in their beds for feare of the walls beholding their nakednes. He that maketh water naked in his cham- ber, shall be a poore man: and the prayer *1 Heare Israel*, must be his last words on his bed, and sleeping on the same, as in *Psalm 4. 5. speaks in your heart on your bed, and be si- lent*: Selah. If he cannot by and by sleepe, he must repeat it till he can: and so his sleepe shall proue good to him. The bed must be pure: for how else should they thinke on the name of G O D? And it must bee so placed, that they must lye with their heads to the South, their feet toward the North, for by this meanes they shall be fruitfull in male children. They haue also their Chamber-Morals, instructing of duties betwix the man and wife, vnto meate for sober and chaste cares. 'Tis time for our pen to sleepe with them, and end this Chapter.

h Schole pul- tow among the Lewes, is as our Sexten.

i Psalm 84. 4.
e 144. 15.
e 145. 5.

k Iosph. 7. 6.

m Orach,
ch:ym. cap. 2.

n Gen. 3. 12.

o De Job. 4. 21.

The cause why the women now and at other feasts light the lampes, is *Magniftrally* determined by the ^m Rabbines, because that *Eue* caused her husband to sine, yea with a cudgell laboured him, and compelled him to eate, which they gather out of his words, *"the woman gaue mee of the Tree, (to wit a sound rib-roasting) and I did eate.* Now after they had eaten, the sunne, which before shined, as it shall doe in the other life, diminished his light, And for dimming that light, shee lighteneth it. And for three causes (you shall beleue their *Talmudo*) women die in trauell; for forgetting their dough wherewith to make Cakes with Oyle, *Exod. 25.* for neglecting their ceremes; and not lighting the Sabbath lampes: which their Cabalists gather out of the three letters of the name of *Eue*; or *Chanab*. These lights are two or more, according to the condition of the roome.

p Like to this
is the story of
Turnus, and R.
Mida in the
Talmud,
Tract Sanhedr. c. 7

They begin their Sabbath thus soone, and end it also later, then the iust time, in commination of the purgatory-soules, which begin and end with them this Sabbath-rest, being the whole weeke besides tormented in that fire. *Judas* himselfe, in honour of the Christian Sabbath, from Saturday Euen-song obtained like priuiledge: witness *S. Brandon* in the legend (can you refuse him?) who found him cooling himselfe in the Sea, sitting vpon a stone which he had sometime remoued out of a place, where it was needefulle, into the high-way. (So meritorious euen in *Judas* is any the least good worke.) There did *Judas* acquaint *Brandon* with this Sunday-refrashing of the hellish prisoners and desired his holy company to scarre away the duels, when they should after Sunday euen-song come to fetch him againe, which for that time *Brandon* granted, & performed.

The Iewes will not quite empty any place of water, that on the Sabbath these fierie soules may finde where to coole them. Two Angels attend them home from the Synagogue, one good, and the other euill, which if they finde all things well, that is, Iewishly prepared for the Sabbath honour, the good Angell saith it shall be so the next Sabbath, and the euill Angell (will he, will he, will he) answereth, Amen. If otherwise, the good Angell is forced to say Amen to the euill Angels denunciation of the contrarie. They feast it with much ceremonie, pronouncing their blessing on the wine: with looking on the lampe to repaire that fiftieth part of their eye-sight, which they say in the weeke often ordinarily is wasted: they couer the bread meane while, that it should not see the shame thereof, in that the Wine is blessed, for the Sabbath vs, before it. This good cheere on the Sabbath is of such consequence, that for this cause in their ^q *Talmud* is reported, that a Butcher in Cyprus, which still reserued his best meates for the Sabbath, grew by diuine reward so rich, that his table and all his table-furniture were of Golde. You may receiue with like credit the Legend of *Ioseph* following, vvho buying continually the best Fish, to honour the Sabbath with it, found in the belly of one of these Sabbath-fishes a bat-band of Pearles, worth no lesse then a Kingdome. The table remaineth spread till the next night. The Lampes must not be put out, nor the light thereof applied to the killing of fleas, to reading or writing, &c. The good man must honour that night with more kindnes to his wife, then on other nights: therefore eate they Leekes before: therefore they marry on the Sabbath: and the children, then conceived, must needs be wife & fortunate. If a Iew trauell, and on Friday euening be further from his home, then a Sabbath-dayes-iourney, he must there abide, be it in the midst of a Wood or Wildernesse, till the Sabbath be past. They sleepe longer on the Sabbath morning; so wish their greater pleasure to honor it. They then vsue more prayers in their Synagogues; and reade seuen Lectures of the Law. They now also reade the Prophets. They stay here till noone and no longer, least by longer fasting and praying they should breake the Propheticall commandement, *"Thou shalt call my Sabbath a delight.* After dinner also they reade in their Lawe: For *"on a time, The Sabbath and the Lawe put vp their complaints to God for want of a companion and learner,* and the Israelites were giuen as a companion to the Sabbath, and on the Sabbath a learner of the Lawe. But for all this they talke not more busily all the weeke through of Vsuries, buying and selling, then on their Sabbath. Their Euen-song they haue soone done, that they might returre, and while the day yet lasteth, make an end of their third banquet, by which they are secured against hell and against

Gog

Gog and Magog: They conclude it with blessings and fingerings, till it be late, to prolong the returne of the soules into Hell: for presently after they haue ended, there is proclamation through Hell, to recall them to their dungeons. In these Songs they call vpon *Elias* to come; so iustly are they deluded, who scoffingly imputed vnto CHRIST the calling of *Elias*. But their *Elias* being *buse*, (as he sometime said of *Abbas Baal*) and not coming; then they request him to come the next Sabbath. But he (it seemeth) is loath to leaue his place vnder the tree of life in Paradise; where hee standeth (say they) enrolling their good workes in the keeping of the Sabbath. When this their deuotion is dohe, the women in haste runne to drawe water, because the Fountaine of *Miriam Num. 20.* flowing into the Sea of Tiberias, doth from thence empty it selfe in the end of the Sabbath into all Fountaines; and is very medicinalle. After this doe the Iewes make a diuision betweene the Sabbath and the new weeke. The Housholder lighteth a great Candle, called the *Candle of Distinction*: at whose light hee vieweth his walls, a blessed cuppe of Wine, and a little siluer boxe full of sweete spices, powreth a little of the Wine on the ground, and applyeth the box to euery ones nose to smell to, thus to remedie the stinke which is caused at the new opening of hell for the returne of the soules: or else to keep them from swooning at the departure of one of their soules. For they are of opinion, that themselves haue a superfluous sabbatharie soule, which on that day is plentifully sent in to them; to enlarge their heart; and to expell care and sorrow. *Antonius Margarita* affirmeth, that they dreame of three soules in each man, besides the sabbatharie soule, two of which leaue him in his sleepe, one mounting to Heauen, where it learneth things to come; the other called brutish, contemplating sinne and vanitie. The viewing of their nailes at the candle, is in remembrance of *Adams* nakednesse, aliaising where the nailes couered his fingers and toes ends. The Wine they powre on the ground, to refresh *Cor. 16* and his complices vnder the ground.

For their Sabbath-workes they are determined Rabbinically: a horse may haue a halter, or a bridle to leade, but not a saddle to lade him; and he that leadeth him, must not let it hang so loose, that it may seeme he rather carrieth it, then leadeth the horse: A henne may not weare her hose sowed about her leg, but this marke must on Friday be taken off. And if any cattell fall into a pit, yet may they not help it out on the Sabbath: so spitefully haue their Talmudicall Rabbines endeouored to make (where they could not finde) a falsehood in the * words of CHRIST, testifying the contrarie. *But from the beginning it was not thus.* The Iew may not milke his cattell, nor eate of the milke when hee hath procured a Christian to milke them, except hee first buy it, but at his owne price. A Tayler may not weare a needle sticking in his garment. The lame may vsue a staffe: the blinde may not. Clogges or Pattens to keepe them out of the dirt they may not burden themselves with. It is lawfull to carrie a plaister on their sores, but if it fall off, they may not lay it on againe: Nor may they bind vp a wound anew; nor carrie money in their purses or garments: nor rubbe their dirty shooes against the ground, though they may wipe it off against a wall: nor wipe their hands, souled with dirt, on a towell, but with a sower or horse-taile they may do it. If a flea bite, he may remoue, but not kill it: a lowfe he may. But their doctors disagree in this lowfe question: for *R. Eliezer* saith, One may as well kill a Camell. Hee must take heede of leauing more corne to soules that day then they shall eate, if it bee in an open place, lest it may there grow, and he be said to sowe corne on the Sabbath. To whistle a tune with his mouth, or play it on an instrument, is vnlawfull: as also to knock with the ring or hammer of a doore, and therefore the Clarke knockes with his hand when hee calleth them to the Synagogue. To knocke on a Table to still a child; to draw a Letter in dust or ashes, or a moistned Table, is vnlawfull: in the aire not fo. Of these Sabbath-labours they haue nine and thirtie chiefe Articles: whereto the smaller (as these) are referred, with much ridiculous nicetie, as the first article is of stilling the ground, wherein is reserued digging, filling vp ditches, &c. and to this, going ouer a fallow, rubbing his dirty shooes on the ground &c. Tis time this ditch be now filled, and we proceede further.

CHAP.

u This holie
wine they
sprinkle about
their houses &
themselves, as
effectually a-
gainst diseases
and deuils.

x Math. 12. 11

r E. say 58. 13
s Mishag.
pag. 13.

CHAP. XVIII.

The Jewish Passeouer, as they now obserue it, and other their Feasts and Fasts.



F the Jewish Feasts, as they were celebrated before the coming of CHRIST, wee haue already spoken. In these dayes they blindly and stubbornly persist in like *Observation of times*, though with some variation of ceremonie. Their Talmud reckoneth foure New-yeeres dayes, besides the former in March and September, whereof we haue spoken; the first of August beginneth their yeere of breeding cattell, according from thence their time of tything. In Ianuarie, the first, or as *R. Hillel* would haue it, the fifteenth beganne their new yeere for trees, in reckoning the time of lawfulnessse to cate, or tythe their fruit.

a Their order of celebrating the Passeouer at this day.

The richer Iewes prepare thirte dayes before for their Passee-ouer, (*dentes non mentem*) good wheate for their vneleavened cakes. The Sabbath before the Passee-ouer is holme and sacred, wherein they haue a Sermon concerning the *Paschall Lamb*. Two or three dayes before the Passeeouer, they scowre their houshold implements, of wood and metall, with much curiositie and varietie of rites. For hee that in this Feast vseth an impure vessell, is as hee that hath laine by an vncleane woman. The night before the Feast, the Goodman of the house with a waxe candle, a dish and wing, beginneth his search for leavened bread; and with other men or boyes to help him, after their *Amen* to his blessing, with waxe candles in their hands, they leaue not a mouse-hole vnsearched, and hide that bread which they meane to cate that night, lest they should finde that, and be forced to burne it. That which they finde, they curiously couer, lest some mouse, by carrying it, should make them haue new worke: and for this cause suppe also in a corner, with great care that nothing fall to the ground. When he hath ended his search, Whatsoever leauen (saith he) is vnder mine hands, which I haue not seene, let it be tossed to and fro, like the dust of the earth. In the morning they make their vneleavened cakes, of meale grownd three dayes at least. The kneading trough must be lined with linnen, lest some of the leavened meale should cleaue thereto. The Goodman himselfe must drawe the liquor that it is kneaded with, and that at Sun setting. The cakes are made with as much scruple, round, and pricked full of holes in a cold place &c. to keep them from leaueuing. They eate little, and the first-borne nothing, till night, that then they may haue the better Paschall-stomacke: at the Euen song they obserue much what the same ceremonies, as at the Sabbath. They make at home the fairest shew of their plate and riches, and seate themselves on Chaires (as it were) of State, and account now of themselves as great Lords, triumphing ouer their late *Egyptian seruitude*; at their returne from the Synagogue, they haue a dish with three cakes set before them, representing the high Priest, the Tribe of *Leui*, and the people of Israel: an other dish hath in it a loine of lambe or kidde, with a hard egge: an other containeth a gallimaufrey of apples, nuts, figges, almonds, &c. dressed with wine in bricke-fashion (with cinnamon strewd on it, in remembrance of the *Egyptian fornace*). They haue also a *sallet of herbs*, and a sawcer of vineger set on the Table. Then sit they downe, and euery one (to the child in the cradle) hath his cup filled with wine. And here with a carowfe after a blessing begins the feast, with a scrupulous vse of these things mentioned: then followeth *The supper it selfe*, with much riot till midnight, with such cheere as they haue, with diuers ceremonies, cursing their enemies, calling for *Elias*, praying for the reedifying of the Temple; vsing many, Diuine Attributes, as *Mercifull God, great God, bountifull God, high God, faire God, sweet God, mightie God, and God of the Iewes*. now build thy Temple shortly, very soone, very soone, in our dayes, very soone, very soone. Now build, now build, now build, now build, now build thy Temple quickly; *Strong God, lining God, &c.* ouer and ouer with such barologies. This night they thinke themselves secure against men and Deuills; they leaue their doores open

open all night to entertaine *Elias*; and one to their solace playeth *Elias* in a white linnen garment. Each man drinketh foure Cuppes full of the blessed wine, in regard of foure deliucrances, which the Rabbins finde in *Exodus*, 6. v. 6, 7. The ceremonies of *Moses* they are not tied to (forsooth) because they are not in Canaan.

In the morning they visite the Synagogue with their Sabbath-rites. They bring two Bookes out of the Arke, and call forth fise men (and if this feast be on the Sabbath, seuen) to reade out of the same. Nice are their determinations what workes they may doe on this day, and what not: they may dresse no more meate then is this day eaten. If they beate spice, the mortar must lie side-wise for distinctions sake of the day, &c. fasting and weeping must be auoided; if any farse a henne, the needle must be threaded the day before, and the threed must be burned, not bitten, or broken asunder. In such trifles, the Schoole of *Schammai* licenceth to eate the same day an egge laid on a festiual day. *Hillel* denies it, and betwixt them they haue set the Rabbines by the eares, in this & such profane questions. Their Euen song hath a short dispatch: and then the next day they preiterate the same ceremonies, and that for certainty, because they doubt of the first day of the moneth, and therefore obserue two. The foure dayes following are halfe-holy-dayes. Some works may be done in them, and as writing crooked &c. and that which cannot without losse be deferred, may now be done. The seuenth day they obserue in more compleate holinesse, and the eight too, for the reason before alleaged, to be more secure of the true day. After the feast ended, they satisfie with fasting their feasting-riots, and that on two mundaies and one thurs-day: vnto the three and thirtieth day after, they are sadde and heauie, in remembrance of *R. Akiba*, of whose disciples foure and twentie thousand died in that space, and were buried by women in the night: and therefore after Sunne set, all this while the women lay aside their worke: on the three and thirtieth day the men bathe them and shaueth their beards, and are merry, because then his disciples ceased dying.

From the second night of their *Pesach* they number to their Pentecost fifty daies inclusively: and say, *Blessed be thou, &c.* which hath commaunded vs to number the daies before haruest, of which this is the first or second, &c. they number the same standing, praying withall for the restitution of Ierusalem. They let not bloud on the euen of the Pentecost, because of a supposed winde *Tabbaach*, which should haue slaine all the Israelites, if they had refused next day to accept of the Lawes. They keep it two daies, for the former doubt. They take the Booke twice out of the Arke, and reade therout the precepts concerning this Feasts sacrifices, now that they cannot performe the things. In remembrance of receiuing the Law, they strew the pavement of their houses, streets, and Synagogues with grasse. They eate meates made of milke & cakes. One cake they make feuen times folded in thickness, in remembrance of the feuen heauens, by which *G o d* descended to *Mount Sinai*. Now they must haue good cheere, because at this time the King married his daughter, that is, the *Law* vnto them.

The Feast of Tabernacles is obserued eight daies: the two first, and two last more solemnely: the middle foure are halfe holie. They mutter ouer their praiers with such haste, that he is the perfectest who speaketh most with a breath. They make them Tabernacles with boughs of 4 kindes of trees (more scrupulous then the Law) in which they suppe, but doe not lodge. The Precentor in the Synagogue taketh a bundle of boughs, & blessing and shaketh them: for it is written, *The trees shall clap their hands*, and moueth them 3 times to the East, and as often to the West, and to the *N.* and *S.* and then vp and downe like a Fencer, & then shaketh them againe, as hauing now put the deuill to flight. Then one taketh out the Booke, and laeth it on the Pulpit, which they all with their boughs compasse feuen times a day, during the Feast; in hope of like destruction to the Christians as befell *Jericho*, and then renew their shaking of their boughs. The seuenth day is most solemne: then they produce feuen Bookes, and in euery of their feuen compassings lay vp one againe. This night they know their fortunes by the Moone: for stretching out their armes, if they see nor the shadow of their head

b Abundanti cautela non nocet.

c Pentecost.

d Tabernacles.

e The last day they may kindle fire from another, nor strike fire with stone or metall, nor quench it, although to saue their goodes: nor blow it with bellows, but with a reede they may: with many trifling obseruations els mentioned by *Munsh. Precept. Mos. cum exp. Rab. f. 2. fol. 96. 12.*

g Num. 14.9.

h New Moon-day.

i New-yeares day.

k Psalme 69.28

head by Moone-light, they must die that yeare; If a finger wanteth, hee loofeth a friend; if the shadow yeld him not a hand, he loofeth a son; the want of the left hand portendeth losse of a daughter; If no shadow, no life shall abide with him, for it is written: *3 Their shadow departed from them*. Some Iewes goe yerely into Spaine, to provide pome-citrons and other necessaries, for the furnishing this feast: which they sell in Germany, and other places to the Iewes at excessive prices. They keepe their Tabernacles in all weathers, except a very vehement storme driue them with a heauie countenance into their houses. Their wiues and seruants are not so strictly tied hereto.

The ^h new Moons are at this day but halfe festiuall to the Iewes, accounting themselves free to worke, or not, in them; but the women keepe it intirely festiuall, because they denied their Eare-rings to the molten Calf, which after they bestowed willingly on their Tabernacle. The deuouter Iewes fast the day before. Their Mattins is with more prayers, their dinner with more cheere then on other dayes: and a great part of the day after they sit at Cardes, or telling of Tales. That day when the Moone is eclipsed, they fast. When they may fitt see the new Moone, they assemble, and the chiefe Rabbi pronounceth a long prayer, the rest saying after him.

The Iewes beleeuing that G o d created the world, in September or *Tisri*, conceit also, that at the reuolution of the same time yearly, hee sitteth in iudgement, and out of the books taketh reckoning of euerie mans life, and pronounceth sentence accordingly. That ⁱ day which their great *Sanhedrim* ordained the New-yeeres festiuall, G o d receiuing thereof intelligence by his Angels, sent thither to know the same, caught the same day a Senate of Angels to be assembled, as it is written, *Daniel 12*. All things provided in the solemnest manner, the three Bookes are opened; one, of the most wicked, who are presently registred into the *Booke of Death*: the second, of the iust, who are inrolled into the *Booke of Life*: and the third, of the meane sort, whose iudgement is demurred vntill the day of *Reconciliation*, (the tenth of *Tisri*;) that if in the meane time they seriously repent them so, that their good may exceed their euill, then are they entred into the *Booke of Life*; if otherwise, they are recorded in the *Blacke Bil of Death*. Their Scripture is produced by *R. A-ben*. ^k *Let them be blotted out of the Booke of the Liuing, and not be written with the iust*. *Blotting* points you to the Booke of Death: *Liuing*, that of Life; and *not writing with the iust*, is the third Booke of Indifferents. All the workes which a man hath done through the yeare, are this day examined: The good workes are put in one balance, the bad in the other (what helpe a siluer Chalice, or such heauy mettall could afford in this case, you may finde by experience in Saint *Francis* Legend, who, when the badde deedes of a great man, lately dead, out-weighed the good, at a dead lift cast in a siluer Chalice, which the dead partie had sometime bestowed on Franciscan deuotion, and weighed vp the other side, and so the Deuills lost their prey:) G o d (say they) pronounceth sentence of punishment or reward, sometime in this life to be executed, sometime in the other. In respect herof, their Rabbines ordaine the month before to be spent in penance, and morning and euening to sound a Trumpet of a Rammes horne, as an *Awe Mary-Bell*, to warne them of this Iudgement, that they may thinke of their finnes; and besides to beseech the Deuill, that with this often sounding being perplexed, hee may not know when this New-yeares day shall be, to come into the Court to giue euidence against them. The day before they rise sooner in the morning, to mutter ouer their prayers for remission: and when they haue done in the Synagogue, they goe to the graues in the Church-yard, testifying, that if G o d doe not pardon them, they are like to the dead, and praying, that for the good workes of the Saints (the iust Iewes there buried) hee will pittie them, and there they giue large almes. After noone, they shauce, adorne, and bathe themselves, that they may be pure the next day; (for some Angells, soiled with impurie here below, are saide to purge themselves in the fiery brooke *Dimor*, before they can praise G o d; how much more they?) and in the Water they make Confession

of

of their finnes; the Confession containeth two and twentie wordes, the number of their Alphabet; and at the pronouncing of euerie word, giue a knocke on their breast; and then diue wholly vnder water. The Feast it selfe they beginne with a Cuppe of Wine, and New-yeere Salutations: and on their Table haue a Rammes head, in remembrance of ¹ *That Rammes which was offered in Isaacs stead*: and for this cause are their Trumpets of Rammes horne: Fish they eate, to signifie the multiplication of their good workes: they eate sweete fruits of all sorts, and make themselves merrie, as assured of forgiveness of their finnes: and after meate, all of all sortes, resort to some bridge, to hurle their finnes into the water: as it is written, ^m *Hee shall cast all our finnes into the bottome of the Sea*. And if they there espie anie Fifth, they leape for ioy, these seruing to them as the Scape-goate, to carrie away their finnes. At night they renew their cheere, and end this Feast.

From this day to the tenth day¹, is a time of Penance or Lent, wherein they fast and pray for the cause aforesaid; and that if they haue beene written in the *Booke of Death*, yet G o d seeing their good workes, may repent, and write them in the *Life-Booke*. ^o Thrice a day verie early they confesse three houres before day, and decrease suites at Lawe, &c. And on the ninth day verie early they resort to the Synagogue; and at their returne, euerie male taketh a Cocke, and euerie female a Henne; if hee bee with childe, both: and the Housholder, saying out of the hundred and fift *Psalmes*, verses 17, 18, 19, 20, 21, 22. and out of *Iob* chapter 23. vers. 23, 24, 25. swingeth the Cocke three times about his head, euerie time saying; *This Cocke shall make an exchange for mee: hee shall die for mee: and I shall goe into life with all the people of Israel, Amen*. Hee doth it three times, for himselfe, for his children, for the strangers that are with him. Then hee killeth him, and cutteth his throat, and hurleth him with all his force to the ground, and roasteth him: signifying that he himselfe deserueth death, the sword, stoning, and fire: the inwards they hurle on the toppe of the house, that the Crowes may, with it, carrie away their finnes. A white Cocke for this purpose is principall; a redde Cocke they vse not, for they are full of sinne themselves by *Esaies* authoritie, ^p *If your finnes were redde as scarlet &c.* ^q *Antonius Margarita* saith, That this propitiatorie creature should be an *Ape*, as most like to a man; but they vse a Cocke for the names sake: a man in Hebrew is *Gheber*, which is the Talmudicall or Babylonish name of a Cocke. Thus those that with a Rammes horne beguiled the Deuill, and with a Cocke beguiled G o d, iustly beguiled themselves, who refuse that Sacrifice of *CHRIST*, in whose stripes they might be healed.

After the performance of this Cocke-sacrifice, they goe to the buriall-place, vsing like ceremonies there, as on New-yeeres euen: and after noone, bathe them likewise. After Euen-song, hee which hath offended others, asks them forgiveness, which if hee obtaine not at first, then the offender taketh with him three others, and asketh the second and third time: if all this bee in vaine, hee taketh tenne others and repeweth his suite; if hee obtaine, it is well; if not, G o d will holde him excused, and the other partie shall bee guiltie; if the partie offended bee dead, the offender, with tenne other goeth to the graue, and there confesseth his faults. They confesse one to another also, and that in a secret place of their Synagogue, where each receiueh mutually at his fellowes hand with a leather belt nine and thirtie blowes: at each blow the partie beaten beateh himselfe on the breast, and saith one word of his Confession, taken out of the seuentie and eight *Psalms* and eight and thirtie verse, being in the Hebrew fiftene words, which hee thrice repeateh: then the Striker lieth downe and receiueh like penance at the hands of the former, you may iudge with what rigour. This done, they runne home, and make merrie with the Cockes and Hennes before mentioned, supping largely, because of the next dayes fast. Their supper must bee ended before Sunne set: for then beginneth their fast. They put on their cleane steyment, and ouer the same, a great and large shirt downe to the shooes, to testifie their puritie. They resort to their Synagogues with

^r Yet he being mercifull &c.

¹ Gen. 22.18.

^m Mich. 7.19

ⁿ Reconciliation.
^o Hos. 12.17
^p Lam. 4.10.

^q Eccl. 1.18.
^r Ant. Margar.

with waxe candles (in Germanie they haue for euerie man one) and then light them. The women also light Candles at home, as on the Sabbath. It is ominous, if the Candles burne not cleerely. They spread the floore with Carpets, for soying their purest clothes.

* Their five humiliations at the Feast of Reconciliation.

Their humiliations at this Feast are five: first, foure and twentie, or seuen and twentie houres fast, whereunto children are subiect: the males after twelue yeares; the females after eleuen. Secondly, they wear no shooes. Thirdly, they must not anoint them. Fourthly, they wear no shooes. Fifthly, they must not company with, no nor touch their wiues. Before they beginne prayers, thirteene of the principall Rabbies, walking in the Temple, giue licence to all, both good and bad, to pray. And the *Præcentor* or Reader fetcheth the Booke out of the Arke, and openeth it, singing along prayer, beginning all compacts, vowes, and oathes, &c. insinuating, that all the vowes, promises, oathes, and covenants which euerie Iew had that yeare broken, be disannulled and pardoned: and that, because now all haue power to pray and praise G O D. They continue singing till late in the night. Some remaine all night in the Synagogue: yea the deuouter some stand vpright singing and praying without intermission all that feast, the space of seuen and twentie houres in the same place. Those that departed the Synagogue, returne in the morning before day, and there stay all that day. Often they prostrate themselues with their face couered, at euery word of their Confessions knocking their breast. When it beginneth to be night, the Priest draweth his *Talles* (a large cloth made of shaires) before his eyes, and pronounceth the blessing, *Numb. 6.* holding his hand towards the people, who meane-while cover their faces with their hands: for they may not looke on the Priests hand, because the Spirit of God resteth thereon. Then hee singeth a prayer seuen times together, sometimes higher, sometimes lower with his voyce: because that God now ascendeth from them into the seuenth Heauen: and they with their sweete melodie bring him on the way. Then they make a long and shrill sound with their Rammes-horne-trumper: and there followeth presently a voyce from Heauen, *Go eate thy bread with ioy and gladnesse &c.* After this they returne home, some carrying home their Lights, to distinguish the holie Times (as you haue heard) from the prophane: some leaue them in the Synagogue all the yeere, at certayne times lighting them. Some *Saints-Lewes* prouide to haue a waxe-light continually burning all the yeere long in the Synagogue. In their returne they wish to each other a good yeere. For the Bookes, before mentioned, are now closed; nor may they expect any alteration. They suppe largely, and betimes the next morning returne to the Synagogue, lest Sathan should complaine at so soone a cooling of their zeale. But the Deuill may be quiet; for when the Lawe was giuen, *Samuel* the euill spiritie complained, that hee had power ouer all people, but the Israelites: God answered, That hee should haue power ouer them, if on the *Reconciliation-day* hee found anie sinne in them: But hee finding them pure, said, That this his people were like the Angells, liuing in vnicie, without eating or drinking. The Iewes haue a ceremonie to giue the Deuill gifts on this day, either not to hinder them: or else, because *Gifts blindeth the wise.*

f Pirkeca. 46.

t Exod. 23. 8.

u The Feast of the Lawe finished.

The Iewes diuide the Law into two and fiftie parts, and reading euerie Sabbath one, the last falleth on the next day after the Feast of Tabernacles, about the three and twentieth day of September. In this day they leape, dance, and make much ioy. They assemble in their Synagogue, and take all the *Bookes of the Lawe* out of the Arke (leauing in it meane-while, that it be not left emptie, a burning light) they reade the first Lecture and the last thereof, and leape about the Arke with the Bookes; and they hurle peares, nuttes, and such fruits among the youth, which in their scrambling sometimes fall together by the eares, and marre the sport. On this day they sell their Synagogue-offices, the Clarke making proclamation: who will giue most at the third time, obtaineth first the office of lighting the Lights all the yeare, then that of prouiding the Wine, which they vse to beginne the Feasts with,

in

in respect of the poore, which haue no wine to hallow at home. Thirdly, Is set to sale the office *Gellub*, of foulding vp, & vnfoling the Law. Fourthly, *Hagbobah*, of lifting vp the Law, and carrying it in Procession. Fifthly, The office *Eitz-chayim*, of touching those turned peeces of wood, whereto the Law is fastened: which the young men are forward to buy, in hope of holinesse and longer life. Sixthly, *Acheron*; to be called forth last on the festiuall dayes, to reade somewhat of the Law. Seuenthly, *Selctria*, to be deputed or substituted in place of the negligent officer, &c. The monee, hence arising, is for the vse of the poore, and reparations of their Synagogue: but in these sale-offices, wealth hath more honor then worthinesse.

Their Feast of *Dedication*, we cannot say much more of, then that which already hath bene said: much nicenesse herein is obserued, about the lights wherewith they solemnize this darknesse, which I willingly omit: these lights they vse in their houses all the space of these eight daies burning.

Their Feast of *Loz* they keepe with all riot two dayes, as with some at Shrouetide: the men disguising themselves in womens habite; the women in mens: they quasse and drinke (it is said Rabbi *Isaac*, *Tarna*, a good worke) till they find no difference betweene *Arur Haman* and *Barnab Mordecai*: cursed be *Haman*, blessed bee *Mordecai*; vociferations that day obserued.

They obserue festiuall the Equinoctials and Solstices; and a certaine *Rogation day*: they vse the Feasts before mentioned out of *Zach. 7.* with other superstitions. Some of them Fast also, as is said, on Mondayes and Thursdayes; and some on the tenth of March for the death of *Miriam*: at whose departure, a certaine fountaine dried vp, and the people were left without water: but in this month the most Rabbins will not allow fasting, because of their deliuerance therein out of Egypt. Some fast for the death of *Samuel*, April 28. and for the taking of the Arke, April 10. and at other times for other Prophets. Some fast on the new-mooones euen: some, when they haue had an unfortunate dreame; and all that day in which their father died, through their whole life. Their fasting is an abstinence from all eating and drinking till night. But of these Feasts and other their solemnities, is said before in the abstract of their Kalender, taken out of *Ioseph Scaliger*.

CHAP. XIX.

Of their Ceremonies and opinions concerning the Dead.

IF we should lead you thorow their Kitchin, and there shew you their two sorts of vessels and implements; one for flesh, the other for whitemeats and fish: as likewise they haue two knives, for the same purpose, and (if it were possible) would haue two mouthes; (that which they can) they make much cleansing betwene; and if these vessels should be mingled, they must be broken, if they be of earth; washed, if of wood; and purged by fire, if of iron: with other their cookery-rites and ceremonies. If I should thence lead you to the Shambles, and acquaint you with the curious qualifications of a Jewish Butcher: Of which argument they haue a booke to instruct them: in more difficult questions, they consult with the learned Rabbi; whose licence the Butcher must haue for his slaughtering, before a Iew may eate of his meate. If in these cases, and in other quiddities of marriages, of diorces, of marrying the wife of the deceased brother, of womens vncleannes, of their prouision for the poore, of the penalties inflicted on offenders, &c. I should tire the Reader, to whom I feare I haue already bin ouer tedious. But in this matter of Religio, of whom is it fitter to protract discourse, then of them, whom the old world yeelded the only example of Truth, and the present age, a principal example of falshood & superstition? Let it not grieve the

R

Reader,

come men, blacke and loathsome; the dread of whose countenance shall kill men: for they shall have two heads and seven eyes, sparkling like fire.

The second Miracle shall be a great heate of the Sunne, causing Feuers, Pestilences, and other diseases, so that the Gentiles shall digge themselves graues, and there lie and with for death. But the Israelites shall haue this heate to be as a wholesome medicine to them: so interpreting the 5 Prophet.

G o d shall make a bloudie dew fall on the earth, of which the people, and the wicked of the Israelites shall drinke, thinking it to be good water, and shall die: it shall not hurt *the iust, who shall liue, &c.*

Fourthly, G o d shall make a wholesome dew to fall, whereof the indifferent meanner sinners, sicke of the former dew, shall drinke and liue, *Hof. 14. 6.*

Fifthly, *The Sunne shall be darkened* thirte daies, and then receiue againe his light, whereby many shall embrace *Judaisme.*

Sixthly, G o d shall permit the Edomites (or Romans) to rule ouer all the world: but one especially at Rome shall raigne nine moneths ouer all the world, waisting large countries, laying heauy tributes vpon the Israelites. Then shall the Israelites haue no helper (as saith *Esaie. 49. 16.*) But after nine moneths G o d shall send *Messias Ben-Ioseph*, of the children of *Ioseph*, whose name shall be *Nehemias*, the sonne of *Husiel*. He shall come with the race of *Ephraim*, *Manasse*, *Beniamin* and *Gad*, and the Israelites hearing of it, shall flocke to him, as *Ieremie* sheweth, *Connect ye to the Lo d ye rebellious children, I will take yee, one of a Citie, and two of a Tribe, &c.* This Messias shall ouerthrow the Edomites, and slay their King, and destroying the Empire, shall carrie to Ierusalem holy vessels, reserved in the house of *Eliau* for a treasure. The King of Egypt also shall make peace with the Israelites, and shall kill the men about Ierusalem, *Damascus*, and *Ascalon*; the same whereof shall affright all the inhabitants of the earth.

Seuenthly, There is at Rome a marble image of a virgin, not made by mans hand, to which shall resort all the wicked of the world, and shall incestuously conuerse therewith. Hence shall G o d frame an Infant in the same, which shall with breach of the marble come forth. This shall be named *Armillus* the wicked, the same which the Christians call Antichrist, of ten elles quantitie of breadth and length; a span-breadth between his eyes, which shall be red and deepe in his head; his haire yellow, the soles of his feet greene, deformed with two heads. Hee shall proffesse himselfe the Romane Messias and G o d, and shall be accepted of them. He shall bid them bring him the law which he hath giuen them, which they shall bring with their prayer-booke: he shall cause them to beleue in him; and shall send ambassadors to *Nehemias* the sonne of *Husiel*, and to the people of Israel, commanding them also to bring him their Law, and to acknowledge him for G o d. Then shall *Nehemias* goe vnto *Armillus* with three hundred thousand Ephraimites, carrying with him the Booke of the Law; and when he comes at him, he shall reade out of the same this sentence, *I am the LoRD thy G o d, thou shalt haue none other gods in my sight.* *Armillus* shall reply, that there is no such sentence in their Law, and therefore they should acknowledge him for G o d, as well as the Gentiles. Then shall *Nehemias* ouerthrow two hundred thousand of *Armillus* his armie; whereat *Armillus* shall be so wrathfull, that he shall assemble all his forces into a deepe valley, and there shall destroy (with many other Israelites) this *Nehemias*. But the Angels shall take and hide him, that *Armillus* may not know of his death, lest he should not leaue one of Israel liuing. All Nations shall then expell the Israelites, and such affliction shall befall them, as neuer since the beginning of the world. At this time shall the *Angell Michael* come forth, and separate the wicked from Israel, as writeth *Daniel*. They which remaine shall flee into the desert, and for siue and fortie daies space, liue with grasse, and leaues, and herbes; but all the wicked Israelites shall die. *Armillus* shall after subdue Egypt, and shall turne thence against Ierusalem, and seeke againe to waste it. These things after their manner they fable out of the eleuenth and twelfth of *Daniel*.

The eighth Miracle is the arising of *Michael*, who three times shall winde his great horne *Esf. 27. 13.* and *Zach. 9. 14.* At the first sound, the true *Messias Ben-David*, and *Elias*

Elias the Prophet, shall shew themselves to those deuour Israelites in the deserts of *Sinai*, who shall then gather courage: and all the Jewes in the world shall heare this sound, and shall confesse G o d s deliuerance, and all that haue bene led captiue into *Assyria*, shall assemble together. The same horne shall strike feare and diseases into the Christians, and other people. Now shall the Jewes make great iorneyes towards Ierusalem, and together with *Elias* and *Messias* shall come thither with ioy. *Armillus* hearing this, in his proud furie shall re-assemble his Christians against the Messias and Ierusalem. But G o d not suffering his people to fall out of one trouble into another, shall say to the Messias, Come place thy selfe at my right hand; and to the Israelites, *Be still, and waite for the great succour of the LoRD this day.* And then shall G o d raine fire and brimstone from heaven, as *Ezekiel* reporteth, wherewith *Armillus* and his armie shall die, and *the house of Iacob shall bee as fire, and the house of Ioseph as a flame, and the house of Esau* (the Idumzean Atheists which destroyed G o d s house) *as stubble.*

At the second sound, or blast of this horne of *Michael*, the graues at Ierusalem shall open, and the dead arise, and *Messias Ben-David* with *Elias* shall reuoke into life that Messias *Ben-Ioseph*: and the Israelites shall send Messias *Ben-David* into all countries of the Jewes dispersion, to cause them to come to Ierusalem; and the Nations with whom they are, shall bring them in their chariots, and on their shoulders.

The last Miracle, is the third time of *Michael* winding his horne, when G o d shall bring forth all the Jewes, which are by the riuers *Gofan*, *Lachbach*, *Chabor*, and in the Cities of Iuda, and they without number or measure, shall with their infants enter into the Paradise of *Moses*; and the ground before them and behind them shall be mere fire, which shall leaue no sustenance to the Christians. And when the ten Tribes shall depart out of the Nations, then *the pillar of the cloud* of Diuine glorie shall compasse them, and G o d shall goe before them, and shall open to them the fountaines flowing from the tree of life, *Esaie. 49. 10.*

Against these ten miraculous signes, fore-shewing *Messias* his coming, the most being full of troubles, they haue ten consolations. First, The certaintie of Messias coming. Secondly, That he shall gather them from all places of the dispersion, *Ierem. 31. 8.* but *the lame* there mentioned shall be cured, that *they shall leape as Harts*, &c. *Esaie 35. 6.* Thirdly, G o d will raise vp the dead. Fourthly, G o d will erect a third Temple, according to the figure of that in *Ezekiel 41*. Fifthly, That the Israelites shall then raigne ouer all the earth, *Esaie 60. 12.* yea all the world shall be subiect to the Law, *Seph. 3. 9.* Sixthly, God will destroy all their enemies, *Ezech. 25. 14.* Seuenthly, God will take from them all diseases, *Esaie 33. 24.* Eightly, God will prolong their liues, that they shall liue as long as an Oke, *Esaie 65. 22.* and as in the times from *Adam* to *Noe*. Ninthly, *They shall see God face to face*, *Esaie. 40. 5.* and *they shall all prophesie*, *Iosel 2. 28.* Tenthly, God shall take away from them all euill concupiscence, and inclination to euill, *Ezech. 36. 26.* Thus farre out of the booke *Abbas Rochel*.

Their cheere in these daies shall be the greatest beasts, birds, and fishes, which God euer created; and no other wine then what grew in Paradise, and was kept in *Adams* celler till that time: the great Oxe *Behemoth* mentioned in *Iob*, and *Psalm. 50. 10.* *All the beasts of the wood are mine, and the beasts feeding on a thousand hills*, that is, *Behemoth* which euery day feedeth on a thousand hills. But lest this deuouring beast should consume all the hills in the world, they tell you that he is a stalled Oxe, still abiding in the same place, and what he eateth in the day, groweth againe in the night. The huge Whale *Leuiathan*, or as they pronounce it, *Lipiajan*, must honor also this Feast: of this they write in the 9 Talmud; that to preuent filling the world with these huge monsters, God gelded the male *Leuiathan*, and the female is slaine, and preferred in pickle, for the iust, to be eaten in the times of the *Messias*, *Esaie 27*. The male *Behemoth* was gelded also, and the female was stored vp for this feast. *Elias* *Leuiathan* reporteth of a huge bird, also called *Barinchne*, to be roasted at this feast; of which the 1 Talmud saith, that an egge, sometime falling out of her nest, did ouerthrow and

breake downe three hundred tall cedars; with which fall the egge, being broken, overflowed and carried away sixtie Villages. We will haue the whetstone before we part. R. *Barchanab* ſaw a Frogge as bigge as Akra, a Village of ſixtie houſholds: then came a huger Serpent and ſwallowed that huge Frogge. Laſtly, the hugest hugeſt Crow that euer the Rabbin ſaw, flew and deuoured theſe both; and flying away, ſate on a tree, which tree ſure could not be leſſe then the three hundred cedars before mentioned, if this crow were but as bigge as that egge. R. *Papa* answereth, that he would neuer haue beleueed it, but that he ſaw it (I hope they will pardon vs if wee be of the ſame mind).

Rabbi *Kimchi* on the fiftieth Pſalme auereth out of Rabbi *Iehudah*, that *Zin* is a bird ſo great, that with ſpreading abroad his wings, hee hideth the Sunne, and darkeneth all the world. And to leape backe into the Talmud) a certaine Rabbi ſailing on the ſea, ſaw a bird in the middle of the ſea, ſo high, that the water reached but to her knees; whereupon he wiſhed his companions there to waſh, becauſe it was ſhallow: *Doc it not* (ſaith a voice from heauen) for it is ſeuē yeares ſpace ſince a hatchet by chance falling out of a mans hand in this place, and alwaies deſcending, is not yet come at the bottome. I perceiue by your incredulous ſmiles, you will ſcarce beleue that a Lion in the wood Ela, roared ſo demely, that all the women in Rome, (four hundred miles from thence) for verie horroured abortiue: and when hee came an hundred miles neerer, his terrible noiſe ſhook the teeth out of all the Romans heads; and the Emperour himſelfe, that cauſed the Rabbi to obtaine of God by his prayers to make this triall of the Lion, fell downe from his throne halfe dead; and with much importunitie requested his helpe, to cauſe him retire to his denne. But this roaring hath almoſt marred our feaſt.

Our wine you haue heard of, fetched out of *Adams* celler, *Eſay* 27. 3. and *Pſal.* 75. 9. Before the feaſt, *Meſſias* will cauſe theſe prettie creatures, *Behemoth* and *Leuiathan* to play together, and make them ſport: but when they haue wearied themſelues in the fight, *Meſſias* with his ſword ſhall kill them both, *Eſay* 27. 1. Then followeth the feaſt, and afterwards his marriage: *Kings daughters ſhall be among thine honorable women: as thy right hand ſtandeth the Queene in the gold of Ophir*: amongſt the *Meſſias* his excellent women (Rabbi *Kimchi* expoundeth) ſhall be Kings daughters, for euerie King ſhall repute it his owne glorie to beſtow a daughter on the *Meſſias*: but the true Queene ſhall be one of the faireſt Iſraelites daughters, and ſhall continually conuerſe with him, whereas the others muſt come onely at call. Hee ſhall thus beget children, which ſhall raigne after him *Eſay* 53. 10. when hee is dead.

Now the ſtate of the Iewes in his time ſhall bee ſuch, that the Chriſtians ſhall freely build them houſes, and Cities, and till their grounds, and beſtow on them their goods: yea Princes ſhall ſerue them: and they ſhall walke in faire garments, *Eſai.* 60. 10. 11. 12. and *Eſai.* 61. 5. 6. The aire alſo ſhall bee new and holeſome, *Eſay* 65. 17. by the benefit whereof they ſhall abide ſound, and liue long, and in their age bee as freſh as if they were yong, *Pſalme* 92. 14. 15. The wheate once ſown ſhall alway grow vp of it ſelfe, no otherwiſe then the Vines, *Hoſea* 14. 8. And if any ſhall deſire any raine for his field, or garden, or one herbe by it ſelfe, hee ſhall haue it, *Zachar.* 10. 11. Then ſhall bee peace among men and beaſts, *Hoſea* 2. 19. *Eſay* 11. 7. if there ariſe any warre among the Gentiles, the *Meſſias* ſhall accord them, *Eſay* 2. 4. They ſhall liue in great felicitie, full of the knowledge and praife of God. The earth ſhall be full hereof, &c.

Thus haue we heard the infancy of the Church in the time of her nonage, and of thoſe Hebrew Patriarches: wee haue ſcene alſo their preſent Infancy in theſe Iewiſh ſables, the juſteward of *Loning darkeneſſe, rather then light*. And ſo with our prayers to God, at laſt to take that *Veile* of Moſes from their hearts, that there may bee *One proper Shepherd, and one ſheepfold*, and that meane while wee may learne preciouſly to eſteeme, and reuerently to make uſe of that light we haue; warned by

r Like the fiſh in the Legend of Saint *Braddon*, who if he could bring his taile to his mouth, would overturne the world *Leg. aur. f. Cholim. cap. 3.*

e Job 40. 15. *Pſal.* 104. 26. u *Pſal.* 43. 10.

x Job 3. 13.

by the ſpectacle of Diuine Juſtice in them, through ſo many eyes blinded in ſo palpable fooleries; wee will now leaue them and this Holy Land, and ſeeke further what adventures wee ſhall light on in the next neighbouring Nations; hoping and craving for pardon of ſuch prolixitie in this part of our diſcourſe, fitteſt, of all the other in this part of our worke, to be conſidered.

CHAP. XXI.

Of the hopes and hinderances of the Iewes Conuerſion.

WHen I had now (as I thought) brought this *Iewiſh Relation* to an end, and euen wearied the Reader with that which might much more wearie the Writer: that Prophecie of *Paul*, *That all Iſrael ſhall be ſaued, &c.* which by moſt Interpreters is contrived of the generall conuerſion of that Nation, after the ſubſeſſe of the Gentiles be come in (as in the beginning of this Worke is ſaid) cauſed my ſtraying penne (readie to wander from theſe, ſo farre wandering from their holy progenitors) to vndertake this taſke, alſo to declare, what future hopes, and what preſent feares and lets may be conceived of their conuerſion to Chriſtianitie. The hope (though it be yet toſſed vpon ſurges of almoſt deſperate Seas, yet) hath *Anchoram ſacram*; a ſure anchor to relye on, and a kinde of obſcure kenning of that wiſhed for Hauē, where it would be. For *Non ita perierunt ad omnes Iudei, ut omnia ſuperſta de ſtormo ſalute ſpes*. The deſtruction of the Iewes (ſayth *Peter Martyr*) is not ſo deſperate; but that there is ſome hope left of their ſaluation. And a little after, (alluding to the Apoſtles myſterie) *Cum omnis plenitudo fuerit iſae ad Chriſtum conuerſa ex Gentibus; tunc & Iſraelis accedens*: For when there ſhall haue begone a full conuerſion of the Gentiles vnto CHRIST, then ſhall the Iewes alſo come in: So *Chryſoſtome*; *Quia ſubintravit plenitudo Gentium, in nouiſſimo ſaluabitur omnis Iſrael*; becauſe the fulneſſe of the Gentiles hath come in, at laſt all Iſrael ſhall be ſaued. The ſame hope is generally cheriſhed by the reſt of the Fathers: yet doth indeede depend more vpon *Diuine goodneſſe* then on humane probabilitie; the ſtabilitie of his Truth, which hath promiſed (as *Paul* alſo *Rom.* 11. expoundeth the former Prophets) *the vniuerſall goodneſſe of Gods Election, the bottomleſſe Sea of his Mercies, the vnſearchableſſe of his Indgements*, miniſter hope beyond hope. Hereunto alſo may be added the common grounds, both of Reaſon, which they hold with vs in Nature; and of Scripture, the auncient parts whereof, and eſpecially the Law of *Moses*, they maintaine with equall acknowledgement; and (for the moſt part) with more forward induſtrie and zeale, then doe the commoner ſort of Chriſtians.

But the b impediments which haue hitherto, and doe yet with-hold them from Chriſtianitie, doe excede in number and power. For that fore-ftalled prejudice of theirs, the *glorie of the Temple*, the Sacrifices and Legall worſhips paſt, their hopes then and ſtill of ſuch a Monarch to their *Meſſias*, as you haue heard of, the ſplendour of their renowned Auncettors, the keeping of the Diuine Oracles, their peculiar title of beinge Gods people, haue bredde in them ſuch a ſwelling pride, that they naturally enuie and abhorre the verie thought thereof, that the Gentiles ſhould in theſe thinges either equall or ſucceede them. Sooner (ſayth *Martin Luther*) then they would endure, that the Gentiles (which in their dayly prayers they curſe and reuile) ſhould haue any part with them in their *Meſſias*, and bee accounted co-heires thereof; they would crucifie tenne *Meſſiahs*: yea (if it were poſſible) would doe to death God himſelfe,

a *Rom.* 11. 25. 26.

b *P. Mart.* in *Rom.* 6. 11.

c *Tom.* 2. *Hom.* 12. in *Marc.* de verbis Dom. circa ſc. 10.

b Impediments of the Iewes conuerſion.

c *Luth.* in *Matth.* 4. 1. 2.



OF THE ARABIANS.
SARACENS, TVRKES, AND
OF THE ANCIENT INHABITANTS
OF ASIA MINOR, AND OF
THEIR RELIGIONS.

THE THIRD BOOKE.

CHAP. I.

of ARABIA, and of the auncient Religions, Rites, and
Customes thereof.



ARABIA is a very large Region, ^a lying between two Bayes or Gulfses of the Sea, the Persian on the East, and that which hereof is called the Arabian, on the West: On the South is the Ocean; on the North is Syria and Euphrates. ^b *Plinie* sets downe the Northerne Limits, the Hill Amanus, over-against Cilicia and Commagena; many Colonies of them being there planted by *Tigranes* the Great: it thence (sayth he) declineth to our Sea and the Egyptian shore, and to the heart of Syria to Mount Libanus. By a certaine workmanship of Nature it much resembleth the forme and site of Italie. ^c *Arabia* signifieth Holy. The Na-

^a *Maginus.*

^b *Plin. l. 6. c. 28. Orofius, l. 1.*

^c *Solin. 36.*

tions in this wide Tract of Land are many. It is the next to be spoken of in this our Discourfe, according to our Geographall method, as confining vpon Iudæa, whence we last departed.

^d Some deriue the name from *Arabus*, the sonne of *Apollo* and *Babylonia*. And the forged *Berejus* of *Annius* telleth, That *Ianius pater* sent one *Sabius* into Arabia *Fœlix*; *Arabus* into Arabia Deserta; and *Peireius* into *Petræa*, all nephewes of *Cham*; all indeed the sonnes of *Annius* his braine. True it is, that Arabia is commonly diuided into those three parts, *Petræa*, Deserta, and *Fœlix*. Of the Nations in Arabia, *Plinie* writeth largely, amongst the rest naming the Saracens, of which wee are anon to speake at large. But long before *Plinie*, the Scripture speaketh of the people of this Region (not onely those which are said to descend of *Cush*, the sonne

^d *Drandius in Solim. Beroj. l. 4.*

of

y Gen 37. 18.

z Plal. 76. 1. &
147. 20.
a Herodot. l. 3.

b Suid. hist.

c Cælius Aug.
Cælio hist. Sar.
l. 1.d Eucl. de lau-
dib. Constant.
e Sardus l. 3.
c 15.
f Niceph. hist.
Eccl. l. 18. 23.

g Herod. l. 3.

h Arrian. l. 7.

i Strabo l. 15.

To come to the disposition of the people, they are small, naked, beggerly. What they have done in Asia, Africke, and Europe by force of Armes vnder the name of Saracens, Greece, and of Religion shall follow in the next Chapter: VVhat they still doe, if and pretence of Religion shall follow in the next Chapter: VVhat they still doe, if they meete with purchase, Trauellers know to their cost. The practise of Marchandise amongst some of the Arabian people, and namely the Ismaelites, the 7 Scripture recordeth. For their ancient Religion, it is not like it could bee good, when as they regarded. For their ancient Religion, it is not like it could bee good, when as they regarded. For their ancient Religion, it is not like it could bee good, when as they regarded.

Curio in his Saracenicall Historie testifieth of them, that as they descended in great part of Abrahams race by Ismael, the sonnes of Keturah, and by Esau: so they of olde had and still retaine many rites obserued by the Hebrewes: as numbering by Tribes, and marrying onely within their owne Tribe: euery Tribe also had their owne King, (which it seemeth the Tent. wandring or Scenite-Arabians obserue still) That son succedeth not which is eldest, but he which is borne first after hee is proclaimed King Ruler, being of Noble race on both sides. They vsed also Circumcision. For their religion in olde times; some were Christians, of which (about the times of Mahomet) there were many sects: some were Iewes; others worshipped the Sunne and Moone: others, certaine Serpents; others, some kindes of Trees; and some a Tower called Aleba, which they suppoed Ismael had built; and some others, some other deities.

Enchiridion tells that they vied humane sacrifices, whom not onely Sardus confirmeth, Nicephorus also reported of one Naamam a Scenite-Arabian, a chieftaine amongst them, who in zeale of that superstition, killed men with his owne hands, and sacrificed them on the Altar to his gods. He in the time of Mauricius, warned by a vision, became a Christian, and with him an innumerable company of his, whom he offered a living vnbloudy sacrifice in baptisme vnto CHRIST.

When they entred league with any, their manner was, that one standing in the mids betwene both parties did wound the hand with a sharpe stone, in the palme neere to the thummes of them both, and taking flocks of the garments of them both, anointed, with that blood, seuen stones set in the mids of them: Meane-while inuoking Diadmus and Vrania: and then this Mediator becometh surety for the party, who therewith himselfe bound to obserue it. And thus did they make league with Cambyse. To these two Arabian Gods Great Alexander would haue added himselfe a third (saith Arrianus, in his life.) He made great prouision to inuade them, both because they had sent him no Embassage, and for that they worshipped onely these two deities; Heauen, for that it containeth the Sun and Starres; and Dionysius, because hee had inuaded the Indians: and therefore equalling this his owne expedition to that of Dionysius, he would also for robbing of men, be reckoned a God. Strabo saith, that in respect of the wealthinesse of this country, he had thought (had not death preuented him) to haue made Arabia the imperiall seat. He affirmeth also that Sesostris the Egyptian King, passing through Arabia, in that his renowned expedition, erected there in diuers places Egyptian temples and superstitions: that the Troglodytes which dwelt in Caus, and bordering on the Aegyptians, by some reputed Arabians, were circumcised, as the Arabians and Egyptians were.

The Nabathæans worship the Sunne, burning Frankincense on an Altar vnto him. They neglect the bodies of the dead, burying euery their Kings in a dunghill. Of the other Arabians hee reporteth that they vied incestuous copulation with Sister

sister and mother. Adulterie with them is death: but that onely is Adulterie, which is out of the same kindred, otherwise all of the same blood to vie the woman is their (incestuous) honesty. When fiftene brothers (Kings) had by their continuall company tired their one and onely Sister, shee deuised a meane to rid her selfe, or at least to ease her somewhat of that trouble. And therefore whereas the custome was, that hee which went in, left his staffe: at the doore to prohibit others entrance, shee got like stauces, and alway hauing one at the doore, was disburthened of their importunity; euery one that came, thinking some other had bene there before them. But they being once altogether, one of them stole from his fellowes, and finding this staffe at the doore, accused his Sister to his Father of Adulterie, whereof by discouerie of the Truth shee was cleared. Linschoten k telleth of the like practise obserued by the Nairor in Cochín, leauing their Armes at the doore, when they enter to their Nairo-kinwomen which they vie likewise in common, being neuer married.

Their Circumcision they obserued, as some write, at the thirteenth yeare of their age, imitating Ismael herein. Every one abideth in his Fathers profession. The possessions and wealth are common to the whole kindred. Alexander ab Alexandro nameth Dyafares an Arabian deity. Their Priests he saith were attired in linnen garments, with Mitres and Sandals. Solinus affirmeth, that they abstaine from Swines flesh: neither will that sweet aire of Arabia breath life to that sordide & stinking creature. This is in the Happy Arabia, where happinesse maketh them vnhappy: their sweets breeding bitter effects in diseasing their bodies, which they are forced to cure with the sents of brimstone and Goates beards burnt. That which others admire and almost adore for rarenesse and excellencie, is here their common fellw for their fire: Vulcan denouring iawes being fed with hearbs, shrubs, trees, gummes, spices, for humane and diuine vses most esteemed.

Frankincense (saith Plinius) groweth onely in Arabia, but not in euery place thereof. About the midd of the countrey is Sabota (the chiefe Citie of the Sabazans) in a high mountaine: eight mansions from thence is the Region of Frankincense, which is called Sabba, that is, a myserie: looking toward the East, euery way garded and made vnpassable with Rockes. The soile is reddish, inclining to vvhite. The length of the Frankincense-wood, is twentie schani, the breadth halfe as much. (a schamus in this account is fve miles) Other Arabians besides (these and the Minzi) see not this tree, nor all of these, but onely some three hundred Families, vnto whom the right of these rites deuolueth by succession. Therefore are they called sacri, Holy, neither may they in the time, when they cut them, be polluted with knowledge of women or with Funerals. What manner of tree it is, Plinius saith hee knew not, nor any Romane to his knowledge. They gathered it in the spring and autumn: they cut the trees from whence it sweateth. There needes no watch to keepe them: but the innocencie of the inhabitants. When Alexander in his Youth bestowed large store of Frankincense in his deuotions, Leonides his Mr. told him, he should so doe when he had conquered the countrey where it grew: He after enjoying (some part of) Arabia, sent him a ship laden with Frankincense, and bad him serue the Gods plentifully. The Frankincense, when it is gathered, is carried on Camels to Sabota by one way, out of which to goe were capitall. There they pay the tithes to a God which they call Sabis. The Priests take it by measure, not by weight. Certaine portions are allowed to them and to the Kings scribes, Plinius therefore calls Frankincense Odor Arabicus. Virgil calls it Panchæan, & Sabæan Frankincense. The manifold rites which the Heathens vied in their holy things with this drugg, Stuckius sheweth at large. Here also grew the Mirth in the same woods, and among the Trogloditz. But this and Cinamon and other things which grew elsewhere as well as here, neede not much discourse. They vied yet some religion in gathering of their Cinamon, as some obserue, sacrificing before they began, and after diuiding what they had gathered, with a sacred speare assigning a partion to the Sun: if the diuision be iustly made, the Sun sealeth his consent by fire, with his beames consuming the same. Thus much of their spices, and holy drugges.

Of their other riches I meane not to speake, saue of their sheepe with great tailes, some of which weigh forty pound: *Leo* saith he saw one at Cairo, whose taile, supported by a Cart with wheeles (for else shee could not haue carried it) weighed fourescore pound, and heard of such as weighed a hundred and thirte pound. *Paul* presently after his conuersion preached the Gospell in Arabia.

Panchæa and another Island, called *Sacra*, are adioyned by *Diadorns* to Arabia, both fertile (as he saith) of Frankinsence. In Panchæa is the Citie Panara, whose inhabitants are called the Ministers of *Iupiter Triphylus*, whose Temple is thence distant threecore furlongs, admirable for the Antiquitie, magnificence & nature of the place: it is two hundred foote long, the bredth answerable, hauing in it large Statues, and about it the houses of the Priests. Many Fountaines there springing make a nauigable streame, called *the water of the Sunne*, which is medicinable to the bodie. The countrey about, for the space of two hundred furlongs, is consecrated to the Gods, and the reuenue thereof spent in sacrifices. Beyond is a high mountaine, called the seate of Heauen, and *Olympus Triphylus*; where *Calus* is said to haue instituted the rites there yearly obserued. The Priests rule all in Panchæa both in ciuill and religious cases: and liue very deliciously, attired with linnen stoales and mitres, and parti-coloured sandals. These spend their time in singing hymnes, and recounting the acts of their gods. They deriue their generation from the Cretan *Iupiter*.^x They may not goe out of their sacred limits assigned them, if they doe, it is lawfull to kill them. The Temple is enriched with gifts and offerings. The doores excell for matter and workmanship. The bed of the God is fixe cubites long, and foure broad, all of golde faire wrought. The Table stands by, nothing inferior. In the mids is another bed of golde, very large, grauen with *Egyptian* Letters; in which are contained the gests of *Iupiter*, *Calus*, *Diana* and *Apello*, written by *Mercury*. Thus saith *Diadorns*. *Iustine* mentioneth *Hierotimus* an Arabian King, which had fixe hundred children by Concubines. Some^z are of opinion that the *Wisemen* which by the auncient conduct of a *Starre* came to *Ierusalem*, (the first fruits of the Gentiles) came out of Arabia. *Scaliger* mentioneth a conquest aunciently made and holden by the Arabians in Chaldaea, *Philoftratus*^b saith, the Arabians are skillfull in auguries, or diuinations, because they eate of the head and heart of a Dragon. That they eate Serpents, *Solumus* affirmeth. *Athenaus*^c saith that the Arabians vsed to maimne themselves, if their King hapned to be maimed, and that in the same member: and in^d another place he citeth out of *Heracles Cumanus*, the delicacies of this Arabian King, and his quiet or idle course of life, committing matters of iudgement to officers: and if any thinke himselfe wronged by them, he puls a chaine fastened to a window in the highest part of the Pallace: Whereupon the King takes the matter into his hand, and whether part he findes guiltie dies for it. His expences were fiftene Babylonian talents a day. The Arabians kill Mice, as a creature supposd enemy to the gods, a custome common to them with the Persians and Aethiopians. The^f women couer their faces, contented to see with one eye, rather then to prostitute the whole face. They will not Vipers, but scarre them away with Clappers from their balsame-trees saith, *Panjanias*, when they gather that commoditie, because they thinke them consecrated to those balsame-Trees, vnder which they liue and feede of that liquor, with which also they cure themselves if they are bitten by them.

^x *Eadem feri*
Euseb. de prepa-
rat. Eu. l. 2.

^y *Iustin. bist.*
l. 39.

^z *Gramay. Af.*
Arab.
^a *Ios. Scal. Can.*
l. 12.
^b *Philof. de vi-*
ta Ath. l. 1.
^c *Athenaus. l. 6.*
^d *Ath. l. 12. c. 4.*

^e *Plutarch de*
Inuid. & odio.
^f *Tertullian de*
veland. Virg.
Pas. l. 12.
hæc.

^h *Epiph. contra*
Sethian.

The Arabian tongue is now the common language of the East, especially among such as embrace the Mahometan religion: this language in the first diuision of tongues, according to *Epiphanius*, was begunne in *Armo*, the first speaker and Author thereof.

CHAP. II.

Of the Saracene Name, Nation, and proceeding
in Armes.



LINE lib. 6. cap. 28. mentioneth among other Arabian Nations the *a* *Geograph.*
Saracens: placing them neere to the Nabathæans. *Ptolomey* likewise lib. 6. c. 7.
nameth the *Scenites* so called of their tents, which with themselves, their flocks, and substance they remoued vp and downe from place to place. Posteritie hath called all these Tent-wanderers (saith *Scaliger* out of *Ammianus Marcellinus*) *Sarracenes*: and so doth *Ptolomey* in the next words call the next adioining people, seating them in the Northerly bounds of Arabia *Felix*. In the same Chapter he setteth downe *Saraca*, the name of an Arabian. *Epiphanius* lib. 1. saith that the Tribes of the Agarens or Ismaelites, are now called *Saracens*. Some later Authors haue written, that becaule *Ismael* was the sonne of *Hagar* a bond-woman, his niece posteritie haue disclaimed that descent, and deriued their pedigree and name from *Sara*. *Iosephus Scaliger*, in his Annotations vpon *Eusebii* Chronicle, after that he hath cited the former testimonie of *Ammianus*, and of *Ongelos* on the 37. of *Genesis*, addeth the authoritie of *Stephanus*; who affirmeth *Saraka* to be a region of Arabia, neere the Nabathæans, of which hee thinketh that the *Saracens* borrowed their name. We know (saith *Scaliger*) that the Arabian Nomades are so called: for *Saraka* in Arabian foundeth as much, that is (*saraca* ὁ ἀνθρώπος) the thief or robber, such as the *Cosakes*, *Tartars*, &c. *De Sara*, *perdidicimus*: To call them *Saracens* of *Sara* is ridiculous; for then either they must be called *Sarei*, or the *Saraca*. *Marcellinus* thus writeth of them; This people stretcheth from the Assyrians to the falles of *Nilus*: all warriours, halfe naked, in coloured iackes. None ploweth or planteth, but they wander vp and downe without houses or lawes; their life being alwaies in flight. Their wiues they hire and Couenant with for a time: which breedeth childe in one place, and bring forth in another, and neuer rest. Their foode is Venison, Milke, Hearbes, and such foules as they can take: the most, that we haue scene, know not the vse of Wheate or Wine. Like Kites they snatch their prey, but stay not by it, whether they winne or loose. They are such, as the Romans neede neuer with them their friends or their enemies. In the time of *Julian* they made out-rodes and spoiles on the Romane prouinces, because they were denied their wonted stipends by *Julian*, who told them that he had better store of Iron then golde.

^b *Scenites Ara-*
bas quos Sarace-
nos nunc appel-
lamus. A. M. l. 12.

^c *Boterus.*
Curia. lib. 1.

^d *Am. Mar. l. 14.*

^e *Lib. 15.*

This name Saracene may well besit that course of life which they embraced: for in the more Southerly parts of Arabia, they are more ciuill and rich, dwelling in Cities, and haue quicke trade, which all are wanting about Medina and Mecca, places so renowned by the life and death of *Mahomet*. Neither doth it seeme probable that those which were called Agarenes in the continued succession of so many ages, as appeareth 1. *Chron.* 5. 10. and *Psal.* 83. 6. would after grow afraimed of that: or that *Ismael*, which derided the hopes concerned of *Isaac* the sonne of *Sara*, would nourish his posteritie in the same hope, or leaue to them any honourable memorie of *Sara*, vwho had reiected him together with his mother. Yea, and their owne superstitious Legend proueth the contrarie, as shall appeare in the next Chapter.

This robbing and roguing people liued in much obscuritie, vntill that darkness brought them to light, and a Religion newly stamped by *Mahomet*, in a secret and iust iudgement of God, for the contempt of the truth, vvas by as new a kinde of preaching (viz. force of Armes) obtruded on the luke-warme world. For vwhen as *Mahomet*, (of whose life followeth a large discourse) had obserued that sicke state of the Empire affected with Iewish rebellion,

his maister assaulting it by Sea, with a navy of three thousand shippes, in which hee died, *Anno Domini* seuen hundred and nineteene. *Anmar*, his successour, had no successe in this attempt, partly, through the violence of frost, causing famine and diseases in his campe, and partly, by the force of an artificiall Glasse, wherewith *Leo* the Emperour cast fire amongst the enemies fleet, and firing even the Seas about the shippes: that by this subtilty and force of tempest, of three thousand saile, five shippes onely are said to haue escaped. *Gizid*, sent with supply of three hundred and three score shippes, durst not approach for feare of this fire: and the Saracens by their *Caliph* were reuoked, when the plague had slaine in Constantinople three hundred thousand people.

When *Anmar* was dead, *Gizid* was chosen in his place; and after him *Hafscham* sonne of *Abdelmelech*: who being murthered, *Wahid*, or *Euelat* sonne of *Lexid*; in whose time the bottome of the Sea, nere the coasts of Asia minor, burned, and sent fourth smoke first, and after, heapes of stones, with which the shores of Asia, Lesbos, and Macedonia, were filled, and a new Island tooke beginning of the heaping together of earth, which was annexed to the Island called *Sacra*.

The Saracens in Spaine erected amongst themselves many petite kingdomes, and by their diuisions made way to *Pelagius*, with some remainder of the Spaniards to recouer some of their lost country, who dying in the yeare seuen hundred thirtie and two, his sonne *Fafila* succeeded, in whose time the Saracens passed the Pyrenean hills into France, where *Theodoricus* the second was then King, but *Charles Martell* maister of the Kings house ruled, as did his father in that office before, and his sonne, (both *Pipins*) after him. The Saracens tooke Narbone, and after Burdeaux, killing in it, man, woman, and childe, and rasing the Temples to the ground; they passed Garunna, and ouerturned Angouleme and Bloys, and came into *Turon*, where *Endo* the Goth then King of a great part of France, in warres with *Martell*, for feare of the common enemy, entred league, and with their ioynt forces slew three hundred and seuenie five thousand Saracens; and those of Nauarre slew the rest that escaped, in their returne. But when *Endo* was dead, *Martell* tooke part of his kingdome from his sonnes *Hunoldus*, and *Uaisarnus*, who thereupon recalled the Saracens, which vnder the leading of *Atimus* tooke Auenion by the treason of *Mauricius* then Governour, from whence, and out of France they were driuen by *Martellus*.

The Saracens made foure inuasions into Thrace while *Euelinus* was Caliph, to whome succeeded *Anno* 74 *Gizid* the third, who wasted Cyprus, and carried away the people into Syria. After him and *Isces*, (which two ruled not two yeares) *Marvan* reigned; and after, another of the same name, and the Saracens were diuided. *Tebid Dadac*, and *Zuleimimus*, challenged each to himselfe the souerainety: and when all these were ouerthrowne and slaine, *Asmulmus* amongst the Persians raised vp the seruants to murder their maisters, and with them he ouerthrew *Iblinus* with one hundred thousand Saracens; and after, *Marvan* himselfe with three hundred thousand, who fleeing into *Egypt*, was there also vanquished and slaine in a Temple.

This murther grew through the faction of the *Abasian* stocke, who conspired against him, because he had slaine one of their kinned. *Abulabas* the chiefe of this conspiracy succeeded him, in the yeare 749, and remoued the *Chaliphate* to that family from the *Maruanians*, in the yeare of their *Hegira*, 132 after the Arabian computation; as we follow *Scaliger* herein; and he the Chronicle which *Abraham Zacutus* gathered out of the Monuments of the *Ismaelites*. In the former relations, we haue principally followed *Curio* his Saracenicall history: though by the way we haue borrowed of others also.

This *Abulabas* being dead, *Abugephar Elmantzar* succeeded. Hee imprisoned the twelve sonnes of *Hafscham* the sonne of *Ali*, where they perished; Hee beganne first to build the City of Bagded: he died in the 158 yeare. *Iohn di Barro* ascribeth this City to the *Bugiasar* also, for so he calleth him; but *Curio* to one *Muammat* long after. *Scaliger* thinketh this to be Seleucia, a City built nigh vnto Babylon by *Sennacherib*.

Ismael, neare the meeting & mixing of Euphrates and Tigris; of which see our Babylonian historie.

Mabdi his sonne succeeded *anno* He. 165, after him *Aharum Erreschid*, *Anno* n 781. 786. He. 170: and in the yeare 193. *Irvin* the sonne of *Reschid*, slaine by the faction of his brother *Mamon* 198. This *Mamon* was studious of learning and learned men: Hee made *Abu King* of *Chorasán*, and made a Lawe, That the posteritie of *Ali* should be clothed in yellow silke. In his time many Bookes were turned out of Greeke into Arabian; hee died in the yeare 218. *Mutizzam* followed: and after him in the yeare 226 of the *Hegira* *Aharum Elmashak*; and next to him *Methuwal*, who was slaine in the yeare 247 by a Turke. *Muhnatzar* his sonne and successour died in the yeare after, whom *Elmusein* followed; vnder him the Turkeniten set vp *Achmad* sonne of *Tolon* seruant of *Mamon* King of *Egypt* and Syria, and slew the *Chaliph* *anno* H. 255. *anno Domini* 868.

After this time was the *Caliphate* or *Popedome* diuided, one sitting at Bagded, another in *Egypt*. The *Egyptian* Caliphates in our Egyptian History are expressed in their due place and order. In Bagded succeeded *Atmehadi*. And the next yeare *Mutemad*, who died *anno* He. 279. *Mutizzad* his successour died 288. *Muchitaphi*, who slew *Aharum* the last of *Tolons* family that reigned in *Egypt*, died 295. *Mutetdan* held the place till the yeare three hundred and twenty. The next was *Elkahar*, to whome succeeded in the next yeare, *Rakez*, and after him *Mukaphe* his brother, who made *Tofon* a Turke his chiefe Captaine; of whome afterwards hee was blinded. *Muskeaphe* succeeded *anno* H. three hundred fortie and two. In his dayes the family of *Bamia* ruled, whose sonne *Meaz Eddula* slew the *Chaliph*. Their Father had dreamed, that as hee pissed, fire ascended from his yard vp to Heauen: which the Diuiners tolde him, signified the ensuing greatnes of his sonnes.

Hee placed *Matia* in the *Chaliphate*, but ruled all things himselfe. Vnto *Matia* succeeded *Tia*, in his time *Meaz Ledin Ilah* was made K. of Mecca, Medina, Aliman; *Egypt* hee obtained before. *Ezzad Eddula* sonne of *Meaz* repaired Bagded, now much decayed, and gaue his daughter in marriage to the *Chaliph*. This *Ezzad Eddula* died *anno* *Hegira* 371. to whom *Tzamtam* *Eddula* succeeded, imprisoned by *Beha Eddula*, as was also *Thia* the *Chaliph*, and his house spoyled *anno* *Hegira* 353. *Sultan Eddula Segia* reigned after this *Beha*, and *Kadar* was *Chaliph* after *Tia*. *Schevraph Eddula* reigned *anno* *Hegira* 411. *Kaim* succeeded in the *Papacie* *anno* *Hegira* 422. and five yeares after *Mukhtadi*. The *Sultan* being dead, and leauing a sonne of three yeares olde; his wife, the Babes mother, purchased the *Sultanship* of the *Chaliph* with a great summe of money.

About this time flourished *Ben Gazala*, which made many Bookes of Physicke. *Mushtaber* was next *Chaliph*. In his time the Astrologers foretolde an exceeding deluge, not so great as in the dayes of *Noah*, because then (said they) were seuen Planets in Coniunction with *Pisces*, whereas now there were but sixe, *Saturne* being excluded. This made the Inhabitants of Bagded afraid, because of the lowe situation: and caused them to stoppe the passages of the waters. The *Ismaelites* which of deuotion perfourmed their Pilgrimage, were most of them drowned. The *Chaliph* for this cause arayed the Astrologer, which foretolde this, in royall apparell. Hee died *anno* *Hegira* 512. *Mushtersched* succeeded, then *Reschid*, and in the yeare 520. *Muktephi*. In his time were terrible Earthquakes, which made hauocke of all about Damasco, Aleppo, Tripolis, Antiochia, and Laodicea. Tigris ouerflowed Bagded, and desolated many other Cities. In *anno* *Hegira* 555. succeeded *Mushtenged*, who by his Physicians policie was strangled in the Bath, by the violence of the heate, the doore being shut. His sonne *Mushterzi* enioyed the roomes 566. In his time the *Abasian* Caliphates were receiued in *Egypt*, which the Phetimites of *Ali* his posteritie had before separated.

Natzar succeeded *anno* *Hegira* 575. and *Taber* his sonne 621. Next *Mushtenat* 1179. 1225.

lived in his wonted course of life thirteene yeres, and had by her one sonne, and three daughters. And by this meanes growne great, he aspired higher; assembling to himselfe a company of theeves, vnrhists, and outlawes, which with him became voluntaries and Aduenturers in the warres of the Emperour *Heraclius* against the Persians: in which he valourously behaued himselfe, and was there wounded in the visage, and *Cosdros* the Persian King was ouercome.

e This mutiny according to others hapned many yeres after that *Mahomet* had vnder the cloake of Religion furthered his ambition and rebellion.

After this, *Mahomet*, deuising further how to satisfie his ambitious desire of souerainety, met with occasion fitting those his aspiring designs. The Arabians being denied their pay (as is sayd) raysed a mutinie, and rebellion: These chose *Mahomet* to be their Capitaine, who vsed them as his instruments of robbery and violence about the countreys of Mecca. But the Nobles opposing themselves against him; he, perceiuing that their power and authority would bee a perillous rubbe in his way, thought it his safest course to insinuate with them, and therefore sought by alliance to winne their better liking, taking some of their daughters to his wiues: of which he had at one time eleuen, and in all his life fiftene, besides two slaues.

Heraclius at that time fauouring the heresie of the *Monothelites*, and neglecting the affaires of the Empire, *Mahomet*s proiects tooke better effect. *Hummar* also and *Manchia* caused all Soria, Iudaea and *Aegypt* to rebell. *Sergius* at that time a Nestorian Monke of Constantinople (thence for that heresie excommunicated) resorting to *Mahomet*, kindled these sparkes into a great fire, perswading him to countenance his rebellion, with the pretence of religion; the rather now that *Heraclius* had offended the Christians by his exactions and heresies, and the Iewes, by new cruelties, because by Magicke hee had beene warned to beware of the circumcised Nation. Thus some malecontented Iewes, and some hereticall Christians being called to counsell, it was agreed, that he should professe himselfe to be chosen in this turbulent state of the world, to bring vnto the same a New Lawe, appoynted hereunto by Diuine authority: to the Iewes affirming himselfe their expected *Messias*; to the Christians promising amiddst so many heresies *The rule of Truth*; to the excommunicate heretikes, restitution of their persons and goodes; to seruants, liberty; to subiects, immunitie from tribute.

f He neither was circumcised himselfe, (saith an Arabian nobleman in confirmation of the Alcoran) nor did command anything thereof in his Lawe.

And thus hee caused himselfe of *Sergius* to bee baptized, and to bee circumcised also of *Abdalla* a Iew, hauing before beene a Paynime. After hee got himselfe into a caue two miles from the Towne called *Jarhe*, continuing there two yeres in company of *Sergius* and *Abdalla*, which acquainted him with the Christian and Iewish Principles: and in the night resorting to his wife, whome hee perswaded to this vaine beleefe by *Zeidimus* his seruant, rewarding him therefore with freedom, and proclaiming (as by an Edict from Heauen) the like liberty to all seruants of all sorts, which would follow him. This rout resorting to him, and by their numbers strengthening his faction, their maisters not alittle agreed, gaue out a rumour, that *Mahomet* was made, and possessed of a Deuill, and that an euill end would befall him and his followers. And although they might haue gotten him into their hands, yet in regard of his nine vnckles, and some noble Families linked with him in kindred, viz. the Corassits, the Hassinits, the Benitamines, they abstained from further rigor.

g *Sanfauino* calleth him *Bacira*, and addeth also *Nicetula* a Priest of Rome.

Thus with the helpe of *Sergius* and *Baira* a Iacobite, and *Silenus*, in the caue, with the fauour of his two vnckles, *Hanza* and *Alabem* at Mecca, with his elder brother (that tooke his daughter *Fatima*) and *Eubocara* (a chiefe man of that place, after his father in law) he composed after his and their pleasure *Constitutions* and *Canons*, and published the same at Mecca; with protestation that the *Angel Gabriel* had been sent to him from God, as in old times to the prophets, to teach him these things. And in the first place commanding them to *belene in God the Creator of heauen and earth*, the cause of raines and fruits, that inflicts death on men, & after raiseth them vp to giue them either in reward of their good works, *paradis*; or of their bad, *hell*; & such other things, neuer before heard of among these simple idolatrous inhabitants of Mecca, he grew in great estimation.

For

For in Persia and Arabia, before this time, some worshipped a Tree, which they called *Putulangua*, offering sacrifices thereto: some an Idoll, called *Thomum*; and some the Sunne; and others, other idolatries; spread by the so many sonnes of *Ismael*: and therefore the ruder multitude, astonished with these Propheticall and Angelicall Titles, were easily bewitched. And by degrees he published his intended wickednesse, not sparing outrageous villanies, as the stealing of a Camell, the murdering of a Iew sleeping vnder a Tree. Yea, he pretended not humane infirmities, but diuine authority, to his most mischieuous designs. For example, being lustfully affected to *Zameh*, the daughter of *Gaifu*, the wife of *Zaidi*, he writ in his Law, That after vow or promise of marriage it was lawfull for him to enjoy her, and (if he pleased) to take her to his wife. And being reprehended, that *Asifa* his wife was dishonest with *Zaphagam*, the sonne of *Almubathum*, the Angell (forsooth) said, she was chaste. And being found, by his wiues, with *Maria* the wife of *Marobe*, the King of the Iacobites, he in another Chapter is absolved of his oath, and free to lye with any woman, not being able to containe himselfe, notwithstanding he had sworn so to doe. And by the same authoritie he enioyned them penance, for blaming the Prophet. And willing to diuorce one of his wiues, but fearing the greatnesse of her kindred, he frameth one Chapter, blaming him for fearing men more then God.

He wenth not his miracles also in his Legend. As he journeyed in the heat of the day with his Camels, a Cloud couered his head from the scorching heat of the Sunne, about the seuenteenth yere of his age. And when he first entred the Caue, he saw the Angell *Gabriel* in his proper shape, with white wings on a Seat of Gold bewixt Heauen and Earth, who brought him his Prophecie: and going to Mecca to tell his wife; the Beasts, Trees, Stones, and Hearbes saluted him with the name of a Prophet and a Messenger of God; and the trunk of a Tree standing in the way, diuided it selfe for him to passe betweene, and then after closed againe. He also, to satisfie his incredulous vnckle *Bugellinus*, caused the Moone to descend from Heauen, and entred into his sleeue, and after parted it selfe in two, and then ascended againe. To satisfie the peoples doubtings, he caused a Bull (taught before to come at his call) to bring on his hornes a Chapter, which he there had tied, to testifie the truth of *Mahomet*.

But while the fame of this his Propheticall Function filled the mouthes of the vulgar with acclamations, it no lesse filled the hearts of the Nobles of Mecca with disdain, who sought therefore to apprehend him; but he closely fled to *Metrib* or *Medina* with his followers, where he liued with the name of a Prophet thirteene yeres. He depriued certaine Carpenters poore Orphans of their patrimonie, and consecrated their House into a Temple. This Citie being for most part inhabited with Iewes, they asked a signe in confirmation of his Office. He said, That he was not sent with miracles, but denuntiation of Armes here, and Hell hereafter: and those which would not receiue his new Doctrine, he expelled by force. Being absolute Lord here, hee aspired also to the Dominion of Mecca. He sent thirtie horse with *Hanza* to robbe the Merchants, traouling thither: but being then preuented, he sent, foure yeres after, sixe hundred of his best souldiours, vnder *Hngaida*, to assault Mecca, but he also was discomfited: yet not desisting his enterprise, seuen yeres after he achieved it, and after eleuen batailles entred and sacked the Towne, and gaue the spoyle to his souldiours: and for feare, the neighbouring-Cities submitted themselves. *Mahomet* herewith encouraged, assaulted the Persians and *Aegyptians*, exchanging with those he conquered his *New Religion* for their old wealth and liberties, binding the Governours thereunto. But now being old, and through his intemperances weak, and defeated also with the Falling Sicknesse, he coloured his often falling with pretext of *Gabriel*s brightnesse, and the vnufferable splendour of his presence.

He was of meane stature, large sinewes, browne colour, broad face, with a cut lippe, and had one of his fore-teeth stricken out in one Expedition, and in another

h *Mahomet* a Theore and Murthurer.

i An Adulter.

k A Wittall.

l *Mahomet*s miracles.

m From this slight they begin the computation of their *Hegira*.

1 See also
Bellon. ob. (stat.
lib. 3. c. 7.
t. Lav. Ma-
hometi sayth,
In a thin ng
ladder they
went vp to
Heauen,
where the
flames hung
by golden
chaynes, as
big as Mount
Notho by Me-
dina.
u There were
in the first
Heauen Ang-
els of all
shapes of all
creatures,
praying for
the creatures
of their
shapes: and a
Cock, whose
feet touched
one Heauen,
and head the
other, whose
crowing mou-
ed the Cocks
of the earth
to doe so. In
the second
was *Zeus*. This
Heauen was of
Gold; the
third of
Pearls, where-
in was *Abra-
ham* and the
huge huge
Angell of
Death, with
his booke and
penne in hand,
writing the
times of mens
liues: (which
fall opinion
maketh them
hardie) The
fourth was of
Emerald: here
was *Joseph*
and the Angell
of Compassi-
on weeping
for the lannes
of men. The
fifth of Dia-
mond, and in
it *Moses*. The sixt of Rubie, and in it *Iohn Baptist*. The seuenth of Fire, and in it *IESVS CHRIST*. All these
recommended themselves to his Prayers.

entrailes with snow: the second cleared his heart in the midst, and tooke out of it a blacke graine, saying, That it was the portion of the Dewill. The third made him whole againe. *Seraphim* nourished him three yeares, and *Gabriel* nine and twentie, whole againe vnto him, in the fortieth year of his age, the Law, and carried him to Heauen. This his journey is related by *Frier Richard*, sometimes a student in the Vniuersitie of Baldach, Cap. 14. and in his life.

Gabriel, with threescore and tenne paire of wings, came to *Mahomet*, in the chamber of *Aissa*, his best beloued wife, and said, That *G o d* would haue him to visit him where he is; and brought with him the Beast Elmparach, or Alborach, of nature betwene a Mule and an Asse. This Beast told *Mahomet*, That he would not take him on his backe, till he had prayed to *G o d* for him. His steppes were as farre take him on his backe, so that in the twinkling of an eye he had brought *Mahomet* to Ierusalem. Then *Gabriel* with his Girdle tyed the Beast to a Rocke, and carried *Mahomet* on his shoulders into Heauen; where hee knocked, and the Porter opened. Here *Mahomet* saw a troupe of Angels, and prayed twice on his knees for them: and amongst the rest, old old Father *Adam*, reioicing for such a sonne, and com- mending him to his prayers. Then he brought him to the second Heauen: Here was a journey of five hundred yeares, and so forth on to the seuenth Heauen: Here he saw the Angelicall people, euery of which was a thousand times greater than the world, and euery of them had threescore and tenne thousand heads, and euery head threescore and tenne thousand mouthes, and euery mouth seuteene hundred tongues, praying *G o d* in seuen hundred thousand Languages. And he saw one Angell weeping, and he asked the cause, who answered, That hee was *Sinne*. And *Mahomet* prayed for him. Then *Gabriel* commended him to another Angell, and he to another, and so forth in order, till he came before *G o d* and his Throne. Then *G o d* (whose face was couered with threescore and tenne thousand clothes of light, and from whom *Mahomet* stood two stones cast below) touched him with his hand, the coldnesse whereof pierced to the marrow of his backe-bone. And *G o d* sayd, I haue imposed on thee and on thy people Prayers. When he was returned as farre as the fourth Heauen, *Moses* counselled him to returne backe, to obtaine ease vnto the people, which could not beare so many prayers, which hee did oftentimes, till there remained but few. Thus returning to his Elmparach, he rode backe to his house at Mecca. All this was done in the tenth part of the night. But when he was requested to doe thus much in the peoples fight, he answered, Prayed be *G o d*, I am a Man, and an Apostle.

The Booke *Asear* (sayth *Belonius*) telleth further, That in this journey *Mahomet* heard a womans voice, crying, *Mahomet, Mahomet*, but he held his peace. Afterwards another called him, but he gaue no answer. *Mahomet* asked the Angell who they were? He answered, That the one was shee which published the Iewes Law, and if he had answered her, all his Disciples should haue bene Iewes: the other was shee which deliuered the Gospell, whome if he had answered, all his followers had bene Christians.

The said Booke telleth, That *G o d*s face was couered with threescore and tenne thousand Linnen Clothes made of Light, and that *G o d* gaue him a five-fold priuiledge. First, That he should be the highest creature in Heauen or Earth: Secondly, the most excellent of the sonnes of *Adam*: Thirdly, An vniuersall Redeemer: Fourthly, Skillfull in all Languages: Fifthly, That the spoiles of Warres should be giuen him. *Gabriel* after (sayth that Booke) carried him to Hell, to see the secrets thereof, and the seuen gates thereof, &c. where (as in the place fittest for him) wee will leaue him. The Booke of the vertues of *Mahomet* sayth, That in glorying of his strength he would boast, that he had knowne his eleuen wiues suc- cessfully in one houre.

One

One of their Chronicles telleth of his martiall affaires. This Chronicle reckoneth from *Adam* to *Noe* one thousand two hundred two and fortie yeares: From thence to *Abraham*, one thousand and fourescore: Hence to *Moses*, five hundred and fiftene: After him to *Dauid*, five hundred threescore and nine: and from this time to *CHRIST*, one thousand three hundred and fiftie: from whence to *Mahomet* is numbered six hundred and twentie; in all five thousand three hundred threescore and fiftene, from *Adam* to *Mahomet*. All the Prophets were in number an hundred and twentie thousand; and the Messengers of *G o d* three hundred and fiftene: whereof *Adam, Seth, Esauk, Noe, Abraham* were Hebrewes; *Hush, Sebile, Ismael, Ezechiel, Mahomet* were Arabians.

If this Historie of *Mahomet*s life be long and tedious; I thought good, out of an Arabian Chronicle, to adde his Epitome thereof. His mother died in a journey to Mecca, when he was foure yeares old, and his Nurle reftored him to his Grandfather *Abdalmulif*, with whome he liued eight yeares: The *Seraphim* preferred him, but was neuer seene. After that, *Gabriel* was his Guardian, of whome he receiued the Law, which hee kept close three ybares; communicating it onely to some of his owne opinion, by whose helpe he became Priest and Prince of the Arabians and Saracens; and about eightene moneths after was carried into Heauen; and being returned into the Earth, hee tooke *Eubarna, Ali, and Zaid* to be his companions in this enterprise. Hee went to *Zaid*, or *Atharf*, and preached publicly, and thence to Mecca; tenne yeares going from place to place. And of his Conuers; he chose some for guard of his Person, who swore the obseruance of his Law, to the number of fortie, who now with Word, *now* with the Sword, set forward this Doctrine. After tenne yeares, Mecca was peopled onely with beleeuers; and all Arabia was conuerted, without difficultie. Then he sent to the neighbouring Kings to become of his Religion; to the King of Persia, to the Romane Emperour, to King *Cinna*, to the Lord of the two Seas, to the King of *Ethiopia*, &c. After he returned to *Ishab*, and on Tuesday, the twelfth of Rab, in the eleuenth yeare, died: His Sepulture was appointed by *G o d* in the House of *Aissa* his wife, in the Chamber where he was wont to sleepe; where, at this day, is a Temple of Bricke. His bodie was wrapped in three white Clothes, without any pompe. His Seale was a Silver Ring, with this inscription, *MAHOMET the Messenger of G O D*. He went twice on Pilgrimage, and nineteene times conducted an Armie.

The place of his buriall is at Medina, surnamed of him *Tahnabi*, that is, of the Prophet; not (as some write) at Mecca. Neither doth his Corps hang in the ayre by force of Loadstones, drawing vp his Iron Coffin or Chest, but lyeth buried in the ground (if any where) as *Endemicus Persarum*, by his owne view, hath obserued. Of this place, and of Mecha, we shall speake more, in relating the Rites of the Pilgrims that visit them.

Some relate otherwise of the death of *Mahomet*, as that he died at fortie yeares of age, being paysoned by one of his Disciples, called *Albanor*, to make tryall of his boasting Prophecie, that he would rise againe within three dayes after his death. This *Albanor* after coming to see him, found his bodie torne in pieces, and deuoured of dogges: whereupon gathering together the bones that remained, into a Coffin, he caused them to be buried: Which in my minde is not so probable as the former report.

The booke of the Politie of the Turkish Empire.

God, and his Prophet, and to your kindred and orphans, and the poore. Those that are taken in warre kill or make slaues; but pardon them if they will turne to your law, and God also will pardon them. Such good warriors shall haue full pardon. The Iewes and Christians (contrarie to that he had said before) let God confound. He hath sent his messenger with the right way and good law, that he may manifest and extoll it about all lawes. Of the twelue months foure are to be consecrated to fight against the enemies. Those that refuse this war-fare lose their soules. The fire of hell is hotter then the danger of warre. And although thou (Prophet) shouldest pardon the resisters of God and his messenger seuentie times, yet God will neuer pardon them. The sicke and weake, and such as haue not necessities, are excused from this necessitie of warre: but to the good warriors God giueth Paradise, in reward of their soules and goods, whether they kill or be killed. *Azo.* 18. 19. And in 57. Kill the vnbeleueers whom you conquer, till you haue made great slaughter. God could take vengeance on them, but he chuseth rather to doe it by you: he shall lay deafnesse and blindness on the faint-hearted. Yet in 52. and 98. as contrarie to himselfe he affirmeth, that he is sent onely to teach, not to compell and force men to beleue: except we expound it rather, that Iewes, Christians, and all vnbeleueers, are compell'd to be tributaries, and their slaues; not forced to their religion, but instructed only; which agreeth with their practise. From this doctrine, and that of destinie in the 50. *Az.* hath risen their forwardnes to the warre, and the greatnesse of their conquests. Agreeable to this doctrine is their manner of teaching it: the Reader or Preacher (as saith Frier *Richard*, student amongst them in the Vniuersitie of Baldach) holdeth a bare sword in his hand, or setteth it vp in an eminent place, to the terrour of the gain-fayers.

1 Mahomet disclaimeth Diuine miracles, and humane disputations, prauing with the sword.

But disputation¹ and reasoning about his law he vterly disliketh. *Az.* 32. To such as will dispute with thee, answer that God knoweth all thy doings, which in the last day shall determine all controuersies. And 50. Nothing but euill cleaueth to the heart of such as vniuersally dispute of Diuine Precepts: but commend thou thy selfe vnto God, that knoweth all things. And chap. 4. 15. He is commanded to goe away from such. This booke is giuen to take away discord from men: miracles he disclaimeth as insufficient prooffe; for though it should make plaine the mountaines, and make the dead to speake, yet they would be incredulous: But it is thyduty only to shew them my Precepts, *Azo.* 23.

* Creation.

in Belzebub said he was made of fire, and therefore better then he which was made of earth. *Azo.* 17.

Of the Creation he affirmeth (*Azo.* 2.) that when God had made the world, he disposed the seuen heauens: he told the Angels he would make one like vnto himselfe in the earth: they answer, we in all things are subiect to your Maiestie, and giue praise vnto you: but he will be wicked and a shedder of blood. Then God testifying, that he knew a thing not knowne to the Angels, taught *Adam* the names of things by himself, not knowne to the Angels, and therefore commanded the Angels to doe reuerence before *Adam*, which wicked *Belzebub* refused; they obeyed. And *Azo.* 25. We made man of clay, and I breathed into him a portion of mine owne soule, after that I had created the diuell of Pestiferous fire; and because *Belzebub* refused to humble himselfe to this man (made of blacke mire) hee was damned, and when he desired respite till the resurrection, it was denied: and therefore he said he would reach all euill things, that they shall not giue thee thanks, &c. Of the Angels he affirmeth (45.) that some of them haue two wings, some three, some foure: and (52.) the heauen would fall vpon men, were it not for the Angels that call vpon God. There they shall possesse rings of gold, chaines, iewels, clothed with cloth of gold; their beds shall be of gold, and this for euer.

* Paradise.

n The Turkes Paradise a beaustly carnall one.

Of Paradise he dreameth in this sort, *Az.* 65. He which seareth God shall receiue the two Paradises full of all good, pleasant with streaming fountaines. There they shall lie on silken and purple carpets, and shall be accompanied with many maidens, beaustfull as the Hyacinth and pearles, neuer deflowered of men or Deuils, neuer menstruous, sitting in pleasant shades with their eyes fixed on their husbands: their eyes large, with the white of them exceeding white, and the blacke very blacke, lying on the shining greene. Faire yong men shall serue them with vials and other vessels, full of

of the most excellent liquor, which shall neither cause head-ach, nor drunkennesse, and shall bring them the choicest fruits, and flesh of fowles. They shall there heare no sithie or displeasing word: and (*Azo.* 86.) In Paradise shall be administred to them in well-wrought vessels of glasse and siluer, drinke, as the sauourie ginger, out of the fountaine *Zelzebil*: they shall haue garments of silke and gold, chaines of siluer, blessed wine, maidens likewise with prettie breasts: there tall trees of colour betweene yellow and greene. They shall haue in Paradise all pleasures, and shall enioy women with eyes faire, and as great as egges: sweet smelling riuers of milke, and hony, and fruits of all sorts. Of this Paradise, *Auicenna* (a Mahumetan) saith, that it concerneth the bodie, but wise Diuines more respect the minde; the felicity whereof, in coniunction with truth, they farre preferre before the other of the body.

Of Hell * he fableth that it hath seuen gates; that it shall make the wicked like to fleas, that they shall be fed with the tree *Ezeem*, which shall burne in their bellies like fire, that they shall drinke fire; and being holden in chaines of seuentie cubits, shall be kept fure; the fire shall cast forth embers like towers or camels. They which contradiet shall be punished with the fire of hell: they which feare, shall goe into Paradise; and as it were in a middle space betwixt the one and the other, there shall stand some other with hope and expectation of Paradise. We haue set Angels ouer hell, and haue appointed their numbers (84.) 98. There shall be fountaines of scalding waters, and they shall eat vpon a reed, but shall not satisfie their hunger: they shall be bound in chaines, 121.

He * sometime excuseth his owne basenesse, as *Azo.* 36. The vnbeleueers (saith he) murmur that he is followed only of Weauers, and the raskall rout. And 53. That the Alcoran was not committed to a man of great possessions; and they say, that it is Art-magicke, and that I haue fained it. And in 64. The Moone was diuided, and they say it is forcery. (The tale is told by Frier *Richard* thus: *Mahomet* pointed to the Moone with his thumbe, and middle finger, and it was diuided, the two peeces falling on the hills of Mecha, which entring into *Mahomet*'s coat was made whole againe) He * sometime extollet himselfe, blasphemously inducing *Cum* 157, thus saying to the Israelites; O ye Israelites, I being sent a messenger vnto you from God, affirm by the Testament which I haue in my hand, that a Messenger shall come after mee, whose name is *Mahomet*, of whom they shall say that he is a Magician. 71. His beastly prerogatiue he boasteth, (43.) saying, he is the scale and last of the Prophets. To thee O Prophet, we make it lawfull to lie with all women which are giuen thee, or which thou buyest, and thy Aunts, thy kindred, and all good women which freely desire thy company, if thou be willing: and this is permitted to thee alone. Diuorfe these, couple thy selfe to those at thy pleasure. And being by some other of his wiues found in bed with *Mary* the wife of a Iacobite Christian, he sware that he would neuer after vse her company: but after being impotent in his lusts, he ordaines a law to himselfe, *Az.* 76. Why doest thou, O Prophet, make that lawfull, for the loue of thy women, which God hath made vnlawfull? God full of pittie; and giuer of pardon, hath commanded thee to blot out, or cancell thine oathes.

Of his journey to heauen, to receiue the Law, he speaketh. *Az.* 63. and 82. mingling iniunctions of deuotion. 83. Thou, O Prophet, rising in the night, spend halfe the night, or a little more or lesse, in watching, and continually and deuoutly read ouer the Alcoran: be thou iust, patient, and refuse not to wash thy garments. O thou man clothed in woollen. 47. Let none enter into the house of the Prophet before he call; but let him stand without the gate: let none do dishonour within his house, let none hurt the Prophet in any thing, or haue his wife after him.

Some * Prophets he mentioneth, not named in Scripture; and of those there named he telleth many fables. *Ismael* was a true Prophet, and found a good man before God. *Ioseph* nine yeares imprisoned for the Queene. *Abraham* ouerthrew his fathers Idols, and should haue bene burned for the same; but the fire lost his force. The mountaines and birds that praise God, were subiect to *Dauid*. *Salomon* learned Magicke of *Asor* and *Marot*, Diuels so called: he knew the language of birds; and when he was in the

* Of Hell.

* Of Purgatorie.

* Of the Prophet Mahomet.

o Mahomet guilty of his witchcraft, often speaketh of it: that he may not be thought such a one.

* Of the Prophets in Scripture.

p Such tales as these of *Abraham*, *Salomon*, &c. you shall find both in the Iewish and Popish Legends, as if the Iew, *Ismael* and *Mahumetan*, had contended for the wheellstone: which any one that readeth shall find.

the middest of his armie, consisting of diuels, men, and birds: the Lapwing brought him newes of the Queene of Saba's coming, to whom by this Lapwing he sent a letter, &c. Of this armie the Ants or Pismires being afraid; one Ant perswaded her fellows to get them into their holes, lest they should be troden on. *Moses* married *Pharaoh's* daughter. (37.) One *Asemel* made the golden Calf in the desert against *Maryams* will. *Pharaoh* requested *Hemen* to build a tower, whereon to climbe to heauen, to the God of *Moses*. (50.) In the time of *Noe* they worshipped Idols, whom he named *Huden, Sebnan, Laguta, Iamnen, Nacem*.

The Prophet *Huth* was sent to the nation *Haath*, to teach them the worship of one God; and *Schale* to *Thernuth*; and *Schaibe* to *Madian*; and *Abraham* and *Lor* to the *Sodomites*; on whom, because they were incredulous, it rained yellow and sharpe stones. (Az. 21.) *Moses* was sent to *Pharaoh*, &c. His scope of these narrations is, that he is sent likewise a Prophet, and therefore iudgement will pursue them which refuse him, as it did those incredulous nations. These fauour of a Jewish helpe. He telleth also of *Alexander* & *Mag*, that he had all knowledge: he found the Sunne, where it lay resting in a yellow fountaine, and the mountaines in which it riseth. And finding men without vse of speech, he diuided them from other men, &c. Az. 28.

He proueth* substantially that there shall be a resurrection, by the historie of the seven Sleepers, which slept in a caue 360. yeares. (28. Az.) and (49.) He saith, that at the time of death, God taketh away the soule at an houre knowne, restoring it to some; to some, neuer: at the first sound of the trumpet all shall die, except those which shall be protected by the will of God: at the second sound all things shall reuiue, and be iudged: and (66.) The earth shall tremble, the mountaines shall be brought to dust, and the whole company shall be diuided into three parts, before: on the right hand, which shall be blessed; those on the left hand, in their left hands shall receiue the scroll or sentence of their condemnation. And 79. In the last Iudgement the earth shall be overthrowne, the heauen shall be powred forth. 8. Angels shall beare vp the throne of God. And (80.) The heuens shall vanish as smoake, and the earth shall be plucked as wooll. And (111.) There shall be set vp the ballance of Iudgement: they to whom shall befall a light weight, shall liue, but they which haue a heauie weight shall be cast into fire. The booke of bad workes shall be kept in the bottome of the earth; the booke of good workes in high place.

Morals and Indiciall. In diuers places of the Alcoran, the better to colour his filchinesse, he hath dispersed good sentences, like roses scattered on a dung-hill, and flowers in a puddle: concerning almes, prayer, tithing, iustice, &c. Others he hath of another sort establishing his owne tyranny and religion. Az. 26. Swines-flesh, blood, that which dieth alone, and that which hath the necke cut off, not in God's name, is vnlawfull. Be chaste euerie

where, but with your owne wiues, or such as are subiect to you, and do serue you. Euerie adulterer shall haue an hundred stripes in the presence of many. He which accuseth a woman of adultery, not prouing it by foure witnesse, shall haue eightie. The ialous husband accusing his wife, must sweare foure times that he chargeth her truly; and a fifth time curse himselfe, if it be otherwise. The woman must doe the like to cleare her selfe. (43.) After a woman be diuorced from one, any other may marrie her. (19.) Trust not a sonne or a brother, except he be of your owne Law. 72. On Friday when they are called to prayer, they must lay all businesse apart: when prayers be ended, they may returne to their commodities. Redeeme captiues; and thy sinnes, by good workes. About Circumcision I find no inuention in the Alcoran. In the 3. 8. and 9. Az. He permiteth all licentiousnesse with all women which they haue of their owne: but prescribeth washings after venery, and after naturall easements. Loue not your enemies: the women of another faith proue first: and if they fauour the vnbeleueers, diuorce them. (70.) It is no sinne to reuenge iniuries. 52. the women must couer their faces. 43.

Pilgrimage to Mecca. The going on Pilgrimage, and the perpetuall abode at the Temple of *Haran* (that is, vnlawfull, because nothing but their holies are there lawful) was repute of equall merit. They which loue it not, or do it iniurie, shall sustaine grieuous euils. *Abraham* founded

founded this Temple, and blessed it, and cleaneed it, for them which abode there, and for the pilgrims. He preached one God without partaker, and the pilgrimage to this Temple, that on the dayes appointed they might, in naming God, sacrifice beafts, wherewith to feast themselves and the poore, and might fulfill their vowes, and goe in procession round about the old Temple, a worke which God will greatly reward. Az. 22. and 19. The vnbeleueers are not worthy to visite the Temple *Haran*. And these good pilgrims are not equal to the good warriors. 38. He entred into the Temple *Haran* with his head shauen.

Ridiculous is the confirmation of this holy Law, by such varietie of oathes, as I am almost afraid to mention, in regard of our *Gull-gallants* of these times, who would sometimes be at a sette in their braue and brauing phrases, if they should not haue varietie of oathes and curses, to daube vp with such interiections all imperfections of speech, & make smoother way for the current of their gallantrie. But yet euen for their sakes, let vs mention a few, that they may see *Mahomet* had as braue a humour this way as they. He induceth God swearing by less than himselfe, as by the order of Angels, by the Alcoran, by the blowing windes, by the watery clouds, by the failing ships, by the Mount *Sinai*, the heauen, the sea, the euening Starre, the West, his pea and lines, the guiltie soule, the diuels, by the morning, ten nights, the Passouer, by the figges and oliues, by the dawning, and twilight, and a world more of the like: only he saith (*Azara* 1000.) that he may not sweare by the earth, nor by the sonne like to the father.

His last *Azara* endeth thus, In the name of the mercifull and pitifull God: Sanctifie thy selfe, and pray continually and humbly to him which is Lord of all nations, Lord of all, God of all, that he will defend and deliuer thee from the diuell, which entereth the hearts of men, and from diuellish and puerile men.

8. They which eate the inheritance of orphans, euermore fire shall eate them. Be faithfull in keeping and deliuering their goods, for God taketh knowledge of all accounts. Let one sonne haue as much as two daughters. In bargaining vie no lying, slaying your owne soule. The courteous shall haue endless punishment: he that killeth vnwillingly, shall giue to the kindred of the partie slaine, another man; or if he cannot do that, let him fast two months together: he which killeth wilfully shall be cast into the fire.

Salute him which saluteth thee, for salutation is much pleasing to God. 56. The diuels hearing the Alcoran, shall be conuerted, and sic from their companions.

10. Yee which are good, beleue in God, in his Messenger, and in the booke sent from heauen. They which first beleue, and after deny, and become incredulous, shall haue no pardon nor mercy of God, but shall goe into the fire. And (11.) We will bring infinit euill vpon him, that will not obey God and his messenger, and will be disputing. To them which demand that the booke may raine vpon them from heauen, thou shalt say that some asked a greater thing of *Moses*, that he would shew God vnto their eyes, and were therefore smitten with lightning from heauen. (12.) To the Iewes and Christians God hath giuen disagreements, till God shall determine the same at the day of iudgement. Make not your selues companions of them which deride our Law. No man receiue the perfection of the Law, but he which beleueth the Testament, the Gospell, and this booke sent of God. 14. They which erre will say, let God shew vs miracles. These hurt none but their owne soules, for if they should see all miracles done, they would dispute with thee, saying, that they could not be done but by enchantments. Thou shalt not come to them with manifest miracles; for they would refuse them, as odious things. 15. Dispute not with them which will not heare; and if they demand miracles, say, God only doth them: I know not the secrets of God, and follow nothing but that which God and the Angell hath commanded: and if Angels should speake to such, they would not beleue. 16. God himselfe and his blessed Spirit haue compounded this most true booke. 26. 44. They which say his law is new or fained, goe to the diuell. 47. He induceth some gainsayers, saying, we will not leaue worshipping our images for this iester and rimer. Yet is he alone come with the truth, confirming

Abraham author of pilgrimage rites.

His oaths

Inst dealing.

Courtesie.

The Law.

u Not to dispute nor seek a signe in proofe of the Law.

x The fox will eate no grapes because they are fowre, and hang too high.

confirming all the other messengers. 55. He saith I (G o d) writ this booke with my owne hand. 56. The vnbeleuers say I am a Magician, and haue fained it: but then I pray G o d that I may haue no part in him when he shall be our Iudge. Say not there are three Gods, but one God alone without a Sonne, to him all things are subiect. C H R I S T cannot deny but that he is subiect to G o d, as well as the Angels. 12. We sent C H R I S T, to whom we gaue the Gospell, which is the light and confirmation of the Testament, and the right way to him which feareth G o d, by the fulfilling of your law. All that say that C H R I S T is G o d, are vnbeleuers and liars (C H R I S T himselfe hauing said, Yee children of Israel belecue in your God and my Lord) of whom he which will be partaker, shall be cast into the fire eternall. C H R I S T is but the messenger of God, before whom were many other messengers: and his mother was true, and they did care. Good people exalt not your felues in your law, further then the truth. 31. The soule of C H R I S T was cleane and blessed, he cured the lea- prous, raised the dead, taught wisdom, the Testament, and the Gospell. The vnbele- uing Israelites beleued that he was a Magician. And 34. We haue giuen a good place and abounding with water to the Sonne of Mary, and to her, for hauing done such miracles in the world.

Sentences.

27. Worship one God alone. Honor thy father and mother, and doe them good. Giue them no bad word when they are old. Be subiect with al humility, and pray God to pardon them. Giue to the poore and to your kindred, but not superfluously: for they that doe superfluously are of kinne to the diuell. Slay not your children for no cause. Be yee not fornicators; for that is wickednes, and a bad way. Be reuenged on murderers. Say nothing till ye know it; for you must giue account of your saying. 26. In disputing or reasoning vse only good words. Answer in honest sort to him which asketh thee. 27. Be iust in weight and measure. 37. The diuell standeth ouer the makers of songs and lies, that is, the Poets, if they amend not, doing good. 68. If you cannot giue, be daily in prayers. Pay your tithes, following God and the Prophet. They which do not good but for vaine-glory and ostentation, shall be damned. 118. The histories which are in the old Testament, are so cited by him, as if he neuer had read them, so many dreames and lies are inserted.

Prayer.

Before Prayer wash the face, the hands, the armes vp to the elbow, the feete vp to the ankles; and after carnall company wash in the Bath: and if water cannot be had, with dust of cleane earth. God desireth cleanness. 9. In prayer let them be sober, that they may know what they say. 2. God will not aske why men pray not toward the East, for the East and West is his; but will demand of the workes which they haue done, of their almes, pilgrimages, and prayers. He commandeth that they be humble in prayer, and that in prayer they turne towards Mecca. Euery one which shall pray, asking that which is good, which way foucer he shall turne him, shall be heard of God: although the true manner of praying be toward the center of the Temple of Mecca. They which are good, make their prayers to helpe them by their patience and abstinence. God dwelleth in such men. Pray according to the visuall custome in all places, the footman on foot, the horseman on his horse.

Almes.

3. He that giueth his owne for Gods sake, is like a graine that hath seuen eares, eue- ric of which containeth an hundred graines. Good men lose not your almes by vain- glorie. 4. Giue almes of the good gaines of your money, and of that which the earth produceth; but God respecteth not gifts of that which is vniustly gotten. Saran pr- swadeth you to giue nothing for feare of pouertie. To giue almes publicly is good, but to giue priuately is better: and this blotteth out sinnes. Giue specially to those which stay in one place, and are ashamed to aske. 6. God will giue Paradise to them which in time of famine and scarcitie giue liberally, and which receiue iniuries, and re- pent of their sinnes.

God.

2. The Creator said, I am the onely Creator, *alwaies the same*, pitifull, mercifull, besides whom there is none other; whose miracles and great workes are vnto the wise the frame of heauen and earth, the intercourse of night and day, the shippes in the sea for the vse of men, raine for the refreshing of the earth, the composition of all

all

all creatures, the windes, the clouds, &c. 15. inuoke and worship one G o d alone; 45. All the miracles of G o d cannot be written, if all the trees in the world were pens, and the sea seuen times greater, and were inke; with whom it is a small thing to raise the dead.

2. They which are intreated to beleue the Diuine Precepts, say, they will follow their ancestors in their feet. What would yee follow your fathers if they were blinde or deafe? Will ye be like them in being mute, blind, and foolish?

Tradition.

2. O good men, eat that good which he hath giuen you, & giue him thanks; about all other things calling vpon him. Abstaine from that which dieth of it selfe, from swines flesh, from blood, and from euery other creature that is killed, and not in the name of the Creator. But in case of necessitie it is not sinne; for G o d is mercifull, and will for- giue you this. 12. Eat not of that which is drowned, burned in the fire, and touched of a Wolfe. 16. Eat nothing which hath not before bene blessed. To the Iewes we made many things vlawfull, because of their wickednesse. 2. Hee which shall contradict this booke, shall continually bee consumed in vnquenchable fire, and none of his workes shall helpe him.

Meeter.

2. Euery one which draweth nigh to death, let him leaue off his money to his fami- ly and kindred to distribute in almes, and they which shall change that vse, shall be iudged of the Creator, &c.

Death.

2. We enioyne vnto you (as to your predecessors) fasting in the time thereto ap- pointed, and in a certaine number of daies, that is, in the moneth *Remadan*, in which, this booke (which discerneth betwene good and euill) was sent you from hea- uen. Euery one must obserue it, but the sicke and trauelier, and let them doe the same in the remainder of the time. The rich vse to satisfie their fasting with almes; let them do both the one and the other. He permiteth you the vse of your wines in the night, because it is hard and impossible to abstaine. But let none vse their company in the Temples. Fast all the day, and when night is come, eate and drinke as much as you please, till the morning. By the Moone is knowne the time of Pilgrimages, and of fas- tings, whereby is knowne that you loue and feare G o d. Spend your money in the loue of G o d in Pilgrimage, not despairing. He that is impotent, and that is not ac- companied of his wife in the pilgrimage, must fast three daies in the voyage, and seuen after his returne. To the sicke, fasting with almes is sufficient. They which purpose this pilgrimage, let them not giue their minds to any euill. Let them not be ashamed to aske necessities. 2. Hold it for iust and good to enter the house at the doore, not at the side, or back-side thereof. 35. Salute those which ye meet, when ye enter into the house.

Fasting and Pilgrimage.

3. To them that doubt of wine, of cheffe, scales, and of tables, thou shalt say that such sports, and such drinkes are a great sinne, and although they be pleasant or profit- able, yet are they hurtfull sinnes: if they say what shall we then doe, thou shalt say, The good things of God. Perswade them to seeke the Orphanes, and succour them, as their brethren, or else God will make them so poore, that they shall not be able to helpe either themselves or others. 13. Wine, cheffe, and tables are not lawfull, but the diuels inuentions, to made debate amongst men, and to keep them from doing good. Let none go on hunting in the pilgrimage month.

Drinkes and Games.

3. Take not a wife of another law, nor giue your daughters to men of another law, except they before conuert to your law. Let no man touch a woman in her disease, before she be well cleansed. Vse your wines, and the women which are subiect to you, where and how you please. Women which are diuorced, may not marry till after foure months, hauing had three times their menstruous purgation. Let them not de- ny their husbands their company at their pleasure. They are the heads of the women. After a third diuorce from one man, they may not marry the same man againe, except they haue in the meane time bene married to another, and be of him diuorced. Let the women nurse their children two yeares, receiuing necessities of the fathers. After buriall of a husband, let them stay vnmarrried foure months, and ten daies; and not go out of the house in a yeare after. Take ye two, three, foure wines, & finally as many

Women.

taker or fellow, almighty Lord of life and death. Two, *Adam* and *Eve*. Three, *Michael*, *Gabriel*, *Saphael*, Archangels Secretaries of God. Four, The Law of *Moses*, the *Palms* of *David*, the Gospel, and *Alfurcan* (so called of the distincti-
on of the sentences). Five: The prayers which God gave me and my people; and to none of the other Prophets. Six, The dayes of Creation. Seven, Heavens. Eight, to none of the other Prophets. Six, The dayes of Creation. Seven, Heavens. Eight, Angels which sustaine the throne of G o d. Nine, Are the miracles of *Moses*. Ten, Are the fasting-dayes of the Pilgrims: three, when they goe, seven, in their returne. Eleuen are the Starres whereof *Ioseph* dreamed. Twelue moneths in the year; thirteene is the Sunne and Moone, with the eleuen Starres. Fourteene candles hang about the throne of G o d, of the length of one hundred yeares. Fifteene, the fifteenth day the throne of G o d, of the length of one hundred yeares. Sixteene, are the legi-
ons of the Cherubims. Seuentee, are the names of G o d betweene the bottome of the earth and hell, which stay those flames, which els would consume the world. Eighteene, Interpretations there be betweene the throne of G o d, and the aire; for else the
brighnes of G o d would blinde the world. Nineteene, Be the armes or branches of *Zachia*, a river in hell, which shall make a great noise in the day of Iudgement. Twen-
ty, The day of the month *Ramadam*, when the *Palms* descended on *David*. The one
and twentieth of *Ramadam*, *Salomon* was borne. The two and twentieth, *David* was
pardoned the sin against *Uriah*. The three and twentieth of *Ramadam*, *CHRIST* the
Son of *Mary* was borne; the prayers of G o d be vpon him. The foure and twentieth,
G o d spake to *Moses*. The five and twentieth, the sea was diuided. The six & twentieth,
He receiued the Tables. The seven and twentieth, *Iona* was swallowed of the Whale.
The eight and twentieth, *Jacob* recovered his fight, when *Isaac* brought *Ioseph* coat.
The nine and twentieth, Was *Enoch* translated. The thirtieth, *Moses* went into mount
Sinai. A. Make short worke, for thou dost all things exactly. M. Forty are the daies of
Moses his fasting. Fifty thousand yeares shall the day of Iudgement continue. Sixty are
the veines, which currey of the heavens haue in the earth, without which varietie there
would be no knowledge amongst men. Seuentie men *Moses* tooke to himselfe. Eighty
stripes are due to a drunken man. Ninety, The Angell said to *David*, This my fellow
hath ninety sheepe, and I but one, which he hath rollen from me. An hundred stripes
are due to the adulterer.

A. Well, shew vs how the earth was made, and when. M. God made man of mire:
the mire, of froth: this was made of the tempests; these, of the sea: The sea, of darknes;
the darknes, of light; this, of the word; the word, of the thought; the thought, of la-
cinity; the lacinthy, of the commandment: Let it be, and it was. A. How many Angels
are set ouer men? M. Two, one on the right hand, which writeth his good deeds; an-
other on the left, which registreth his bad. These sit on mens shoulders. Their pen is
their tongue, their inke is their spittle, their heart is the booke. A. What did God make
after? M. The bookes wherein are written all things, past, present, and to come, in hea-
uen and earth; and the pen made of the brightest light, five hundred yeares long, and
eightie broad, hauing eightie teeth, wherein are written all things in the world, till
the day of Iudgement. The booke is made of the greatest Emerald; the words, of pearles;
the cover, of spittie. God ouer-looketh the same an hundred and sixtie times in a day
and night. The heauen is made of sinoake, of the vapour of the sea: the greenesse
of the sea proceedeth from the mount *Kaf*, which is made of the Emeralds of Paradise,
and compasseth the world, bearing vp the heuens. The gates of heauen are of gold,
the lockes of light, the keyes of spittie. Aboue the heuens are the sea of life, aboue
that the cloudie sea; then the ayrie sea, the stonie sea, the darke sea, the sea of so-
lace, the Moone, the Sunne, the name of God, Supplication, *Gabriel*, the parch-
ment rased, the parchment full written, all these in order one ouer another. Then,
aboue all these, the threescore and ten spaces of light: then threescore and ten thou-
sand hilles, with threescore and ten thousand spaces betweene, and threescore and ten
thousand troupes of Angels on them, in euery troupe five thousand Angels alway prai-
sing the Lord of the world: aboue these the limits or bounds of Angelicall dignitie:
and aboue the same the banner of glorie, and then spaces of pearles, and in their orders
one

one aboue another, the spaces of Grace, of Power, of Diuinitie, of dispensation, the
foot-stoole, the throne, the house of the vniuersie.

A. Are the Sunne and Moone faithfull or not? M. They are faithfull, and obey e-
uery command of G o d. A. Why then are they not of equall light? M. G o d crea-
red them equall, but by this it came to passe, that the visibilitie or intercourse of day
and night was vncertaine, till *Gabriel* lying by the Moone, darkened her with the
touch of his wing. A. How many orders are there of the Starres? M. Three, the first of
those which hang by chaines from the throne of G o d, giuing light to the seventh
throne: the second chase away the diuels, when they would enter into heauen: the
third in the sight of the Angels. There are seuen seas betweene vs and heauen. There
are three windes: the first barren; the second tempestuous, which shall blow the fire in
the day of Iudgement: the third ministrereth to the earth and sea. A. Where is the Sun?
M. In a hot fountaine: this, in a Serpent, which is a great space in the mount *Kaf*, and
this *Kaf* is in the hand of the Angell, which holdeth the world till the day of Iudge-
ment. Abd. What is the manner of them, which beare vp the seat of G o d? Mah.
Their heads are vnder the seat of G o d, their feet vnder the seven thrones, their
neckes are so large, that a bird in a thousand yeares continuall flight could not reach
from the one eare to the other. They haue hornes, and their meate and drinke is the
prayer and glorie of G o d. Abd. How farre is it to heauen? Mahom. Five hun-
dred yeares journey to the lowest, and so from each to other. Abd. What birdes are
betweene vs and heauen? Mahom. Some which touch neither heauen nor earth, ha-
uing manes like horses, haire like women, wings like birds, and lay their egges and
hatch them on their tailes till the day of Iudgement.

Abd. What was the forbidden tree? Mahom. Of wheate, which had seven eares,
whereof *Adam* plucked one wherein were five graines; of which, two he ate, two
he gaue to *Eve*, and one he carried away. This graine was bigger then an egge, and
being bruised, brought forth all kindes of feede. Abd. Where was *Adam* receiued
after his expulsion from Paradise? Mahom. *Adam* in India, *Eve* in Nubia: *Adam*
was couered with three leaues of Paradise; *Eve*, with her haire: They met together in
Araf. Further, as concerning *Eve*, shee was made of a ribbe of the left side, for o-
therwise shee had bene as strong as the man.

Abd. Who dwelt in the earth before? Mahom. First the Diuels, seven thousand
yeares after them the Angels: lastly *Adam*, a thousand yeares after the Angels. Ab.
Who beganne the Pilgrimage. Mahom. *Adam*, *Gabriel* shaued his head, and hee
circumcised himselfe; and after him *Abraham*. Abd. To what Land spake G o d
at any time? Mahom. To mount Sinai, that it should lift vp *Moses* to heauen: *A-
bitabil* and *Moses* are the two men, whose sepulchres are not knowne. *Moses*, by
chance found a sepulchre, which while hee measured with his bodie, the Angell of
Death drew from him his soule out of his nostrills, by the smell of an apple of Pa-
radise.

Ab. Where is the middle of the earth? Mahom. In Ierusalem. A. Who made
the first shippe? Mahom. *Nos*: he receiued the keyes thereof of *Gabriel*, and go-
ing forth of Arabia, compassed *Mecca* seven times, and likewise Ierusalem. In the
meane while *Mecca* was receiued vp into heauen, and the mount *Abikhba* prefer-
red Ierusalem in her belly. A. What shall become of the children of the Infidels. M.
They shall come in at the day of Iudgement, and God shall say vnto them, would
ye do that thing which shall be commanded you? And hee shall command to flow
forth one of the rivers of hell, and bid them leape into the same. They which obey, shall
goe into Paradise. This shall be the triall of the children of the faithfull also, which are
borne deafe, blinde, &c. Abd. What resteth vnder these seven earths? Mahom. An
Oxe, whose feet are on a white stone, his head in the East, his taile in the West; hee
hath fortie hornes, and as many teeth; it is a thousand yeares journey from one horne
to another. Vnder that stone is *Zohar*, a mountaine of hell, of a thousand yeares jour-
ney. All the Infidels shall ascend vpon the same, and from the toppe shall fall into
hell. Vnder that Mount is the land *Werelen*; vnder that, the sea *Alkasem*: the land

Aholen, the Sea *Zere*: the Land *Neama*, the Sea *Zegin*: the Land *Theris*, the Land *Agiba* white as Milke, sweete as Muske, soft as Saffron, bright as the Moone: the Sea *Alknitar*: the Fish *Alhebbur*, with his head in the East, his taile in the West: all these in order one after another. And beneath all these in like infernall order the Winde, the Mountaine, the Thunder, the Lightning, the bloudie Sea, Holl closed, the fierie Sea, the darke Sea, the Sea *Pe*, the cloudie Sea, Prayfes, Glorifications, the Throne, the Booke, the Penne, the greater name of *G O D*.

Abd. What hath come out of Paradise into the World? *Mahom.* Mecca, Ierusalem: as on the contrarie, out of Hell; Vastar in Egypt, Antiochia in Syria, Ebhera in Armenia, and Elmeden of Chaldæa. *Abd.* What say you of Paradise? *Mahom.* The ground of Paradise is of gold, enameled with Emeralds, and Hiacinths, planted with euery fruitfull tree, watered with streames of milke, hony, and wine: the day is of a thousand yeares continuance, and the yeare of fortie thousand yeares. The people shall haue whatsoever can be desired, they shall be clothed in all colours, except blacke, which is the proper colour of *Mahomet*: they all shall be of the stature of *Adam*, in resemblance like *CHRIST*, neuer increasing or diminishing. As soone as they are entered, shall be set before them the liuer of the Fish *Alhebbur*, and whatsoever dainties they can desire. They shall not need going to stoole any more then the childe in the wombe, but they shall sweate out all superfluities, of sent like muske. They shall eate but for delight, not for hunger. Vnlawfull meats, as Swines flesh, they shall refraine. And if you list to know why this beast is vnlawfull, vnderstand that *IESVS* on a time called forth *Iaphet* to tell his Disciples the historie of the Arke; Who told them, that by the weight of the ordure, the Arke leaned on the one side, whereupon *Noe*, consulting with *G O D*, was bidden bring the Elephant thither, out of whose dung, mixed with mans, came forth a Hogge, which wrooted in that mire with his snout, and by the stincke thereof was produced out of his nose a mouse, which gnawed the boords of the Arke: *Noe* fearing this danger, was bidden to strike the Lion on the forehead: and by the Lions breath was a Cat engendered, mortall enemy to the Mouse. But to returne from this stinking tale, to refresh our selues with the like sweetes of this Paradise. Hee addeith, that there they haue the wiues that heere they had, and other concubines, whom, how, when, where-soeuer they will.

Abd. But why is wine lawfull there, and heere vnlawfull? *Mahom.* The Angels *Aziz*, and *Maros*, were sometime sent to instruct and gouerne the world, forbidding men wine, iniustice, and murder. But a woman hauing whereof to accuse her husband inuited them to dinner, and made them drunke. They, inflamed with a double heate of wine and lust, could not obtaine that their desire of their faire Hostesse, except one would teach her the word of ascending to heauen, and the other of descending. Thus shee mounted vp to heauen. And vpon enquire of the matter, shee was made the Morning-starre, and they put to their choice whether they would be punished in this world or in the world to come: they accepting their punishment in this, are hanged by chaines, with their heads in a pit of Babel, till the day of Iudgement.

Hell, saith *Mahomet* there, hath the floore of Brimstone, smokie, Pitchie, with stinking flames, with deepe pits of scalding pitch, and sulphurous flames, wherein the damned are punished daily: the trees beare most loathsome fruits, which they eate.

The day of Iudgement shall be in this sort. In that day *G O D* will command the Angell of Death to kill euerie Creature; which being done, hee shall aske him if nothing bee aliue: *Adriel* the Angell of Death shall answere, Nothing but my selfe. Then goe thy wayes betwixt Paradise and Hell, and last of all kill thy selfe. Thus he, foulded in his wings, prostrate on the earth, shall strangle himselfe with such a bellowing noise, as would terrifie the very Angels, if they were aliue.

Thus

Thus the World shall be emptie fortie yeares. Then shall *G O D* hold the Heauen and Earth in his fist, and say, *Where are now the mighty men, the Kings and Princes of the World? Tell me (if ye be true) whose is the Kingdome, and Empire, and Power?* Repeating these words three times, he shall rayse vp *Seraphiel*, and say, Take this Trumpet, and goe to Ierusalem, and found. This Trumpet is of fiew hundred yeares iourney. At that sound all Soules shall come forth, and disperse themselves vnto their owne bodies, and their bones shall be gathered together. Fortie yeares after hee shall found againe, and then the bones shall resume flesh and sinewes. After fortie yeares the third found shall warne the Soules to re-possesse their bodies: and a fire from the West shall driue euery creature to Ierusalem. When they haue here swumme fortie yeares in their owne sweat, they shall, with much vexation, come to *Adam*, and say, Father *Adam*, Father *Adam*, Why hast thou begotten vs to these miseries and torments? Why suffereest thou vs to hang betwene hope and feare? Pray to God, that he will finish his determination of vs betwene Paradise and Hell: *Adam* shall excuse his vnworthinesse for his disobedience, and send them to *Noe*, *Noe* will post them to *Abraham*, *Abraham* to *Moses*: He shall send them to *IESVS CHRIST*: To him they shall come and say, The Spirit, Word, and Power of God, let thy pitie moue thee to make intercession for vs. Hee shall answere them, That which you aske, you haue lost. I was indeed sent vnto you in the power of God, and word of Truth, but yee haue erred, and haue made me God; more then euer I preached to you: and haue therefore lost my benefite. But goe to the last of the Prophets, meaning him with whome thou now talkest, *Abdia*. Then shall they turne to him, and say; O faithfull Messenger, and friend of God, wee haue sinned, heare vs holy Prophet, our onely hope, &c. Then shall *Gabriel* present himselfe to helpe his friend, and they shall goe to the Throne of God. And God shall say, I know why you are come, Farre be it that I should not heare the prayer of my faithfull one. Then shall a Bridge be made ouer Hell, and on the top of the Bridge shall be set a ballance, where in euery mans workes shall be weighed, and those which are faued, shall passe ouer the Bridge, the other shall fall into Hell. *A.* How many bands of men shall there be in that day. *M.* An hundred and twentie; of which three onely shall be found faithfull: and euery Band or Troupe of men shall be in length the iourney of a thousand yeares, in breadth fiew hundred. *A.* What shall become of Death? *M.* Hee shall be transformed into a Ramme, and they shall bring him betwene Paradise and Hell. Then shall arise much dissention betwene these two peoples, through feare of the one, and hope of the other. But the people of Paradise shall preuaile, and shall slay Death betwene Paradise and Hell. *Abdia.* Thou, O *Mahomet*, hast ouercome, and I beleue, that there is but one God Almighty, and thou art his Messenger and Prophet.

In this long and tedious Summarie of that longer and more tedious Dialogue, compared with the former Iewish opinions, touching their *Behemoth*, *Leuiathan*, *Ziz*, Ierusalem, Swines flesh, the Angell of Death, and other their superstitious opinions, it may appeare, that the Iewes were forward Mint-masters in this new-coyned Religion of *Mahomet*.

In the beginning of this Dialogue are mentioned their fiew Prayers and their *Ramadam*, or *Ramazan*: Of which, that Arabian Nobleman, in consultation of the Alcoran, writeth thus: He which hath fulfilled these fiew Prayers, shall be prayed in this world, and the next. They are as follow: two kneeling in the morning, after noone foure; at Vespers, or a little before Sunne-set, foure; after Sunne-set, foure; at their beginning of supper, two; and after supper, when it is darke, two; in all eightene kneeling in a day.

Their Lent, or Fast of the Moneth *Ramazan*, is thus: In the day time they must fast from Meate, Drinke, and Venerie, till the Sunne be downe: then is Riot permitted them, till a white thread may be discerned from a blacke. But if any bee sicke, or in iourneying, hee may pay at another time the same number of dayes.

Frier

b The Turkes reckon Greece the Prophets colour.

c Arab. Nob. in Consult. Alcor.

* Richardus
confut. Alcor.

Frier Richard * reciteth among *Mahomets* opinions, That of threescore and threene parts of the Saracens, one onely shall be faued; and, that the Devils shall once be faued by the Alcoran; and that they call themfelues Saracens; fit companions with them in their holy things.

Some * make it a Canon of *Mahomets*, That they should looke toward the South when they pray, that when they pray they should say, *G o n* is one *G o n*, without equall, and *Mahomet* his Prophet: which, *Lod. Baribema* saith, are the Characters of the profession of a Mahumetan, and that, by the pronouncing of those words, he was tried whether he was an Infidell, or no. These words, saith the abovesaid Arabian (as they affirme) before the beginning of the world were written in the Throne of *G o n*.

One saith f, That the Saracens adore the starre of *Venus*, and in their praying cry, *Alia ona cubar**, that is, *G o n*, and *Venus*. *Ioannes Meursius* noteth thereon, That they worshipped the Image of *Venus*, set on a great stone, on which they beleuee, that *Abraham* lay with *Hagar*, or else that he tied his Camell thereunto while he was sacrificing *Isaac*. * *Anonymous in Saracens*.

f Conflantin.
Parphyrogenit.
de admin. Imp.
cap. 15.

* Euthymius
callectit it

g Gadap:
Cecilius more
fully, All, alls,
ona cubar, alls.

g Bell. c. ser.
lib. 3. cap. 9.

Bellonius in his obseruations telleth out of their Bookes, That there is a Tree in Paradise which shadoweth it all ouer, and spreads her boughes ouer the walls, whose leaues are of pure gold and siluer; each of them, after the Name of *G o n*, hauing there-in written the name of *Mahomet*. And that if a Christian, at vnawares, should pronounce the said prayer, *La illah etc*. *G o n* is one *G o n*, and *Mahomet* his Prophet, he must either die or turne Turke. Such reputation haue they of this forme, which they call a Prayer, with as good reason as the *Aue Marie* among the Romish, wherein yet they pray not for any thing. *Bellonius* also saith, That they hold the Heauen to be made of Sinoake, and the Firmament stablished on the horne of a Buffal, by whose stirring Earthquakes are caused: That there are seuen Paradises, with Houles, Gardens, Fountaines, and whatsoeuer sense accounteth delectable; where they shall enjoy all delights without any sorrow, hauing Carpets, Beds, Boyes, Horses, Saddles, Garments, for cost and workmanship most curious, & ready for attendance. Those boyes richly adorned, when they haue satisfied their hunger and thirst, shall present euery Saracen a huge Pome-citron in a golden Charger, and as soone as they shall smell thereof, there shall thence proceed a comely virgin in gallant attire, which shall embrace him, and lie her; and so shall they continue fiftie yeares. After which space ended, God shall shew them his face, whereat they shall fall downe, not able to endure the brightnesse: but he shall say, Arise my seruants, and enjoy my glorie; for hereafter yee shall neuer die, nor be griued. Then shall they see God, and each lead his virgin into his chamber, where all pleasures shall attend them. If one of those virgins should come forth at midnight, she would lighten the world no lesse then the Sunne; and if she should spit into the Sea, all the water thereof would become sweet. *Gabriel* keeps the keyes of Paradise, which are in number threescore and tenne thousand, each seuen thousand miles long. But he was not able to open Paradise without inuocation of the Name of God, and *Mahomet* his friend. There is a Table of Adamant seuen hundred thousand daies journey long and broad, with Seats of Gold and Siluer about it, where they shall be feasted.

CHAP. VI.

Of the Pilgrimage to Mecca.

WE haue heard of the antiquitie of this Pilgrimage in the former chapter, deriued from *Adam*, who was shauen & circumcised for that purpose: & the Alcoran nameth *Abraham* the founder of the Temple &c. Pitie it were, that the last of the Prophets should not honour that which was first instituted by the first of men. If we will rather beleuee that Arabian before mentioned, we shall finde another originall, namely, that whereas two Nations of the Indians, called *Zechian* & *Albarachuma*, had vsed to go about their Idols naked and shauen, with great howlings, kissing the corners, and casting stones vpon an heape which

which was heaped vp in honour of their Gods, and that twice euery yeare, in the Spring, and in Autumne: the Arabians had learned the fame of the Indians, and practised the same at Mecca, in honour of *Venus* (casting stones backe betwene their legges, the parts of *Venus*) in the time of *Mahomet*. Neither did *Mahomet* abrogate this, as he did other idolatrous Rites; onely for modesties sake they were enioyned to gird a piece of Linnen about their Reines.

Mecca, or (as they call it) Macca, signifying an Habitation, containeth in it about fixe thousand houles, fairely built, like those of Italie: Other walls it hath not, then such as Nature hath enuironed it with, namely, with high and barren Mountaines round about. Some * report, That betwene the Mountaines and the Citie are pleasant Gardens, abundant of Figgcs, Grapes, Apples, Melons, and that there is store of Fleish and Water. But it seemeth, that this is of later indultrie, not of Natures indulgence, if it be true. For *Lod. Baribema* b, or *Vertoman*, being there in the yeare 1503, sayth, That the place was accused of *G o n*, as not bringing forth Hearbes, Trees, Fruits, or any thing, and besides, hauing great scarcitie of water, and is serued with these things from other places. It is gouerned by a King (tributarie, then to the Soldan, now to the Turke) called the *Seriffo*, lineally descended from their great Seducer, by his daughter *Fatima* (the onely issue of this libidinous poligamous Prophet) married to *Hali*. All of this kindred are called Emyri, that is, Lords, clothed with (or at least wearing Turbants of) greene, which colour the Mahumetans will not suffer other men to weare.

The number of Pilgrimes which resort hither, is incredible. From Cairo cometh a Carouan of deuotion, some to *Mammon*, some to *Mahomet*, either for trade of Merchandise, or for Superstition, and another yearely from Damasacus: besides those which come from the Indies, Ethiopia, Arabia, Persia, &c. *Lod. Baribema* sayth, That (at his being at Mecca) of the Carouan of Damasacus, wherein he went, were fixe and thirtie thousand Camels, and about fortie thousand persons: of that of Cairo were threescore and foure thousand Camels, and now in these times about fortie thousand Camels, Mules, and Dromedaries, and fiftie thousand persons, besides the Arabian Carouan, and of other Nations.

This Mart of Mecca is much impaired, since the Portugales haue intercepted the Indian commodities, which by a Carouan, from thence, were wont to be brought hithen.

Let me desire the Reader to haue patience, and goe along, on this Pilgrimage, with one of these Carouans, through these Arabian Deserts to Mecca and Medina: and because that of Cairo is the chiefe, we will bestow our selues in it, and obserue what Rites they obserue before they set forth: what by the way, and at the intended places of their deuotion. * Touching the necessitie whereof, they thinke, That they which goe not once in their liues, shall, after death, goe to the Deuill. Yea, some, for deuotion, plucke out their eyes after so holy a fight.

The moneth *Ramazan* (as you haue heard) is their Lent; falling sometime high, sometime low, being that whole moneth, during which time the Pilgrims and Merchants resort to Cairo from Asia, Greece, Barbarie, &c. After their Lent ended, they obserue their Easter, or Feast, called *Bairam*, three dayes. Twentie dayes after this Feast, the Carouan is ready to depart: Against this time, they assemble themselves at a place, two leagues from Cairo (called *Birca*) attending the coming of the Capitaine. This Capitaine of the Carouan, whome they call *Amarilla Haggi*, is renewed euery third yeare; and to him the Grand Signior, euery voyage, giueth eightene Purfes (each containing fixe hundred twentie five duckats of Gold) for the behoofe of the Carouan, and also to doe almes vnto needfull Pilgrims. He hath foure Chausi to serue him, and foure hundred souldiors, two hundred Spachi, mounted on Dromedaries, and as many Ianizaries, riding on Camels. The Chausi and Spachi the Capitaine maintaineth at his owne charges: The Ianizaries haue their prouision from Cairo. He hath eight Pilots for guides; which Office is hereditarie.

They

a Pilgrimage
to Mecca, M.
Hag. l. 2.

b Vertoman;
l. 2. c. 14.

c Alcor. Italiani.

d Pilgrimage
to Mecca, Hag.

They carrie five pieces of Ordinance, to terrifie the Arabians, and to triumph at Mecca. The merchandise that goeth by land, payeth no custome; that which goeth by sea, payeth tenne in the hundred. At the Feast, before the Carovan setteth forth, the Capitaine, with his Retinue and Officers, resort vnto the Castle of Cairo, before the Balha, which giueth vnto euery man a Garment, and that of the Capitaine is wrought with gold, the others according to their degree. Morcouer, he deliuereth vnto him the *Chifva Tunabi*, or Garment of the Prophet; a vesture of Silke, wrought with these letters of Gold, *Lailla ill'alla Mahomet Refullala*; that is, There are no Gods, but God, and *Mahomet* is the Messenger of God. After this, he deliuereth to him a Gate, wrought curiously with Gold; and a Couering of greene Veluer, made in manner of a *Pyramis*, about nine palmes high, wrought with fine Gold, to couer the Tombe of the Prophet *Mahomet*, and many other Couerings besides of Gold and Silke, to adorne it. The two former are for the House of *Abraham* in Mecca;

Then the Capitaine hauing taken his leaue, departeth, accompanied with all the people of Cairo, in manner of a Procession, with singing, shouting, and a thousand Ceremonies besides, and passing the Gate *Bab-Nassera*, layeth vp, in a Mosquita, the said Vestures very safely. This Ceremonie is performed with such publike resort, that it is not lawfull for any man to forbid his wife the going to this Feast: for shee may, vpon such a cause, separate her selfe from her husband; and lye with another man. The Camels, which carrie the Vestures, being adorned with Cloth of Gold, and many little Bells, the multitude stroweth flowers and sweet water on them; others with fine Cloth and Towels touch the same, reseruing these for Reliques. Twentie dayes after this Feast, the Capitaine, taking the Vestures out of that Mosquita, repaireth to Birca, where his Tent abideth some tenne dayes. In this time, they which inueene to follow the Carovan, resort thither, and amongst them, many women, attyred with Trifles, Taffels, and Knottes, accompanied with their friends, mounted on Camels. The night before their departure, they make great feasting and triumph, with discharging their Ordinance, Fire-works, &c. shouting, till, at the breake of day, vpon the sound of a Trumpet, they march forward on their way.

From Cairo to Mecca is fortie dayes iourney, traouelling from two a clocke in the morning till the Sun ne-rising: and then hauing rested till noone, they set forward, without continuing till night; obseruing this order, till the end of their Voyage, without change; except at some places, where, in respect of water, they rest sometimes a day and a halfe, to refresh themselves. The Carovan is diuided into three parts: the fore-ward, the maine battaile, and the rere-ward. The fore-ward containeth about the third part of the people; and amongst these, the eight Pilots, a *Chausi*, and foure knaues, with Bulls sinewes, which punish offenders on the soles of their feet. In the night time they haue foure or fise men goe before with Peeces of drie wood, which giue light: they follow the Starre, as the Mariners. Within a quarter of a myle followeth the maine Battaille, with their Ordinance, Gunners, and fiftene Archers, *Spilochi*. The chiefe Physician, with his Ointments and Medicines for the sicke, and Camels for them to ride on. Next goeth the fairest Camell that may be found in the Turkes dominion, decked with Cloth of Gold and Silke, and carrieth a little Chest, made of pure *Leg wame*, in forme of the Israelitish Arke, containing in it the Aleofan, all written with great letters of Gold, bound betwene two Tables of Maffe Gold. This Chest is couered with Silke, during the voyage; but at their entering into Mecca and Medina it is couered with Cloth of Gold, adorned with Jewels. This Camell is compassed about with Arabian Singers and Musicians, singing alway, and playing vpon Instruments. After this follow fiftene other most faire Camels, euery one carrying one of the aboue said Vestures, being couered from top to toe with Silke. Behind these, goe the twentie Camels, which carrie the Capitaines money and prouision. After followeth the Standard of the Great Signior, accompanied with Musicians & soldiers, & behind these, lesse then a mile, followeth the rere-ward, the greatest part Pilgrimes; the Merchants, for securitie, going before: for in this voyage it is needfull

e. T. Bar. with
the Carovan
of Damasco
trauelled 22.
houres of 24.

and vsuall, that the Capitaine bestow Presents, Garments, and Turbants vpon the chiefe Arabians, to giue him free passage, receiuing sometimes, by pilferings, some damage notwithstanding. They passe by certaineweake Castles in the way, Agerut, Nachel, Acba, Birtem, betwene which two last is the Riuer of Iethro, and the Ponds of Midian, where *Moses* sate downe. At Iebhir, the first Towne subiect to the Scisso of Mecca, they are receiued with much ioy, and well refreshed with the plentie which that place yeeldeth. They finde other filthie commodities also more then plentie, which fact (they hold) purgeth them from a multitude of finnes, and encrease their deuotion to prosecute the voyage. The next day they goe towards Bedrihonem, in which place groweth shrubbes, whereout isseeth Baulme. Hereby they lodge one night, in memorie of a victorie here obtained against the Chirilians, at the earnest prayers of their Prophet, dreaming of Drummes, here still sounded by Angels, as they passe. The next morning, by Sunne-rising, they arrive at Bedrihonem, where euery one washeth himselfe from top to toe, couering their priuities with a cloth, and their shoulders with another white one; and they which can goe in this habite to Mecca, merite more; they which cannot, make a vow to offer a Ramme at the *Mountain of Pardons*. After this washing it is not lawfull for any man or woman to kill a Flea or Lowfe with their hands or nayles, till they haue accomplished their Vowes at that Mountain.

This night they come within two myles of Mecca. The next morning they march on, and the Scisso meeting them, resigneth his Government to the Capitaine, during his abode there: and the Capitaine giueth him a garment of cloth of Gold, with other Jewels. After this, hauing eaten together vpon Carpets and Hides, they take with them the Gate and Garment aboue said, and goe, attended but with few, to the Mosquita, and there cause the old to be pulled downe, and put the new couerture on the house of *Abraham*: and the old Vesture is the Eunuchs which serue in the said Mosquita, which sell it deere to the Pilgrimes, euery little piece being accounted a most holy Relique. And well may it be so, for (can you doubt of it?) putting the same vnder the head of a man at his death, all his finnes must, by vertue hereof, be pardoned. They take away the old dore, which is the Scisso's fee, and set in place the new. Thus after some Orisons, the Capitaine returneth to his paulion, the Scisso remaineth in the Citie.

That you may be the better acquainted with this Mosquita, and house of *Abraham*, you are to know, that in the midst of the Citie is this great Mosquita, built (they say) in the time when their Prophet liued. It is foure-square, euery square halfe a mile, being in all the circuit two miles, in manner of a Cloyster: The Galleries round about are in manner of foure streets; these streets being separated from each other with Pillars, of Marble some, and some of Lime and Stone. In the midst of all, separate from the rest, is the house of *Abraham*. This Mosquita hath fourescore and nineteene Gates and fise Steeples, from whence the *Talismani* call the people to their deuotion. And the Pilgrimes, which are not provided of Tents, resort hither, men and women lying together; their House of Prayer becoming a denne of Theeues. *Barthema* sayth, That this Temple is round, like the *Colosse* at Rome: That at euery entrance is a descent of tenne or twelue steeppes, on both sides whereof stand Jewellers, which sell Gemmes onely. Within it is vaulted, gilded, and odoriferous; beyond what can be spoken: for there are foure or fise hundred men which sell powders to preserue dead corpses, and other Sweetes. It seemeth, that since his time the Temple and House of *Abraham* are altered. This House is fouresquare, made of speckled stone, twentie paces high, and fortie in circuit. And vpon one side of this House, within the wall, there is a stone of a spanne long, and halfe a spanne broad, which stone (they say) fell downe from Heauen; a voice from Heauen, at the same fall, being heard, That whersoever this stone fall, there should be built the House of God, wherein he will heare the prayers of sinners. Then was this Stone as white as Snow, but now, through the kisses of

f Description
of the Mosqui-
ta at Mecca.

g The house of
Abraham de-
scribed.

sinners it is become so blacke as it is. The entrance into this House is small and high. There are without this House one and thirtie pillars of Brasse vpon square stones, sustaining a thread of Copper, reaching from one to another, on which are fastened many burning Lamps. The founder of these was *Solyman*. Being entred into this house through that difficult passage, there stand two pillars of Marble at the entrance: in the midst are three of Aloes-wood, couered with tyles of India, of a thousand colours, which serue to vnderprop the *Terrazza*, or rooffe. It is so darke, that they can hardly see within for want of light; nor is it without an euill smell. Without the gate five paces, is the Pond *Zunzun*; that blessed Pond which the Angell shewed to *Agar* for her sonne *Ismael*.

Of their Feast *Baraim* is said alreadie: About sixe dayes after they be come hither to Mecca, they celebrate another Feast called *Bine baraim*, that is, the great Feast, which is also called, *The Feast of the Ramme*. In those dayes space they prepare themselves hereunto with due ceremonies. First, departing from the Carouan, guided with such as are skillfull in the way, they goe twentie or thirtie in a Companie, walking through a street, which ascendeth by little and little, till they come vnto a certaine gate, whereon is written in Marble, *Rabel Salema*; that is, the gate of Health. And from this place is desired the great Mosquita, and twice saluted, saying, *Peace to thee, Messenger of God*. Then proceeding on their way, they finde an Arch on their right hand, whereon they ascend five steppes, vpon which is a great void place made of stone: after descending other five steppes, and proceeding the space of a slight-shoot, they finde another Arch, like vnto the first; and this way, from the one Arch to the other, they goe and come seuen times, saying alwaies some of their prayers, which they say the afflicted *Hagar* said, whiles she sought and found not water for her sonne. After this Ceremonie, they enter into the Mosquita; and drawing neere vnto the house of *Abraham*, they goe round about it other seuen times, alwaies saying, *This is the House of God, and of his seruant Abraham*. This done, they goe and kisse that blacke stone aboue said; and then goe they to the Pond *Zunzun*, and in their apprell, as they be, wash themselves from head to foot, saying, *Tobah Allah, Tobah Allah*, Pardon *Lord*, Pardon *Lord*; drinking also of that muddie vnsauourie water: and thus returne they, cleansed from all their sinnes. Euerie Pilgrime performeth these Ceremonies once at the least; the deuouter sort often.

h *Yestoman*.
lib. 1. c. 15.

An hundred yeares since these Ceremonies were somewhat different, after *Barthema's* Relation. On the three and twentieth of May, the people (before day) compassed that house of *Abraham* seuen times, alway touching and kissing euerie corner. Tenne or twelue paces from this house was another, in manner of a Chappell, with three or foure gates, and in the midst thereof a pit of brackish water, three-score and tenne yards deepe. Thereat stand sixe or eight men, appointed to draw water for the people; who after their seuen-fold Ceremonie come to the brinke, and say, *All this be for the honour of God, and the piteous God pardon mee my sinnes*. Then doe those other poure vpon them three buckets full of Water, from the top of their heads to their feet, be their garments neuer so costly.

i The Pilgrims
going to the
Mountaine of
Pardons.

The Carouan having abode at Mecca five dayes, the night before the euening of their Feast, the Captaine, with all his Companie, setteth forwards, toward the Mountaine of Pardons, called *Label Arafata*, distant from Mecca fiftene miles. This Mountaine, or small Hill rather, is in compasse two myles, enuironed round about with the goodliest Plaine that mans eye hath seene, and that Plaine compassed with high Mountaines. Vpon the side towards Mecca there are many pipes of cleare fresh water, wherewith the people refresh themselves and their Cattell. *Adam* and *Eue*, when they were banished Paradise, after they had bene separated fortie yeares, one in Nubia, and the other in India (as you heard before) met at this pleasant place, and here inhabited and built a little house, which they call at this day *Beyt-Adam*, the house of *Adam*.

Hither

Hither come also the same day the other Carouans of Arabia & Damasco, and all the inhabitants for ten daies journey round about, so that at one time here is to be seen aboue 200000. persons, and 300000. cattell. Now all this company meeting together, the night before the feast, the three Hostes call themselves into a triangle, setting the mountaine in the midst, and fill heauen and earth with shouting, singing, halloving, gunshot, & fire-workes all that night. The next day being their feast, in silence they attend their sacrifices and prayers onely. And in the euening, they which haue horses mount thereon, and approach as nigh vnto the mountaine as they can, others make the best shift they can on foot; giuing euery vnto the Capitaine of Cairo the chiefe place, the second to the Capitaine of Damasco, & the third to the Capitaine of Arabia: And being all approached, there cometh one of the *Santonos* mounted on a Camel well furnished, who at the other side of the mountaine ascendeth five steppes into a pulpit, made for that purpose, and there maketh a sermon to the people: The Contents wherof, are the benefits which God hath bestowed on them, deliuerance from Idolatry, giuing them the house of *Abraham*, and the mountaine of pardons: adding that the mercifull God commanded his Secretarie *Abraham*, to build him an house in Mecca; wherein his successors might be heard, at which time all the mountaines in the world came together thither with sufficiency of stones for the building thereof, except that little lowe hill, which for pouertie could not goe to discharge this debt: for the which it became sorrowfull, and wept thirtie yeares, at the end whereof God in compassion said vnto it, weep no more my daughter, comfort thy selfe: I will cause all those that goe to the house of my seruant *Abraham*, that they shall not be absolved from their sinnes, vntill they first come to doe thee reuerence, to keepe in this place their holiest feast. And this I haue commanded to my people by the mouth of my friend & Prophet *Mahomet*. This said, he exhorteth them to the loue of God, to prayer, and Almes. The Sermon ended, at the sun-setting they make three prayers: first for the Scitiffe, second for the Grand Signior, the third for the People: to which prayers all with one voice, cry *Amin to Alla. Amin to Alla*: Be it so Lord. *Barthema* addeth to the Sermon the *Cadi* or *Santon* exhortation to weep for their sinnes, and knocke their breasts with invocation of *Abraham*, and *Isaac*, to pray for the people of the Prophet; and reporteth further; that there were killed on the first day more then thirty thousand *Rammes* or *Sheepe* toward the West, and giuen to the poore; of which there were thirty or forty thousand. Thus hauing had the *Santon*s blessing, and saluted the Mountaine of pardons they returne the way they came, in the midst of which way, is a place called *Mina*; and a little from thence, foure great pillars, two on each side of the way. If any passe not through the midst of these, he loseth all the merit of his Pilgrimage. And from the Mount of pardons, till they be passed these pillars, none dare looke backward, for feare lest his sinnes which he hath left in the mountaine, returne to him againe.

Being past these Pillars euery one lighteth downe, seeking in this sandy field sitie or threecore little stones, which they binde in an handkerchiefe and carry to that place of *Mina*, where they stay five daies, because at that time there is a Faire, free and franke of all custome. And in this place are other three Pillars not together, but set in diuers places, Monuments of those three Apparitions, which the Diuell made to *Abraham*, and to *Ismael* his Sonne: for they now a daies make no mention of *Isaac*, as if he had neuer bene borne. They say that when as *Abraham* at Gods command went to offer his sonne *Ismael*, the diuell dehorted him from the same: but seeing his labour lost, hee went to *Ismael* and bid him pittie himselfe. But *Ismael* tooke vp stones and threw at him, saying *I defend mee with God from the Diuell the offender*. These words the Pilgrims repeat in their visitation of these pillars, hurling away the stones they had gathered. From hence halfe a mile is a mountaine, whither *Abraham* went to sacrifice his sonne. In the same is a great denne, whither the pilgrims resort to make their prayers, and there is a great stone separated in the midst by the knife of *Ismael* (they say) at the time of this sacrifice. *Barthema* reporteth that here at Mecca hee sawe two Unicorne: which I mention, because since that time I haue

k *Barthema*
saith *Isaac*.

not found any Authour, which hath testified the like sight. They were sent to the *Seriffe* for a present to the *Aethiopian King*.

The *Caravan* departing for *Medina*, as soone as they come in sight thereof (they call the place the *Mountain of health*) they alight, and going vp the hill, shoute with loude voices and say, Prayer and health bee vnto thee, O Prophet of God, Prayer and health bee vpon thee Obeloued of God. They proceede on their journey, and lodge that night within three miles of *Medina*, and the next morning are receiued with solemnitie of the *Gouernour*. *Medina*, is a Citie two miles in circuite, with faire houses of Lime and stone, and a square Mosquita in the middelt, lesse but more sumptuous then that of *Mecca*. This *Medina*, called *Tal Nabi*, that is, of the Prophet, in *Barthema's* time contained about three hundred houses, and was very barren, one garden of Dates excepted: but now they haue store of Fruits. This Temple is square, a hundred paces in length, fourescore in breadth. It hath in it an Ile made Arch-wise, supported with foure hundred Pillars, and supporting (as he saith) three thousand lampes. In one part of this Mosquita was a Librarie of fortie fine Mahumetical bookes. Also within the same (in a corner thereof) is a Tombe built vpon foure pillars with a Vault, exceeding in height the Mosquita; being couered with Leade, and the top all in amield with golde, and an halfe Moone vpon the top, wrought within very Artificially with golde. Below there are round about great iron staires ascending vp to the middelt of the pillars, and in the middelt lieth buried the body of *Mahomet* (not in an iron Chest attracted by Adamant at *Mecca*, as some affirme.) Or to say the truth, neither here nor at *Mecca* can they shew this seducers body. For the Captaine of that *Carouan* of *Damasko*, in which *Barthema* went on this Pilgrimage, offered to the chiefe Priest of that Mosquita, three thousand *Saraffi* of golde, to shew him the bodie of the *Nabi* or Prophet; that (saith he) being the onely cause of my coming. The Priest answered proudly: How can those eyes, wherewith thou hast committed so much euill in the world, see him by whom God hath created heauen and earth? The Captaine replied, True Sir, but doe me that fauour, to let mee see his body: and I will presently plucke out mine eyes. The Priest answered, O Sir I will tell you the truth. It is true, that our Prophet would die here to giue vs good example: for hee might haue died at *Mecca*, but such was his humilitie for our instruction: and presently after hee was dead, he was carried by the Angels into heauen. And where (saith the Captaine) is *Iesus CHRIST* the Sonne of *Mary*? The Priest answered, At the feete of *Mahomet*.

In the night time by some fire-workes in the sleepe, they would haue gulled the credulous people with opinion of miracle, vjing out cries in the night, saying *Mahomet* would rise againe: and when the *Mamlukes* could see no such light shine forth of *Mahomet's* Tombe, as they rumoured, they said it was because they were slaues and weak in the faith, and could not see heavenly sights.

To returne to the discouerie of this supposed Sepulchre:ouer the body they haue built a Tombe of speckled stone, a brace and halfe high, and ouer the same another of *Legname* foure square in maner of a *pyramis*. Round about the sepulchre there hangeth a Curtaine of silke: which hideth the sepulchre from their sight, that stand without. Beyond this in the same Mosquita are other two sepulchers of *Fatima* & *Hali*. The attendants on these sepulchers are sitte Eunuches, white & Tannie, of which three onely of the eldest and best esteemed white Eunuches, may enter within the Tombe: vvhich they doe twice a day to light the Lampes, and for other seruices. The other attend on the Mosquita, and take two other sepulchers. Where euery one may goe and touch at his pleasure, and take of the earth for deuotion, as many doe. The Captaine with great pompe presenteth that Pyramidlike Vestment (whereof you haue heard) for the Tombe, the Eunuches taking away the old, and laying on the new: and after this, other vestures for the ornament of the Mosquita. And the people without deliuer vnto the Eunuches, each man somewhat to touch the Tombe therewith: which they keepe as a relique with great deuotion.

Here is a stately Hospitall built by *Cassachi* or *Rosa*, the Wife of Great *Soliman*, richly

Description
of Medina.

In Barthema
it is said that it
was a graue
(saith) vnder
the earth: and
there were also
Mali, Othman,
Bubcher, and
Humar, vvhich
the bookes of
their ordinau-
ces and Sees.

In Which some
are reported to
doe indeede
after to holy a
fight, not fur-
ther polluting
their eyes.

richly rented, and nourishing many poore people. A mile from the Citie are certaine houses, in one of which they say *Mahomet* dwelt; hauing on euery side many Date-trees, amongst which there are two growing out of one stocke exceeding high, which their Prophet forsooth grafted with his owne hands. The fruit thereof is alway sent to Constantinople for a present to the Graund-Signior, and is said to bee the blessed fruit of the Prophet. Also there is a little Mosquita vvherein three places are counted Holy. The first they affirme their Prophet made his first prayer in, after hee knew God. The second is that, whither hee went when hee would see the house of *Abraham*. Where when hee satte downe to that intent, the mountaines opened from the top to the bottome, to shew him the house, and after closed againe as before. The third is the middelt of the Mosquita where is a Tombe made of Lime and Stone foure square, and full of Sand, wherein they say was buried that blessed Camell which *Mahomet* was alway wont to ride vpon. On the other side of the Citie are tombes of the Holy Mahumetans, *Abubachar*, *Ottoman*, *Omar*, which *Barthema* saith were buried in the same Temple with *Mahomet*, and all vnder the earth. A daies journey from *Medina* is a steepe mountaine, hauing no passage but one narrow path, which was made by *Haly*: who fleeing from the pursuing christians, and hauing no way of escape, drew out his sword, and diuided this mountaine, and so saued his life. The Captaine at his returne to *Cairo*, is with a sumptuous Feast receiued of the *Basha*, and presented with a garment of cloth of golde: hee againe presenteth the Alcoran, out of the chest to the *Basha* to kisse, and then it is laide vp againe. By this time your pilgrimage hath more then wearied you.

CHAP. VII.

Of the successors of Mahomet, of their different Sects, and of the dispersing of that religion through the world.

MAHOMET having with word and sword published his Alcoran (as you haue heard) his followers after his death succeeding in his place, exceeded him in tyranny. *Eubocar*, surnamed *Abdalla*, vnderooke the defence of that faithlesse faith and kingdome, and that (as his predecess- for had done) partly by subletie, partly by force. For when as *Mahomet's* Disciples had buried their new religion with their olde *M*, except a few of his kindred, he applied his wits to recall them; and whereas a *Hali*, *Mahomet's* neerest kinsman and sonne in lawe disaffected from him, and was perswaded by the Iewes to professe himselfe a Prophet, with promise of their best aide and assistance: *Eubocar* (or *Ember*) reconciled him, and (as their Arabian Chronicle witnesseth) converted many Infidels, and slew the gaine-layers. He reigned one yeere, and three monethes, and thirteene daies. The next successor *Aomar* (saith the same Author; *Leo* termeth him *Homar*) ordained their prayers in the moneth *Ramazan*, and that the Alcoran should be read through, which he caused to be written out, and vnitd in one booke: he conquered *Egypt* by *Hanir* his Captaine; after that *Damasco*, *Ierusalem*, *Gaza*, and a great part of *Syria* were subdued. He reigned ten yeares, and six monethes. *Odmou* or *Ozimen* succeeded, and reigned twelue yeares: and after him *Hali*; and next to him his sonne *Albatem*; and then *Moani* the great conqueror, &c. These foure *Eubocar*, *Aomar*, *Ozimen*, and *Hali* are the foure great Doctors of the Mahumetan lawe: and *Mahomet* before his death prophesied that they should succede him, and of their worthines.

But as *Mahomet* had pretended the name of *Gabriel* to the dreames of *Sergius*, & other Apostata's of the christians & Iewes, disagreeing both with the truth & themselves: so it was not long, that this vntempered mortar would hold together these buildings. For the Alcoran being (according to diuers copies thereof,) read diuersly, was cause of different Sects among them. *Ozimen*, to prevent the danger hereof, commanded

o When the
Soldans reigned
in Egypt,
they had a
ceremonie af-
ter the Pilgrimage,
to cut in
peeces a
Camell which
had carried
their Alcoran
in great solemn-
tie to the
Soldans palace:
euery
particle of the
beast and of
his furniture
being efse-
med, and re-
fected as a ho-
ly relike.

a Arab Nob.
ref.
b Leo 1.8.
c Odmou. 12.
Hali. 4 ye.
Albatem five
monethes and
twenty daies.
Moani 17.
yeeres.
Jerid. three
yeeres eight
monethes, who
said that the
Prophet com-
manded not to
blame, but to
pray for and to
obey Rulers,
though wicked.
for ye
shall haue mer-
cy, and their
punishment.
d Ref. Ara.
Nob.

that all the copies of their lawe should be brought and deliuered into the hands of *Zaid* and *Abdalla*; who conferring their copies, should make one booke, and, where they dissented, should reade according to the copie of *Corair*. Thus these two, according to the Kings Edict, to stablish an vniformitie in the reading of the Alcoran, hauing out of all those copies framed one to be authentically, burned all others. Yet were they deceiued of their hopes, partly because *Hali*, *Abitalib*, and *Ibenmuzed* would not bring in their bookes, of which that of *Hali* was the same which *Mahomet* had left, and was after by the Iewes altered, putting out and in at their pleasure: and partly, because that Booke, which they had thus culled out of the rest to remaine *Canonically*, was lost, and of the foure copies which they had written thereof, by fire and negligence all perished. *Eletragig* would haue vsed the like policie after; but this many-headed serpent, which could not in the shell be killed, much lesse in his riper growth could bee reformed.

Those foure Doctors aforesaid, emulous of each other, intending their owne private ends, sowed the seedes then, which fructified in their venomous multiplication till this day. *Hali* or *Alli* was author of the sect *Iunemia*, which was embraced of the Persians, Indians, and of many Arabians, and the *Gilbines* of Africa. *Ozman* or *Odmen* began the Sect *Banania* or *Xesais*, and hath in diuers countries his followers. *Homar* founded the *Anesia*, followed of the Turkes, Syrians, and in Zahara in Africke. *Embar* (otherwise called *Ebaker*, or *Abubeqner*) taught the Sect *Melchia*, generally possessing Arabia and Africa.

From these foure in proceesse of time arose other 68. Sects of name, besides other pedling fictions of smaller reckoning. Amongst the rest the *Morabites* haue become famous; liuing for the most part as Heremites, and professing a Morall Philosophy, with principles different from the Alcoran. One of these not many yeares since, shewing the name of *Mahomet* in his brest (there imprinted with *Aqua fortis*, or some such like matter) raised vp a great number of Arabians in Africke, and laide siege to Tripolis: where being betrayed by one of his Captaines, his skinned was sent for a present to the Grand Signior. These *Morabites* affirme, that when *Hali* fought, he killed a hundred thousand Christians with one stroke of his sword, which was a hundred cubites in length.

The *Cubins* are a sect ridiculous. One of them shewed himselfe riding in the country of Algier, on a Reede, rained & bridled as a horse; much honoured, for that on this horse this Ass (had as he said) rid a hundred leagues in one night. *I. Leo* 1. 3. writeth, that one *Elefacin* had written at large of the Mahometan Sects: of which hee reckoneth threescore and twelue principall (which agreeth with our former number) euery one accounting his owne to bee good and true, in which a man may attaine saluation. And yet *Leo* there addeth, that in this age there are not found about two. One is that of *Lejhari*; which in all Turkie, Arabia, and Africa is embraced: the other *Imamia*; current in Persia and Corofans (of which in his proper place more.) So that by *Leo's* judgement all which follow the rule *Lejhari* or *Eljhari* are Catholike Mahometans; although of these the same author affirms, that in Cairo & all Egypt are foure religions different from each other, in spirituall or Ecclesiasticall ceremonies, and also in this, as concerning their ciuill & Canon lawes; all founded on the Mahometan scripture in times past, by foure learned men, diuersly contriuing the generall rules to such particulars as seemed to them fitter for their followers; who disagreeing in opinion, agree in affection, and conuerse together without hatred or vpbraiding each other. As for those other sects, it seemeth that they are for the most part long since vanished: and those differences which remain, consist rather in diuersitie of rule, and order of profession, then in differing Sects and heresies of religion: except in some few which yet remaine, of which *Leo* thus reporteth: Fourescore yeares after *Mahomet*, one *Elhesenibnu Abilhasen* gaue certaine rules to his disciples, contrarie to the Alcoran-principles: but writ nothing. About a hundred yeares after *Elharit Ibnu Esed* of Bagaded writ a booke vnto his Disciples, condemned by the Calipha and Canonists. But about fourescore yeares after that, another great Clarke reniued the same doctrine, and had many followers; yet hee and they were therefore condemned to death. But obtaining to haue

triall

triall of his opinions by disputation, he ouerthrew his Aduerfaries, the Mahometane Lawyers: and the *Califa* fauoured the said sect, and erected Monasteries for them. Their sect continued till *Maltesab* of the Nation of the Turkes persecuted the same. But twenty yeares after it was againe renewed, and one *Elgazul* (a learned man) writ seuen bookes, reconciling these Sectaries and the Lawyers together: which reconciliation continued till the coming of the Tartars: and Asia and Asike was full of these reformers of their Lawe. In olde time none but learned men might bee admitted professors hereof: but within these last hundred yeares euery ignorant Idiot professeth it, saying that learning is not necessary, but the *holy spirit* doth reueale to them which haue cleane hearts the knowledge of the truth. These contrarie to the Alcoran sing loue-songs and dances, with some phantastical extasies; affirming themselves to be raiued of diuine loue. These are great Gluttons: they may not marry, but are reputed Sodomites.

The same our Author writeth of some which teach, that by good workes, fasting and abstinence, a man may attaine a nature Angelicall, hauing his minde so purified that he cannot sinne, although he would. But he must first passe through fiftie degrees of discipline: And although hee sinne before he be past these fiftie degrees, yet *G o d* doth not impute it to him. These obserue strange and ineffimable Fasts at the first: after, they liue in all pleasures of the world. Their rule was written in foure volumes by a learned and eloquent man, *Efsebramar*: and by *Ibnul-farid* another Author, in exact and most learned verse. That the spheres, elements, Planets, and starres are one *G o d*, and that no faith nor lawe can be erroneous, because that all men (in their mindes) intend to worship that which is to bee worshipped. And they beleeue that the knowledge of *G o d* is contained in one man, who is called *Elcarb*, elected and partaker of *G o d*, and in knowledge as *G o d*. There are other fortie men amongst them, called *Elamed*, that is dunces, because of their lesse knowledge. When the *Elcarb* or *Elcarb* dieth, his successor is chosen out of these: and into that vacant place of the forty, they chuse one out of another number of seuentie. They haue a third inferior number of a hundred threescore and fise (their title I remember not) out of which they chuse, when any of the threescore and ten die. Their lawe or rule enioineth them to wander through the world in manner of fooles, or of great sinners, or of the vilest amongst men. And vnder this cloke many are most wicked men, going naked without hiding their shame, and haue to deale with women in the open and common streets like beasts. Of this base sort are many in Tunis, and farre more in Egypt, and most of all in Cairo. I my selfe (saith our author) in Cairo in the street called Bain Elcafrain, saw one of them with mine eyes take a beautifull Dame coming out of the Bathe, and laide her downe in the midst of the streete, and carnally knew her, and presently when he had left the woman, all the people ranne to touch her clothes, because a holy man had touched them. And they said, that this Sante seemed to doe a sinne, but that he did it not. Her Husband knowing of it, reckoned it a rare fauour and blessing of *G o d*, and made solemne feasting, and gaue almes for that cause. But the Iudges which would haue punished him for the same, were like to be flaine of the rude multitude: who haue them in great reputation of sanctitie, and euery day giue them gifts and presents.

There are another sort, that may be termed Caballists: which fast strangely, nor doe they eate the flesh of any creature, but haue certaine meates ordained and appointed for euery hour of the day and night, and certaine particular prayers, according to the daies and monethes numbring their said prayers: and vse to carry vpon them some square things, painted with Characters and numbers. They affirme that the good spirits appeare, and acquaint them with the affaires of the world. An excellent Doctor, named *Hom*, framed their rule & prayers, and how to make their squares: and it seemeth to me (who haue seene the worke) to be more Magicall then Cabalisticall. One book sheweth their prayers & fastings: the second, their square: the third, the vertue of the fourescore & nineteene names of *G o d*, which I saw in the hand of a Venetian Iew at Rome. There is another rule in these sects, called *Sunach*, of certaine Heremites which liue in woods, and solitarie places, feeding on nothing but herbes & wilde fruits, and none can particularly know their life, because of this solitariness. Thus saith *Leo*.

X 3

Other

e G. Bot Ben. Curio calleth these sects. Melici, followed in Africa; Afasy, professed in Arabia and Syria; Atambeli, in Armenia and Persia; Buanisi, in Alexandria and Assyria; and all foure are followed in Cairo. I. s. x. f 68. Sects Sarac.

g But two principall factions Mahometan, at this day.

h I Leo 1. 3.

i What difference herein, betweene the Mahometane and the Separarist?

* Trombii.

k *Leo lib. 4.*

Other Heremites they haue of another sort: one is mentioned by *Leo*,^k who had five hundred horse, a hundred thousand sheepe, two hundred beeces, and of offerings and almes betwixt foure and five thousand Ducates, his same great in Asia and Afrike, his disciples many, and five hundred people dwelling with him at his charges; to whom he enioineth not penance, nor any thing; but giueth them certaine names of God, and biddeth them with the same to pray vnto him so many times a day. When they haue learned this, they returne home; he hath a hundred tents for strangers, his cattell, and familie; he hath foure wives, besides slaues, and (by them) many children sumptuously appareled. His fame is such that the King of Telesin is afraid of him: and he payeth nothing to any: such veneration haue they towards him, reputing him a Saint. *Leo* saith he spake with him, and that this Heremite shewed him Magicke-booke: and he thought that this his great estimation did come by false working of the true science: so the heremite termed Magicke.

But these Heremites we cannot so well reckon a Sect, as a religious order; of which sort there are diuers in these Mahumetan Nations, as in our ensuing discourse shall appeare. To returne therefore to the consideration of the meanes vsed to prevent the variety of Sects among them: The Caliphs sought to remedy these inconueniences by their best policie. *Mouat* about the yeere of our Lord 770. assembled a generall counsell of their learned men to consult about an vniformitie: but they disagreeing among themselves, he chose fixe men of the most learned, and shut them vp in a house together with their Scriptures, commanding them that out of those copies disagreeing (as you haue heard) they should chuse that should seeme best. These reduced the doctrine of *Mahomet* into fixe booke: forbidding any on paine of death to speake or write otherwise of their Lawe. But because the Arabians of subtle and piercing wit, which studied Philosophy in the Vniuersities of Bagdet, Marocco, Cordous and other places, could not but spy and discern the madde folly of the

m *Fr. Richard. c. 13.*

Lawe, so palpable to any reasonable iudgement: it was therefore ordained, that the Philosophy lecture should bee taken away, and in place thereof they should reade the *Alcoran*; providing, for all these students of their Lawe, their expenses out of the publike charge, and inhibiting all further study in Philosophy inasmuch that they now (saith our Authour, who himselfe was a student in that Vniuersitie) repute him not a good Saracen, who is addicted to that study. This *Frier Richard* mentioneth an other Prophet, named *Salem*, had in estimation with these Babylonians, which was after slaine by the Tartars. Hee and Cardinall *Cusanus* affirme, that the Saracens of the East differ in their *Alcoran* from those of the West, making the first fixe chapters but one; and that they differ in the exposition thereof, and in the same schooles or Vniuersities, one sect condemneth another.

But in these times the Mahumetane professors are chiefly distinguished by the seuerall Nations; of which are foure principall: the Arabians, Persians, Turkes, and Tartars: to which we may adde the Mogore, as a fifth: whom the Iesuites (in their Epistles) report to haue from his former Mahumetisme, and to incline to Gentilisme. Of all these, the Arabians are most zealous in their superstition; the Persians most agree to reason & nature; the Tartars are more heathenish and simple; the Turkes are the free-est and most Martiall. The Arabians account it their peculiar glory, that *Mahomet* was of that Nation, and that Mecca and Medina are there seated: and therefore haue laboured in the daies of their former puissance, by the Sword, since, by their trafficke and preaching, to spread their Mahumetisme through the world. Their first seducers had possessed Syria and Palestine: *Homar* had added Egypt, and in a short time their successors had preuailed in Asia, Afrike, and Europe; as we haue before shewed.

n *Sup. c. 2.*Jo. *BOL. B. 11.*

They haue beene such in Armes: and in diligence of preaching they haue beene as forward, and so continue. Seuen hundred yeares since, *Perimal* reigning in Malabar, they there sowed their Tares: and the more easily to take those Ethnikes in their net, they tooke their Daughters in marriage; a matter of much consequence, in regard of their wealth, and practised of them to this day. They were Authors of great gaine vnto them by their trades, and traffique for spicerie: and were suffered to inhabite, and

plant Colonies amongst them. By their meanes, Calicut, of a small thing, became a great and rich City. And *Perimal* himselfe was peruered by them to their faith: who, zealously inclined to their perswasions, resolved to end his dayes at Mecca, and put himselfe on the voyage with some ships of Pepper, and other things of price, but perished by tempest in the way. From Malabar they passed to the Maldiuaz, and Zeilan, Somatra, Iaua, Molucca, the Philipinazes, and in the continent to Cambaia, Bengala, Siam, Malucca, Ior, Pam, and the huge kingdom of China, preaching and planting their superstitions, as in the particular Histories of these Nations shall further appeare. They are in this respect so zealous, that euen the Arabian mariners will stay behind in the Countries of the Ethnikes there to diuulge their sect: and in the yeare 1555. one of them pierced as farre as Iapon, there to haue laied this leauen: but the Portugalls in these Easterne parts, treading in the same steppes, by their trafficke and preachings haue much hindered their proceedings. The Tartars, Persians & Turkes, require longer and seuerall discourses in their due place; and first we will speake of them which are fitt in this ranke, the greatest of all Mahumetane States, the Turkes.

They reckon madde men very holy and Saints: and therefore *Vermannus* fained himselfe mad, so escaping the furious zeale of the Moores, and his streight imprisonment. But this and many other their superstitions we shall finde in the Turke, and therefore forbear now to report them.

Damasco, sometime (as is said) was their Patriarchall Sea, and continued famous for the Mahumetane superstition long after. It is reported, That in the time of *Tamariane*, the magnificence of their Temple was most admirable: hauing forty great Porches in the circuit thereof: and within, nine thousand Lampes hanging from the rooffe, all of gold and silver. Hee spared the City at first for the Temple, and after destroyed both it and them, as we haue before related.

* *Lib. 1. cap. 15.*

CHAP. VIII.

Of the Turkish Nation: their originall, and proceedings.



Lthough some may thinke that I haue beene so tedious in the relation of the Mahumetane opinions and superstitions, that, to speake any thing more, would seeme but as pouring water into a full Sea: Yet, because there is in this World nothing certaine, but vncertainty, it being diuine prerogative to be *Teller day, to day, the same for euer*; and that this Saracenicall Religion hath sustained her chaunces and changes according to the diuersity of times and places, where it is and hath beene professed: so do I hold it fit, as we haue seene the foundation; so behold also the frames and fabriques thereon builded, and from that fountaine (or sincke-hole rather) of superstition, to leade you along the gutters and streames thence detiued. And because the Turkes are preeminent in all those things which this profession accounteth eminent, it is meetest to giue them the first place here, which elsewhere take it; and after we haue set downe a briefe History of that Nation, and the proceedings of their state, to describe their theory and opinions, and then their practice and rites of Religion. But before we come to the discouery of their religion; it is not amisse to search the beginning and increase of this Nation.

The name of Turkes signifieth (saith *Chimarus*) Sheeheardes, or Heard-men: and such it seemeth was their ancient profession, as of the rest of the Scythians vnto this day. *Nicéphorus* speaketh of the Turkes, and placeth them about Bactria: their chiefe City he calleth Taugast, which is supposed to be the work of *Alexander*: Their Religion he saith at that time was to worship the Fire, Ayre, Water and Earth, which they adore, and sing Hymnes to. They acknowledge God the maker of Heaven

a *Lib. 18. c. 30.*

a Turci quafi
Tewri. Ruber.
derb. Turc. &
Ma. Bartemus
de Scodrenfi ex-
pus lib. 1. men-
tion t his opio-
nion, & Andr.
a lacus.
b Lonicer chr.
Turc. to. v. l. b. 1.
c Pom. Metali.
x. c. ult. lib. lib.
6. cap. 7.
d Laon. Chr.
condp. lib. 1. lo.
Bapt. Egnatus.
Nic. Euboeic. Sa-
gun. Ep. Krolli.
&c.
e Io. Leuncl.
hif. Afculum.
f P. Bizar. hif.
Perf. lib. 5.

g Kroll. Turc.
hif.

h Hif. Afculum.
lib. 1. Theodor.
Gaza de orig.
Turcar. epif.
Jo. Bapt. Egnat.
de orig. Turc.

and Earth, to whom they sacrifice, horse, kine, and sheepe: they haue Priests which diuine of things to come. The Prince of Tagaft, they called the Sonne of God: They worship Images. The Prince spendeth the night with seven hundred women. The Tartars haue now possessed the same Countrey; but long before, the same rites: as you may read in our History of them. To deriue them (as some doe) from Troians and Iews, is somewhat farre fetched: nor is there much likelihood, that they should receiue their name of Turca. a Persian City: the name is ancient, and applied by c *Mela* and *Pliny* to a Nation of the Scythians, & their originall is accounted Scythian by the d most & best Authors. There are which bring a long genealogie from *Nobas Arke*, vnto the *Ottoman* family: heerein disagreeing, while some will haue *Ma-gog*, others *Tubal* the Author of their Nation. *Leunclavius* reciteth and refuteth the same. He writeth the name *turki*, alleading *Herodotus* for his Author: and citeth many Authors to proue that they descended of the *Vnnior Ungri*, which were called *Turkes*, of which there were two sorts, one westerly in Pannonia, an other easterly neare Persia, called by the Persians *Magores*, hee concludeth that the *Vnnior Turchi* came from Iuchra or Iuchria (whence the name *Iuchri* might easily be deflected to *turchi*) beyond Tanais; and first after they had forsaken their owne Countrey, settled themselues neare *Mæotis*, from whence they passed to Chazaria, and some went westward to Pannonia, some eastward to Armenia, and thence into Persia.

Many probable Arguments might be brought, to proue that they descended of the Scythians, whose wandering shepheardly life, both the name and their practise (in old times, and in some places still) expresseth. The first Expedition and military employment which I haue read of the *Turkes*, was f vnder *Varranus* a rebellious Persian, about a thousand yeares since, when *Cosroes* was King of Persia, and *Mauricius* the Roman Emperour: at what time many of them were slaine, and many taken, which confessed, that famine had forced them to those warres, for which cause they marked themselves with a blacke Crosse; a ceremony which they said they had learned of the Christians, thinking thereby to expell hunger. This hungry Nation hath since bene a greedy and insatiate deuourer of Nations. Another expedition of theirs (which some reckon the first) was in the yere 755, or after an other account, 844; at which time, passing through the Georgian Countrey, then called Iberia, they first seized on a part of the greater Armenia, which their Posterity holdeth at this day, called of them *Turcomania*. In this wide and spacious Countrey they comed vp and down, without certaine habitation, a long time with their families and herds of cattell, like the ancient Scythian *Nomades*, and the Tartars, and the same *Turcoman* Nation at this day.

When as the Saracens Empire grew now vnweldy, through her owne greatnesse, and the Soldans, which were wont to conquer for the Chaliph, began now to share with him in his large Dominion: *Mahomet* (then Sultan or Soldan of Persia) was for this cause hardly beset with the Chaliph of Babylon; assailed also on the other side by the Indians. He sought to strengthen himselfe against these enemies with the new friendship of these *Turks*, of whom he obtained for his ayde three thousand hardy souldiours, b vnder the conduct of *Togra Muelet* the sonne of *Miskil* a valiant Capitaine, and chiefe of the Selzuccian tribe or family, whom the Greeks commonly call *Tangrolipix*, and some *Selduc*, or *Sadac*. By the help of this *Tangrolipix*, *Mahomet* the Persian Sultan overcame *Pisafiris* the Chaliph. The *Turks*, after this warre, desiring leaue to passe ouer the riuer *Araxis* to their Countrey-men, were both denied, and threatened, if they againe should seek to depart. Whereupon they withdrew themselves into the Desart of *Carauonitis*; liuing there, and thence making roads into the Countreys adioyning. *Mahomet* sent against them twenty thousand men, which by a sodayne surprize in the night, *Tangrolipix* defeated, and furnished himselfe with their spoyle. And now durst *Tangrolipix* shew his face in the field, where his army was increased by the resort of lawlesse persons, seeking after spoyle. *Mahomet* on the other side, impatient of his losse, put out the eyes of the Capitaines, which had the leading of the army, and threatened to attire the souldiours, that had fled, in womens ap- parel;

parell: and raising an other great army, set forward against *Tangrolipix*, who was now fifty thousand strong, and was presently made stronger by those threatened souldiours, who fled from their Lord vnto him. They met at *Isfahan* (a City of Persia) and there *Mahomet* falling with his horse, brake his necke: vpon which mischance both armies comming to agreement, by common consent, proclaimed *Tangrolipix* Sultan in his stead; and so made him King of Persia, and the Dominion thereunto pertaining, which was done Anno 1030.

Tangrolipix opened the passages of *Araxis* to the rest of his Countrey-men, whome he exalted to the highest places of command, so bridling the Persians, and he and his receiuing in their new Conquests the yoke of the *Mahometan Religion*. Ambition inciting him to further exploits, he warred also vpon *Pisafiris* the Chaliph: and after diuers overthrowes, slew him, and seized on his late. Hee sent *Culu. Mus* his kinsman against the Arabians, by whom he was discomfited: whereat aggrieved, he went against them himselfe, but with like successe. He sent *Asan* his brothers sonne to invade Media, who in that enterprize was slaine: he sent againe *Habrais Alm* his brother with an army of an hundred thousand men, who tooke prisoner *Liparites* Governour of Iberia, (who came to aide the Emperours Lieutenant in Media) whom *Tangrolipix* frankly set free, and sent his embassadour to the Emperour, proudly demanding him to become his subiect.

Such happes, and such hopes had *Tangrolipix*, the first Turke that euer was honoured with a Diadem. His sonne i and successour *Axan* tooke *Diogenes* the Emperour of Constantinople prisoner in the field: But *Culu. Mus* with his cousin *Melech* (who in his Fathers dayes had fled into Arabia) rebelling, and taking armes against him; as *Axan* was ready to ioyne battell with them, the Caliph (who retayned the highest place still in their superstition, although dispoyle of his Temporalities) setting aside all his pontificall formality, whereby he was bound not to go out of his owne house, thrust himselfe betweene these armies: and with the reuerence of his place & person, together with his perswasions, moued them to desist, and to stand to his arbitrement: which was, that *Axan* the Sultan should stil enioy his dominions entirely: And that *Culu. Mus*, and his sonnes aided by him, should invade the Constantinopolitan Empire, and should be absolute and onely Lords of whatsoever they could gaine thereof. There was neuer any thing to that impiety more commodious, nor to our Religion more dangerous. For by this meanes *Culu. Mus* with his sonnes in a short time conquered all Media, with a great part of Armenia, Cappadocia, Pontus, and Bithynia; which their designs were much furthered by treasons and dissensions in the Greek Empire. *Axan* the Sultan also gaue to his kinsmen *Ducat* and *Melech*, the gouernment of Aleppo, and Damasco, with the adioyning parts of Syria, by that means to incoach vpon the Egyptian Caliph, which accordingly they in a short time did.

But these their haughty attempts were stayed, and being now in the flower, were cut short by that fortunate Expedition k of the Christian Princes of the West, agreed vpon at the Councell of Claremont, and performed by *Walter Senjaier*; *Peter* the Heremite, first and principall mouer hereof; *Godfrey* Duke of Lorraine, with his two brethren *Eustace* and *Baldwin*, of the honourable house of Buillon; *Hugh* Iurnamed the Great, brother to *Philp* the French King; *Raimond* and *Robert* Earles of Flanders; *Robert* of Normandy sonne to *William*, the Conquerour; *Stephan* de Valois Earle of Chartiers; *Ademar* the Popes Legate; *Bobemund* Prince of Tarentum, and others, conducting, as the most receiued opinion is, three hundred thousand souldiours, in defence of the Christian faith against the *Turkes* and *Saracens*, which both overthrew the *Turkes* in the lesser Asia, and recovered also the holy Land. The principality; or (as some stile it) the Kingdome of Antioch was giuen by common consent to *Bobemund* Prince of Tarentum; the Kingdome of Ierusalem, to *Robert*: who (hearing of his Fathers death) refused it in hope of England; and *Godfrey* of Buillon was saluted King.

The *Turkes* and *Saracens* seeking to recouer that which they had lost, lost also themselves: a hundred thousand of them being slaine in one battell: the like successe had

* *Tangrolipix*, first Sultan amongst the *Turkes*, An. Do. 1030. some call him *Tangrolipix* and some *Tangroipix*.

i *Kroll* the *Turkish* history.

k The memorable Expedition of the Christian Princes into the Holy Land. *Historia belli sacri G. Tyrri*, and many others write at large of these warres.

had the Turkes after against *Conrade*, the Emperor at *Meander*: leaping for trophies and triumphall arches to the Christians, huge heapes, or hilles rather, of their bones. Hereunto helped the dissensions among the Turkes, & diuisions of their state among diuers brethren. The Egyptians also payd tribute to the Christians: which *Dargan* the Sultan detaining, he was by *Almericus* the king of Ierusalem ouerthrowne in battell. *Noradine* the Turke, king of Damasco, sent thither also *Saracoon* to aid *Samar* the Sultan (before expelled) to recover his state from this *Dargan*: but he hauing won certaine townes, kept them to himselfe, so that *Samar* betook him to the patronage of *Almericus*, who ouerthrew *Saracoon* in battell, and after besieged and tooke Alexandria, and Pelusium, seeking also to conquer Egypt to himselfe; but indeede (as the euent proued) so subuerted his owne state. For *Samar* sought help of *Saracoon*, and for feare of both their forces, *Almericus* left Egypt. *Saracoon*, moued with ambition, treacherously slew the Sultan, and by the Chaliph was appointed Sultan, the first of the Turkes that euer enioyed the same, to whom *Saladine* his nephew succceeded. He (not respecting the maiesty of the Chaliph, as the Sultans before had done) stricke out his brains with his horse-mans mace, and rooted out all his posterity; the better to assure himselfe and his Turkish successors in the possession of that kingdom, vnder whom it continued to the time of the Mamalukes. *Noradin* also the Turke being dead, the nobilitie disdainning the government of *Melechials* his son (yet but a youth) betrayed I that state vnto *Saladine*. And thus did he him in the kingdom of Ierusalem on both sides: & not long after, *Aleppo* was betrayed vnchristianly into his hands by a traitor, which gouerned the same for the Christians: Neither was it long, before he had (through discord and treason amongst the Christians) obtained I Ierusalem it selfe, anno 1187. and after Ascalon, and Antioch also: Neither could the Christians of the West euer recover the possession of that kingdom; the cause continuing the same, which before had lost it, viz. dissention and treachery, as the examples of *Richard* and *Edward* (first of those names) Kings of this land do shew.

About 1202. yeares after Christ, the Tartars (of whom in their due place) hauing conquered East, West, North, and South, among others ouerthrew that Togrian kingdom of the Turkes in Persia, 170. yeares before founded by *Tangrolpiz*. The Turkes which remained (driven to seek shelter from this violent storme) fled out of Persia into Asia the lesse: where *Cutlu-Muses* his successors (their country-men) enioyed some part of the country. And there many of them arising vnder the conduct of *Aladin* the sonne of *Kei Hnfrun*, descended also of the Selzucian family in Persia, taking the opportunity offered by the discord of the Latines with the Greeks, & the Greeks among themselves, seised vpon Cilicia, with the countries thereabout; and there first at Sebastia, and afterward at Iconium, erected their new kingdom, bearing the name of the Aladin Kings or Sultans.

The same Tartars vnder the conduct of *Haulon*, sent by *Mango* the great *Chanc*, hauing conquered and starued the Chaliph of Babylon (as is said before) ouerthrew the Turkish kingdom of Damasco, and rased I Aleppo; and the other arme of this faire & far-spreading tree being surprized by the Mamaluke slaues, who after *Haulon* departure recovered Syria & Palestina, and were again with great slaughter dispossessed of the same by *Cassianes* a Tartarian prince, who repaired Ierusalem, and gaue it to the christians of Armenia, & other the Easterne countries. But *Cassianes* retiring into Persia to pacifie new broils, the Sultan recovered the same; the Christians of the West neglecting the iust defence therof, specially through the pride and contention of *Boniface* the Pope (contrary to his name) filling a great part of Europe with faction & quarrels.

The Turkes in Asia paid tribute to the Tartar *Cham*, till (succession in the blood of *Aladin* failing) this kingdom was diuersly rent, every one catching so much as his might could bestow on his ambition. The greatest of these sharers was I one *Caraman Alufirius*, who took vnto himselfe the city Iconium, with all the country of Cilicia, & some part of the frontiers of Lycania, Pamphylia, Caria, and the greater Phrygia, & some part of the frontiers of Lycania, Pamphylia, Caria, and the greater Phrygia, as far as Philadelphia; all which was after of him called Caramania. Next neighbor and sharer to him was *Saruchan*: of whom *Toma Maritima* is called *Saruchan-ili*. The

I Damasco betrayed to Saladine.

m Ierusalem lost againe Anno 1187.

* Hist. Musulman. Leuenclauy libr. 1.

n Anno Dom. 1202.
Hailon Armen.

o Kroll's Turkish history.

The greatest part of Lydia, with some part of the greater Mysia, Troas, & Phrygia fell to the sons of *Omer*, which country is called Bolli. These all were of the Selzucian family. But the foundation of farre higher fortunes were then laid much lower by diuine providence, exalting *Ottoman* of the *Ogusian* tribe or family, who then held one only poore Lordship, called Suguta in Bythynia, not far from Olympus, giuen before to his father *Ertogrul* in meed of good seruice: which he increasing by winning somewhat from the weaker Christians his neighbors, afterwards erected into a kingdom which hath deuoured so great a part of the world, as is this day subiect to the Turkish greatnes. When as the Tartars chased (as is said) the Turkes out of their Persian kingdom, which *Tangrolpiz* had there established, one *Solyman* a Turke (of the *Ogusian* Tribe) reigned in Machan I ouer a small Realme, which for feare of those Tartars hee also forooke, and with a thousand of his people, fled, and seated himselfe in a part of Armenia about Erzerum; and after, vpon some better hopes, resolved to returne againe into Persia, but in seeking to passe the River Euphrates, was drowned, and his followers dispersed, following their auncient trade of wandering heard-men. He left behinde him fourte sonnes *Sencur-Teken*, *Lundogadi*, *Ertogrul* the father of *Ottoman*, and *Dunder*. The two eldest returned into Persia. The two yongest staid, and with them 400. Families, with their tents and carts, their moueable houses, and insinuating into the Sultan *Aladins* good liking, by fute & desert, this *Ertogrul* was rewarded, and ye haue heard, being made Lord of Suguta, and Warden of those Marches: and liued there in security, till he was of great yeres, and had scene much alteration in that state. He died anno 1289. hauing liued ninety three yeres. And him succceeded by common consent, as I. ouer the Ogusian Turkes, his sonne *Ottoman*, saluted therefore by the name of *Osman Beg* or Lord *Osman*. He first got into his subiection a great part of the Castles and Forts of the greater Phrygia; equally protecting his subiects both Christians and Turkes: he conquered *Nice*, the name whereof is ruenerent for the first generall Councell of Christendome; and *Aladin* the second, Sultan of Iconium sent vnto him a faire ensigne, a Sword & Robe, with ample charters, that whatsoever he tooke from the christians, should be his own: and that publicke praiers should be said in their temples for his death, which was of him humbly accepted, and such praiers made by one *Dursu*, whom he had appointed Bishop and Iudge of Carachifar, anno 1300. Neapolis was made his seat royall. He fished so well in the troubled streame of the Greek Empire, that he subdued the most part of Phrygia, Mysia, and Bythynia: and Prusa after a long siege was yielded vnto his sonne *Orchanes*, and made the royall seat of the *Ottoman* kings, where *Ottoman* himselfe was buried 1228. His son *Orchanes* succceeded: *Aladin* his brother contenting himselfe with a priuate life, who after built two Mahumetan churches, and another at Prusa. *Orchanes* also erected in Nice a sumptuous temple, appointing a preacher to preach to the people euery friday, and two faire Abbies: in the one of which, he with his his owne hands serued the strangers & poore the first dinner. He was the first that builded Abbies among the Turkes, followed herein by most of his successors. He got Nicomedia, and the townes adioyning. He also wan all Charsia, and at his returne built a Church and Abbey at Prusa, placing therein religious men, sought out with all diligence. His sonne *Solyman* first of the Turkes that possided any foot in Europe, crossed the Hellespont, and wan the castle Zemenic, & after that *Maditus*, receptracles for the Turkes, which came ouer in multitudes; he transporting Christians into Asia, to dwell in their room. And after, she wan Gallipoli, spoiling the country, & winning from the Greeks who were negligent in preventing or remedying this danger. But *Solyman* dying with a fall, his old father *Orchanes* liued not two months after; a prince very zealous in his superstition, who besides building diuers churches, abbies, colleges, & cells, allowed pensions to all such as could in the church say the Booke of *Mahomet* law by heart, and competent maintenance to the Iudges, that they should not sell iustice.

Amurath which succceeded, exceeded him in this blinde zeale. He kept in awe the Turkish Princes in Asia, and wan many Townes and Castles in Thracia: and amongst others,

o Leuencl. histor. Musul. lib. 1. lac. Ruffardi Vite & comes Sultan. Turke. His pedigree is thus reckoned, Oguzan, Oguzer, Gialpiz, Persians, Tactamur, Claces Amur, Balin Agas, Bafinger, Ogo, Lucis, Bander, Cufalunga, Cabalpes, Salemant. Some make Ottoman to be of base parentage: but not so probably. p. Laon. Chalcondyles lib. 1. Abraham Zacuthi hath written a Chronicle of these Turkes, together with the Saracens translated by Ioh. Scutiger. Com. Jaglib. 2.

q An. Do. 1358.

others, Adrianople the seate royall of the Turkish Kingdome, vntill Constantinople was after subdued. This was done 1262. He ordained, that euery fifth captiue of the Christians aboute fifteene yeares old, should be taken vp for the Turkish King, which were distributed among the Turkish husbandmen in Asia, to learne the Turkish language, religion, and manners; and after two or three yeares, choise was made of the better sort, to attend vpon the Princes person, and for his warres, called Janizars, that is, new souldiors: which Order after grew to great account, and is yet a principall pillar of the Turkish greatnes. He ouerthrew *Aladin* the Caramanian King, which made the other Princes of the Seluccian family to submit themselues vnto him, and busying himselfe in his new Conquests in Europe, after a great victory obtayned against *Lazarus*, Despot of Seruia, as hee viewed the slaine carcases, was slaine of a wounded and halfe dead souldior: who, comming staggering, as it were to begge his life, stabbed this great Conquerour, with a dagger hidden vnder his garments.

Baiazet his sonne and successour oppressest most of the Mahumetan Princes in Asia, inuadeth Valachia, besiegeth Constantinople eight yeres, ouerthroweth the king of Hungary in battell, subdueth the Caramanian Kingdome; and amidst his aspiring fortunes, is by *Tamerlane* deprived of his kingdome and liberty, shut vp and carried about in an yron Cage; against the barres whereof he beat out his braines, Anno 1399. *Mahomet* his sonne (after much warre with his brethren) wholly possessest the Ottoman Kingdome both in Europe and Asia, almost quite ouerthrowne before by *Tamerlane*. He tooke the Caramanian King, and his sonne *Mustapha* prisoners: who became his vassals, as did also the Valachian Prince; he died 1422. *Amurath* his successour winneth Theffalonica, the greatest part of *Ætolia*, inforcest the Princes of Athens, Phocis, and Bæotia to become his tributaries: oppresseth the Mahumetan Princes of Asia, subdueth Serbia, spoileth Hungary. He after retired himselfe to a monastical life in a Monastery, which yet the affaires of State forced him to leaue againe. He inuading *Epirus*, at the siege of Croia died 1450.

Mahomet was there saluted *Sultan* in the field, a man equally vnequall and troublesome to the Christian and Mahumetan Princes. He wanne Constantinople the 29. of Maie 1453, the taking whereof, is by *Leonardus Chienfis*, declared in a treatise composed of that vnhappy Argument, and likewise by Cardinall *Isidorus Rubinus*. He wane Trabezond the imperiall seate of another Christian Empire *an. 1460*. Hence he was called Emperour (a name not giuen to the Turkish kings.) He burnt Athens, *an. 1452*. He obtained Epirus and Mysia, *anno 1436*. and did much harme against the Soldan and Mamalukes. He conquered Eubæa and Illyricum, in the yeare 1474. ouerthrew the Persians; and in the last act of his bloody life he tooke (by *Achmetes* his captaine) Otranto or Hydruntum in Italie, with no small terrour to all Italy. He was furnamed Great, and is said to haue conquered two hundred Cities, twelue Kingdomes, and two Empires: which he left to *Baiazet* his sonne, *An. 1481*. His brother *Zemes* was forced to flee into Italy, where a great summe of money ^{was} yearly allowed the Pope to keep him for his own security, and for loue of his brother, whom *Alexander* the bishop is reported to poison, as some thinke, by composition with the grand Seignior. He had some wars against the Mamalukes, some against the Christians, more vnnatural against his brother, but most most vnnatural and monstrous against his sonne *Selym*. His conquests were in Cilicia, Caramania, and Peloponnesus.

Selym, not content to haue thrust his father out of the Throne, aspired to a further effect of aspiring ambition, depriving him of life, from whom himselfe had receiued it. To this end he corrupted a Jew, *Baiazets* Physician (whom *Knolles* calles *Hamos*; but *Menauino* an eye-witnes, nameth him *V(arabi)* who with the powder of beaten Diamonds poisoned him: and for reward, when he claimed *Selym* promise, had his head stricken off in the tyrants presence. So much did hee hate the traitour, whose treason he so much loued. The body of *Baiazet* was embalmed and interred at Constantinople, in a beautifull Sepulchre neare to the Meschit which himselfe had built, and Priests were appoynted, which should euery day pray for his Soule. Two of his Pages did *Selym* put to death for wearing blacke and mourning apparell for their Masters death:

death: and three others (whereof *Menauino* was one) hardly, by entreatie of *Selym* daughters, and some Bassaes, escaped.

This Viper, that spared not his father, proceeded with bloudie hands to make an end of the rest of his Ottoman-kindred, beginning with five sonnes of his brethren, and adding the remnant, as he could bring them into his power. And hauing thus founded his Throne in bloudie cruelties of his owne at home, no maruell if abroad his proceedings were no lesse cruell and bloudie towards his enemies. Of whom, the first which offered himselfe (after his domesticall warres appeased) was *Ismael* the Sophi; who with thirtie thousand Persian horsemens gaue battaile to *Selym* (notwithstanding his three hundred thousand Turkes) where was fought in Armenia, neere Coi, a terrible and mortall battaile betwixt them, and the Turkes at last (very hardly) preuailed, by helpe of their great Ordinance: but so little cause had they to reioyce of their victorie, that this is reckoned among the dismal and disastrous dayes, teamed by the Turkes, the only day of Doome. The next yeare he entered againe into the Persian Confinnes, and there tooke Ciampasium, ouerthrew *Aladenles* the Mountain-King, who reigned in Taurus and Antitaurus, and slew him. But his most fortunate attempts were against *Campson Gaurus*, the Egyptian Soldan, and his forces of Mamalukes, whom by his multitudes (notwithstanding their fame and valour, not inferior to any souldiors of the World) he overcame; the Soldan himselfe being left dead in the place, August 7. 1516.

Neither had *Tamurbeyus*, his successour, any better successe, but succeeded as well in his fortune, as to his Scepter, who by treason of his owne, and power of his enemy, lost both his life and Kingdome; all Egypt and Syria thereby accrewing to the Ottoman. *Selym* from thenceforth purposing to turne his forces from the Sunnerising against the Christians in the West, came to his owne Sunne-set, the period of his raige and life: a miserable disease (as an angrie Pursuivant) exacting and redemanding his bloudie quell spirit, an implacable officer of that most implacable Tyrant to tyrants, and Prince of Princes, Death, who at last conquered this Conqueror; or rather (if his Epitaph written on his Tombe say true) conueyed him hence to seeke new Conquests. His disease was a Canker in the backe (eating out a passage for his Viperous soule) which made him rotte while he liued, and become a stinking burthen to himselfe and others. He died in September, 1520, hauing before bequeathed bloudshed and desolation to the Christians, and ordained *Solyman*, his sonne and heire, executor of that his hellish Testament: And further, to excite him thereunto, had left him the liuely counterfeite of himselfe, with sundrie bloudie Precepts annexed: His title therein written, was, *Sultan Selym* Orthoman, King of Kings, Lord of all Lords, Prince of all Princes, Sonne and Nephew of God. We may adde, Heire apparant to the Denill, that breathed his last in blood, resembling him that was a Murderer from the beginning.

CHAP. IX.

A Continuation of the Turkish Warres and Affaires: together with the succession of the Great Turkes, till this present yeare 1612.



Solyman, surnamed the Magnificent, succeeded his father *Selym* in place, and surmounted him exceedingly in exploits. Belgrade, (which ominous name did preface happinesse vnto him in his Warres and Proceedings) was the beginning of his Conquests, vpon the Turkes August 29. 1521. Rhodes receiued him on Christmas day, 1522, but withall exilith both Cheere, Christmas, and Christians. He inuadeth Hungarie, and in the field discomfited and killeth *Lemes*, and

b *Hemicus* Persia de gesia Sophi capit. Turca

c *Anna Domi* 1515

d *Licet* offia cent, animus bella quirit. Pm. Lonic. to. 1. lib. 1.

e *Job* 3. 44.

a See the Historie at large in *Hakl. to. 2. c. 2.* Jacob. Fontana *hugensis* b *Mari. Fumee* Hist of Hung. lib. 1. Melchior *Snierus de bella Pannonica.*

* *An. Dr. 1399.*
* *Lat. Strabo*
Ottom. part. 2.
faith it should
be written *Tamur-lane*, or
long significth
king *Tamur*, as *Leucl.*
ela interprets,
who yet affirmeth,
that *Tamur-lane*, or
long significth
king *Tamur*, for
his legges was
broken. There
is a history of
Tamur translated
out of Arabicke
into French, &
thence into English,
containing a full,
and happily more
true Discourse
of his life, differing
much from our
common reports,
which *Pet. Peron* & *Leoncl.*
vius in their
treatises there-
of, do, and *Phil.*
Camerarius,
M. 1610, and
almost all the
Turkish hist.
* History of
Scanderbeg,
u *Leon. Chienfis*,
Archiep. Mytil.
de cap. constant.
x. ff. *Rubinus* cap.
10. *Ram. de rep.*
Turc. lib. 3.
Bern. de Breidenbach de cap.
Hydrunt.
* 40000 Du-
cats yearly.
y *Guicciard.*
Hist. Jac. Boujard
di Icones.
z *Menauino* li.
5. c. 12. relates
all this at large

and slayeth or captiue two hundred thousand Hungarians in that Expedition, 1526. He entred Hungarie the second time, 1529, and (after some butcheries therein) marcheth to Vienna in Austria, where he left fourecore thousand of his Turkes, and then with shame and anger returned. In the year 1532 he returneth with an Armie of five hundred thousand men; to whom *Charles* the fifth opposed himselfe and the Christian forces, in greater numbers then hath in many ages bene scene, mustering in his Armie at Vienna two hundred and threecore thousand men, whereof fourecore and tenne thousand footmen, and thirtie thousand horsemen were old souldiors, to whom *Solyman* did not, or durst not, bid battaile. Poore Hungarie rues it meane while, whether he gets or loofeth in Austria, being made his through-fare as he went and came.

After this he trieth his successe against the Persian, where he taketh Tauris and Babylon, with the Countries of Assyria and Media, Anno 1534. each of which had sometimes bene Ladie of the World. At incredible costs he prepared a Fleet in the Red Sea, 1537, and taking Aden and Zibyth, two pettie Kingdomes in Arabia, by his forces besieged Dium, a Cattle of the Portugals in the East Indies, but without his wished successe. For the Portugals still retaineth their Indian Seas and Traffique, and not onely freed that their Cattle from Turkish bondage, but had meanes to fortifie it better, by the Ordinance which the Turkes, in their hastic flight, had left behind. A more dangerous plot did *Solyman*, meane while, contriue against Christendome, preparing his forces to inuade Italie, and to that end was come to Aulona, an Hauen in Macedonia, with two hundred thousand souldiors, where *Barbarissa* and *Lutzie Bassa*, his great Admirall, met him with his Fleet, to transport his Armie. But *Solyman* first employed these Sea-Forces on the coast of Italie, and tooke Castrum: his horsemen (which he had sent ouer in great Palanders) carried away the People, Cattell, and Substance, betwixt Brundisium and Tarentum, fortie myles space; all the Countrey of Otranto terrified with feare of a greater tempest. But the Venetians turned it from the rest of Italie vpon themselves (notwithstanding their league) by vnreasonable exacting of that Sea-courtesie, the vailing of the bonnets or top-layles of some Turkish Gallies vnto them, as Lords of that Sea: for which neglect, some of them were sunke. *Amir* also, the Emperours Admirall, had surpris'd some of the Turkes straggling Fleet, and after held cruell fight with twelue great Gallies full of Ianizaries and choise men, whom he ouerthrow and tooke. But the Ianizaries that were left, cast their scimitars ouer-board, least such choice weapons should come to the Christians hands. *Solyman* conuerting his forces against the Venetians, for the indignities mentioned, had almost fallen into the hands of the Mountaine-Theues, which liued in the Acroceraunian Hills: who in a strange resolution had conspired to kill him in his Tent, and had almost (to the wonder of the world) in a night, by vnknowne wayes, suddenly effected it, had not the cracking of a bough discouered their Capitaine, who in a Tree was taking view of the Campe, how to bring to passe his desperate designs. This their Capitaine, (by name *Damianus*) was, after confession hereof, torne in pieces, and those wilde Mountainers (liuing on Robberie, without Law or Religion) were, like wilde beasts, hunted to destruction.

The Turkes inuaded Corfu, whence they carried sixteene thousand of the Islanders captiues. They likewise, in their returne, committed great spoyle in Zante and Cythera, sacked Agina, Paros, and other Islands in the Archipelago; bringing Naxos vnder Tribute. *Barbarissa* sacked Botrotus, a Venetian Citie. The like did *Ulsrif* to Obroxtium, and the Cattle of Nadin. Nauplium also, and Epidaurus were besieged. But *Ferdinand* (who had intitled himselfe King of Hungarie, after *Lewis* his death) receiued a greater disgrace in Hungarie by the Turkish forces, then besell the Venetians in all their losses; *Carazianer* (the Generall of the Christians) shamefully fleeing, and betraying his associates to the Turkish crueltie. The next year, 1538, *Barbarissa* chafereth the Christian Fleet, in which the Emperours, Venetians, and the Popes forces were ioyned.

In

In the yeare 1541 *Solyman* againe inuadeth Hungarie, professing himselfe protector of the young King, which *Iohn* late King of Hungarie (who had held long warres with *Ferdinand* about that Title) had left behind him his heire and successor. But vnder colour of protection, he maketh himselfe Lord of Buda, the chiefe Citie, turning the Cathedral Church into a Meschit; and maketh Hungarie a Turkish Prouince, bestowing Transylvania, and what he pleased, on the Orphan. Two yeares after he re-entred Hungarie, and taketh Strigoniom: turning the Christian Temples into Mahometane; sacrificing there for his victorie, as he had done at Buda. He entred also into Alba Regalis, (where the Hungarian Kings lyie entombed) another chiefe Citie of that Kingdome, and slew the Magistrates. I speake not all this while of the spacious Countries in Africa, which, from the Riuer Mulvia, he added to his Dominions: the Kingdomes of Algier, Tremisen, Tunes, Tripoli, &c. being annexed to his Turkish Soueraignetie. Howbeit, Tunes, by aide of *Charles* the Emperour, somewhat recouered her selfe, but breathed out againe her last gaspe of libertie, in the dayes of *Selym* his sonne. And thus was *Solyman* victorious and happie, otherwhere victorious and vn-happie, when he was forced to darreine battaile against his owne bowels, and hauing murdered *Mussapha* his eldest sonne (the hopefulllest branch in Turkish estimation that euer grew out of the Ottoman stocke) he warred against *Baisset*, another of his sonnes; whom, with foure of his children, he procured to be done to death in Persia. And after much domestical trouble, in his seuenth Expedition into Hungarie (his fleet in the siege of Malta being before, with great disgrace, repulld) he died at the siege of Zighet the fourth of September, 1566.

Selym, the onely sonne which the bloudie father had left aliuie, succeeded in the Throne, not in the prowesse and valour of his father. Neither had any Turkish Sultan, since his dayes, led their forces in person, but committed to their Deputies and Generals; except once, when *Mahomet* the third had almost lost his Armie and himselfe. Yet did this *Selym*, by his Bassaes, make himselfe Lord of Cyprus, and also of the Kingdome of Tunis. But this sweet meat was souerely sawed by his exceeding losse in the Sea-fight betwixt *Haly Bassa*, Admirall of the Turkes, and *Don Iohn* of Austria, Generall of the Fleet, set forth by the Pope, Spaniard, and Venetians, 1571: wherein an hundred threecore and one Gallies were taken, fortie sunke or burnt, and of Galliot, and other small Vessels, were taken about threecore. The Turkish Admirall was then slaine. Wittily did a Turke descant vpon this losse of the Turkes, and their gaine of Cyprus, comparing this to the shauing of a mans beard, which would grow againe: that, to the losse of an arme, which, once cut off, cannot be renewed. Lastly, Tunes came in, and *Selym* went out of this Turkish Soueraignetie both in manner together, 1574.

Amnurath, his heire, began his Empire with the slaughter of his five brethren. The mother of *Solyman* (one of that number) slew her selfe with a dagger, for anguish of that losse. He, in viewing a new Gallie by the breach of a Peece, hardly escaped death, thirtie of his companie being slaine. And because the Plague was exceeding hote, he by deuotion sought to appease diuine anger: and therefore prohibited all vse of Sodomie, Blasphemie, and Polygamie, and himselfe put out five hundred women out of his Serails. In a priuate habit he visited the Markets, and hanged vp the hoorders of that Kingdome of Polonia, he wrote vnto them to chuse *Stephen Battor* for their king; in which letters he called himselfe, God of the Earth, Governour of the whole World, Messenger of God, and faithful servant of the great Prophet: which wrought so much with the Nobilitie, that either they would not or durst not doe otherwise, howsoeuer *Maximilian* had bene before by many of them chozen.

Tamas the Persian (at the same time dying) bequeathed his Crowne to *Ismael* his sonne, whom *Aidere*, his brother, seeks to depriue, but is therefore himselfe depriued of that ambitious head which he fought to adorne with the Crowne; & *Ismael* adding the slaughter of 8, his younger brethren, ascendeth the throne, which, together with his life, he lost, by like vnnatural trecherie of *Petiaconcon* his sister, the 24 of Noueb, 1577.

Maho-

* *Iohn*, *Masani* still kept ad
fist.

* *Solyman* as
vnnatural to
his children, as
Selym was to
his father *Ba-
iazzet*.

* Of the
warres of Cy-
prus, see the
relacion of
*Nelson Marti-
nings* in *Habl.*
tom. 2. part. 1.

* Our graci-
ous Soueraign
King *James*
hath written a
Poeme of this
battell.

Michael ab
istita. com.
Anno 1575.

J. Minardi's
Historie of the
warres betwixt
the Turkes and
Persians, trans-
lated by *Abra-
ham* *Abraham*
in nine books,
relates these
things at
large.

Y 2

e *Dum. a. Gues*
Dienfis oppug-
natio.

Turkish Hi-
storie, K^a.

* *Andrew D'O-*
yer, a famous
Sea-Captaine.

Mahomet his brother succeeded in this troublesome State, which *Amurath* the Turke (in these troubled waters) thought fit time for himselfe to fish for. Hereunto also heeled the hatred and ciuill broyles in Persia, for the head of *Perinonconca*, presented to *Mahomet*, with the haire disheuelled on a lance, and for other vncouth and bloudie spectacles; *Sabamal* and *Leuent Ogl* (two Georgian Lords) seeking also innouations. *Amurath* therefore, in the year 1578, sent *Mustapha Bassa*, which had lately conquered Cyprus, with an Armie of 110000, into Persia: who, in the first battaile he had with them, slew five thousand Persians; and to strike that Nation with terror, commanded a bulwarke to be framed of those heads: but by an exceeding tempest, which lasted four dayes together (whereby the Heauens seemed to melt themselves in teares for the Persians losse, and with Lightenings to shew that indignation against the Turkes, which in their thundering Dialect they aloud vitered) there grew such horror to their mindes from aboue, and such sicknesse to their bodies, from those putrified carcases beneath, that *Mustapha* was forced to renoue, missing fortie thousand of his first musters. After he had fortified the Armenian castle of Telsis, his Armie being driuen to shifts for lacke of victuals, tenne thousand of his foragers were slaine by the Persians, who were recompenced with like slaughter by *Mustapha*, that came vpon them whiles they were busie about the spoyle, and spoiled the spoylers. In passing ouer the Riuier Canac, he left fourescore thousand Turkes, which the Riuier seemed to take for Custome (as it had many of the Persians in the late conflict) whereof his violent current was a greedie and cruell exactor. *Mustapha* erected a Fortresse in Eres, and tooke Sumachia, chief Citie of Sruan (Derbent offering her selfe to the Turke) and then returned into Natolia. But *Emir Hanse Mirse*, the Persian Prince, recouered, after his departure, both Eres and Sumachia, slew and captiued the Tartars, thirtie thousand of whom were newly come to the Turkes aide. He raised Sumachia euen with the ground. The next year *Mustapha* fortified Chars in three and twentie dayes, wherein they were hindered with Snowes on the five and twentith of August, although it standeth in fortie four Degrees. Anno 1580, *Smam Bassa* was chosen Generall for the Persian Warre; who, as he departed from Telsis, lost seuen thousand of his people, besides such as the Georgians and Persians, together with the spoyle, carried away. This was earnest, the rest was but sportfull shewes of Warre, in trying his souldiours; after which he returned. In 1583, *Ferat Bassa* was sent Generall: but little was done, till *Osman Bassa*, a new Generall, 1585, tooke Tauris, the ancient Ecbatana (as *Almadod* is of opinion.) But the Persian Prince, carried with indignation, reuenged this losse on the Turkes with his owne hands, slaying *Caraenit Bassa*, Generall in the place of *Osman*, then sicke, and gaue his head (as *opima spolia*) to one of his followers; and afterwards at Sancazan slew twentie thousand Turkes. *Osman* died of sicknesse; and the Persian Prince (the morning-starre of that Eastern State) was soone after murdered. In that dismall year 1588, *Ferat* tooke Genge: fiftene thousand houses, seuen Temples, and five and twentie great Innes were burned in Constantinople, the tumultuous Ianizaries not suffering the fire to be quenched. An Impost was leuiued of the subiects, to satisfie the pay due to the souldiours for the Persian Warre, which raised these stirres. Yea, the Priests dissuaded the people from those new payements, and perswaded them to maintaine their ancient Liberties, shut vp their Melchits, intermitted their Orisons: and the Great Turke was forced to call in his Mandars, and deliuer the authors of that counsell (whereof the Beglerbeg of Grecia was one) to the Ianizaries furie, who made Tennis-balls of their heads. In 1593, *Whitz*, chief Citie of Croatia, was yeelded to the Turke. The next year *Sisef* was besieged, but relinquiued by the Christians, who slew eightene thousand Turkes, and tooke their Tents; yet was it soone after taken by the renewed forces of the Turkes. *Smam* tooke Vefprinum in Hungarie and Palotta, but their losse was farre greater then their gaines; which continuing, and a broile of the Ianizaries added thereto, brought *Amurath* into melancholie and sicknesse, whereof he died, Ianuarie 18. 1595. Transylvania, Valachia, and Moldavia hauing before reuolted from him to *Sigismund*, who was entituled their Prince.

Mahomet

d To this *Amurath* was M. Harbora her Maiesties Embassado: and after M. Harbora: of which, see Hak.to.2. part.1. There also, pag.293. you may reade of the Turkes officers, reuenues, payements, forces, &c. Also the Letters of the Great Turke to the Queene, and of *Smam Bassa*, & many other things worthe obseruation. That Trade into Turkie, then begun, still continueth, renewed by the Kings Maiestie that now is.

Mahomet his sonne succeeded; who inuited his nineteene brethren to a Feast, sent them to learne his fathers death in the other world, accompanied thither with tenne of *Amuraths* women, from whose issue was feared, which with drowning them he preuented. Much adoe he had with his Ianizaries at home, much losse in his dominions abroad, for which cause he sent *Ferat Bassa* out of Hungarie, and strangled him, and sent *Smam*, his emulous corriuall, in his roome, whom the Transylvanian Prince ouerthrew in battaile, and after chased him ouer a Bridge, which he made a myle in length for his Armie to passe ouer Danubius, with great losse of his people. His Bridge the fire and water diuided betwixt them; and the conceit of this ill successe (as was thought) procured his death soone after. In the year 1597, *Mahomet* in his owne person enterprised these warres, and not farre from Agria, on the fixe and twentith of October, fought a cruell battaile with the Christians, wherein (had not Couetousnesse, rightly called the root of all euill, hindered) had bene atchieued the most glorious victorie against those Barbarians, that euer Christendome was blessed with. *Mahomet* himselfe for feare, seeing his Ordinance (an hundred fourescore and tenne great Peeeces) taken, and his men slaine in multitudes, fled with *Ibrahim Bassa* towards Agria, shedding teares by the way, which he wiped off his blubbered face with a peece of greene Silke, supposed to be a peece of *Mahometts* garment, carried with him as a holy Relique. But whiles the Christians were now halfe Conquerors, by greedie turning to the spoyle, their victorie was wholly lost, and twentie thousand of them slaine, who had slaine threescore thousand Turkes. Not long after, the Bassa of Buda was taken, and the Bassa of Bosna, with some thousands of Turks slaine, An. 1599. Yet did not all his losses in the West by the Christians vex the Great Sultan so much, as a rebellion raised in the East, which many years continued. *Cufabin Bassa* of Caramania rose in armes against his Master, and hauing now done great matters, his souldiours, before false to their Prince, became now also false to him: he fleeing, was after taken and tortured to death. His rebellion ouer-lived him, and was maintained by one, called the Scriuano*, who ouerthrew *Mahomet Bassa* in the field, and the second time, in the year 1601, ouerthrew him with his armie of fiftie thousand, and foraged all the Countrey almost as farre as Aleppo, proclaiming himselfe the defender of the Mahumetane faith, and soone after gaue the Bassa a third ouerthrow. The Turkes Embassadour, sent into Persia to demaund the Sophi's sonne in hostage, for assurance of the peace betweene those two Monarchs, was for his proud message put to the Bastinado, and grievously threatened, sent backe to the Grand Signior. The Scriuano's proceedings were much furthered by the dissensions betweene the Ianizaries of Aleppo and Damasco; but death stayed him, not his rebellion, which a younger brother of his prosecuted, against whom *Hassan Bassa* was sent, but lost himselfe and his Armie. The Rebels besieged Angole, and forced them to giue two hundred thousand ducats to buy their peace. Meane while the Ianizaries, after their insolent manner, in a mutinie forced *Mahomet* to commit the Capi-Aga, one of his greatest officers, & some others, to whom the successe of these Rebels was imputed, to their cruell execution. The Rebels sacked Burze, one of the chief Cities, the Turkes Store-house for his warres, and Treasure for his reuenues; and the great *Shangh* of Persia had taken Corberie also from the Turks. The Governor of Babylon inclined now also to the rebels. *Mahomet*, not able with force to preuaile, by faire means sought to winne them, and gaue them their demands, making *Zelali*, one of their Chiefestaines, Bassa of Bosna. Whereupon his men of warre entred into a resolution, to deprime him of the State, and to inueit therewith *Mahomet* his eldest sonne: about which an Astrologian being consulted, promised all happie successe: (vnhappy foole, that knew not his owne approaching ruine, which *Mahomet* executed on him, together with young *Mahomet* the Prince, and fiftie other conspirators.)

He set forth a Fleet of Gallies against the King of Fesse; which, hauing encountered with a tempest, was forced with great losse to retire to their former Port. The chief Rebelle making shew he would come into Europe, as *Zelali* had done, *Mahomet* sent certaine Gallies to receiue him, but he receiued them, and possessing himselfe of the Gallies, slew the men, and mocked the Sultan. *Hassan*, a great Bassa, ioynd himselfe

f *Mahometts* Armie was reported to be 600000 sayth M. Wieg. equid Hist. 122.

g The long and dangerous rebellion in Turke by *Cufabin*, the Scriuano, &c. See Kyn. Turkeish Historie.

Y 3 also

h Tauris recovered by the Persians.

i Of the disposition of this Mahomet, his cruelties, forces, power, government &c. see Saraceny his Ottomanus.

k Achmat the present Sultan.

also vnto them, about such time as Tauris^b was againe recovered by the Persian. All these disasters draue *Mahomet* to his deuotions for refuge, accounting these crosses to be inflicted for his finnes, and therefore appointed publike Prayers in all the Mosques of his dominion, and sent two Priests bare-headed and bare-footed to Mecca, on pilgrimage, to pray for him. But that *Mahomet* either had no cares to heare this, or else was so farre entreated, as to be better acquainted with this great Sulran in the place of his eternall residence, whither (about the yeare 1593) *Mahomet* the Turkeⁱ was by death soone after sent. His sonne *Achmat* succeeded; for his eldest was strangled in his fight. He was buried in a faire Chappell by himselfe, for that purpose built about fiftie foot square, with four Turrets or Steeples: in the middest is his Sepulchre, in a great Coffin of white Marble: his Turbant at his head, two exceeding great candles of white Waxe, standing (but neuer burning) the one at his head, the other at his feet. The Floore is couered with Mats, and faire Carpets on them. Round about are like Tombes for his wiues and children, but not so great and faire. Diuers such Chappels there are neere to the Temple of *Sophia* as of his father *Amurath*, with his 45. children, entombed about him, and of the other great Sultans, two *Selms*, *Solyman*, *Raiset*, *Mahomet*, each hauing a faire Hospitall for the reliefe of the poore adioyning. Some of the great Bassas imitate the same. No other Turkes are buried in the Cities, but in the fields, with stones layd ouer, or set vpright, fashioned with some resemblance of the head, which beareth ensigne of his dignitie, and whether it be a man or woman, with letters engrauen further to testifie the same.

Achmat^k let a sure guard about his brother, and to preuent the insolencie of the Ianizaries & souldiours, distributed amongst them two millions and a halfe, and being 15. yeares old, was crowned Emperour. He is said in behauior and resemblance much to resemble *Mahomet* the Great, first Conqueror of Constantinople. At the same time the warres in Transylvania had procured such famine, that roots, herbes, Ieaues of trees were their food: yea, a mother is said to haue brought back into her wombe (by vnnatural meanes satisfying Nature) her fixe children: two men to eat their mother, others to cut downe malefactors from the gallows, and eat them. Horses, Dogges, Cats, and such like were rarities to the poore, and dainties beyond their reach. And if this State can be made worse, theues by robberies, & souldiours by continuall spoiles, in taking away their goods, adde to their miseries. *Cicala Bassa* is sent against the Asian Rebels, and receiueth an ouerthrow: the second time he reneweth his forces, with renewing his fortunes, namely, the losse of 30000 of his men. The Persian recovered the country of Sirvan, and the Citie of Arusta, with the country thereabouts, and all that from the daies of *Solyman* had bene taken from them, except two or three places. *Hassan Bassa* is sent against the Christians in Hungarie, assisted with the Tartars, alwayes readie to helpe the Turks, both because they are linked in marriages, like in conditions, and that huge Empire, for want of heire males of the *Ottomans*, is entailed to the Tartar Cham: pay and spoile are no small motives also to fetch them into these Expeditions. *Cicala Bassa* is sent against the Persians, but defeated with all his power by the Persian, who also tooke Bagdat from the Turke. In Hungarie they doe more with their money, to maintaine rebellions, then with open force. In the yere 1605 a tumult arose among the Ianizaries in Constantinople, & 500 shops & ware-houses, with 200 Iewes, and other persons to whom they belonged, were burnt: the Ianizaries enriched themselves with the spoile. Hungarie is at once vexed with foraine & ciuill warres: the mutinous Christians doing more harme the the Turkes, and the people flee into Polonia, or the Mountains, for refuge. The rebels take great Towns, yea they spoile Stiria & Austria. The German name growes odious to the Hungarian. *Boscey*, chiefe of the rebels, is assisted by the Turks, & called Prince of Transylvania, all Hungarie in manner following his ensignes. But the rebels in Asia and the Persian exploits detained the Turks from making vfe of these occasions, else likely to haue swallowed Hungarie and Austria both: yet Pesth was before taken by them, & now Strigoniun. *Cicala Bassa* is againe ouerthrowne by the Persian, & with 300 sleeth to Adena. The Bassa of Trebezond is sent to succor him, but is discomfited, & almost all his army slain. *Achmat* enraged, causeth *Cicala Bassa*'s house at Constantinople, full of wealth & treasure, to be rifled. Adena is yielded to the Persian. The Bassa's of Damasco & Aleppo had before salne out, & take arms, Damasco had

had ouerthrowne Aleppo in the field, besieged him, and forced him to composition. Now againe, Aleppo ouerthroweth him, & the Bassas of Tripolis and Gazara his companions, with their armie of three score thousand men; tooke Tripolis, the Bassa wherof he againe ouerthrowe, and added to his garlands Damasco the treasure of the Turkes reuenue, & chiefe City of Syria. The Beglerbeg of Natolia sent his Liefe-tenant with a great armie against him, but to their owne ruine. He intercepted a ship laden with the tributes of Egypt. The Persian sent him, in token of loue, a present worth fifty thousand crownes. *Achmat* is hereby forced to peace with the Christians, and to recal his forces out of Hungarie for this employment. *An. 1606*. The Emperour yeeldeth satisfaction to the discontents in Hungarie, with free vfe of Religion to all, and Transylvania to remaine to *Boscey* and his heires male for euer. A fire at Constantinople kindled in a Jewes house by the Tartars, burnt many houses & Iewes, and foure millions of goods. *Achmat* in great magnificence went to his Moschee, to render thanks to *Mahomet* for a peace concluded with the Emperour. He now looketh Eastward with his power, and *An. 1607*. sent the Visier Bassa with an hundred and thirty thousand against the rebels, who preuaileth more by discreete appeasing of them, then by force. The Bassa of Aleppo three times withstood his whole forces; the fourth time fleeth towards Persia with his treasure. Aleppo is left to be taken, and the Garrison put to the sword: But the Bassa himself obtained pardon, with restitution of his goods taken from him in Syria. Another fire arose at Constantinople, and consumed two millions of goods. The Duke of Florence doth much harme to the Turkes by the sea, 1608. The rebels make new commotions in Asia. *Matthias* the Arch-Duke standeth out with his forces against the Emperour, and commeth with his armie toward Prage, obtaineth the crowne and royalties of Hungarie by composition, comes King to Vienna; but the Protestants refuse to sweare alleageance, till free vfe of Religion in Austria by King *Matthias* was granted. He was crowned at Presburg.

Sultan *Achmet* is now *An. 1612*. foure and twentie yeares old: of good stature, strong and active more then any of his Court. He hath three thousand concubines and virgins for his lust: his eldest son is about seuen yeares old: he is much delighted with pleasures of the field, for which in Græcia and Natolia he hath forty thousand Falconers, his Hunt-men are not much fewer. And whereas their religion binds them once euery day to practise some manuell trade, as his father did making of arrows: this Sultan euery morning after his deuotions, maketh home-rings, which they wear on their thumbs for the better drawing of their bowes. Eight thousand persons are alway resident in his Palace. His officers^m are the *Capi Aga*, by whom he speaks to such as haue suites to him; Treasurer of the household, Cup-bearer, Steward, Ouerseer of his women, and principal Gardner. These six are in great place: he hath Mutes (persons borne deaf and dumb) which attend him; he hath fiftene hundred gilded men, from whom their priuities are wholly cut, and they make water through short quills of siluer, which to that end they wear on their Turbants. His Visier Bassa, or Priuy-councillors, whereof there are nine at Constantinople, and were wont to be much fewer, are now thirty. The rest of the are in their charges or Beglerbegs places abroad. They sit euery Saturday, Sunday, Munday, and Tuesday, in the Diuano or Council-hall. The Aga is Captain of the Ianizaries. The Chiaufes are his Pursuants. The Spahi his guard of horse-men. The Ianizaries are his best foot-men, who in their child-hood are taken from their parents, & brought vp in all hardnes, and in the rules of their religion. Then are they put to schooles, where vnder most severe masters they are taught the vfe of diuers weapons, & such as proue fit are enrolled for Ianizaries. Of whom in al are forty thousand, and about fixtene thousand with their Aga, attend the Grand Seignior his person at Constantinople, where they are employed as Constables, Clerkes of the Market, warders of the gates, Sergeants for arrefts, to guard Embassadors, & other offices. He hath also in pay others called *Topegis*, six thousand, which are gunners; and twelue thousand *Gebegis*, which haue charge of the powder and shot in the armies. He hath Seminaries for the training vp of those yonglings, the one sort of which are called *Iechoglani*, whereof are hue thousand, which neuer goe out of the Seraglio in fixtene or twentie yeares, neuer see any but their officers, where they are trained vp to future seruice. The *Cemoglani* (who are also tithed children of the Christians) are brought vp with

m The chiefe officers of the Turkes and his other instruments of private and publique service.

with some more liberty, and to base offices of husbandry and such like, and may also proue Janizaries. Of these are twentie thousand. The Janizaries and tithed children, with his Timariots, are the main pillars of this Empire. His Timariots, which hold land in Fee to maintaine so many horse-men in his seruice, are in Europe two hundred fifty seuen thousand; in Asia and Africa, foure hundred fixtie two thousand. *Beglerbeg* signifieth LORD of LORDS; of which were wont to be two; one in Europe; another in Asia: but by *Soliman* encreased, that though Romania & Natolia haue still the chiefe titles, yet in Europe are foure others; in Asia before these Persian warres, nine and twentie, in Africa foure, in all nine and thirty, which are as Vice-royes and haue their Begs or Sanzackes vnder them. His Admirals place is as great by sea. And thus much of Turkish affaires, the summe of the large worke of *M. Kneller*, whom I principally follow.

CHAP. X.

Of the Opinions holden by the Turkes in their Religion.



OW the Turkes from so small beginnings haue aspired to this their present greatnes you haue seene; bought indeede at a deare price, with their temporall dominions accepting of a spirituall bondage, becoming the Lords of many countries, and withall made subiect to those many Mahumetan superstitions. The occasion & chiefe cause of sects in the Saracenicall deuotions ye haue heard in the fourth and seuenth

a Obfer. 1.3. c.4. Chapters: to which we may adde here out of *Brillanius*. He saith, that besides the Alcoran they haue another booke called *Zuma*, that is, the Way, or Law, or Councell of *Mahomet*, written after his death by his disciples. But the readings therof being diuers and corrupt, the Caliph assembled a generall Councell of their *Alphachi*, or learned men at Damasco, wherein six Commissioners were appointed, namely, *Munichin*, *Bachari*, *Bu-borayra*, *Amneey*, *Ayrmindi*, and *Demi*, to view and examine these bookes, each of which composed a booke, and those six bookes were called *Zuma*; the other copies being two hundred Camels-lading, were drowned in the riuer; those six only made authentically, esteemed of equall authoritie among the Turkes, with the Alcoran, and after by one of their Diuines contracted into an Epitome; which booke was called the booke of flowers. But this *Zuma* being not *Vna* (one as the *Truth* is) but full of contrarietie, hence haue arisen sects amongst them; the Turkes differing from other Mahumetan nations, and diuided also amongst themselves.

b Menau lib. 1. Andri. Arri. G. Biddulph.

Anthony Menauinus (who liued along time in the Turkish Court) saith that the booke of their Law is called *Musaph*, or *Curaam*, which *Georgionitz* reckoneth another booke; not the Alcoran, but perhaps some Glosses, or some Extract thereof in Arabian, which they hold vnlawfull to translate into the vulgar. They haue it in such reverence, that they will not touch it, except they be washed from top to toe: and it is read in their Churches by one with a loud voice; the people giuing deuout attendace without any noisener may the Reader hold it beneath his girdle-stedde; and after he hath read it, he kisseth it, and toucheth his eyes with it, and with great solemnitie it is carried into the due place. Out of this booke are deriued eight principall commandments of their Law. The first is, *G o d is a great G o d, and one only G o d*; and *Mahomet is the Prophet of G o d*: this article of the *Vnitie* (they thinke) maketh against vs, who beleuee a *Trinity of Person*: in detestation whereof, they often reiterate these words, *bu, bu, bu*; that is, *he, he, he*; is only *G o d*, who is worthy to be praised for their limbs, health, &c. & for that he hath provided sustenance for euery one forty yeares before his birth.

The second Commandment is, Obey thy parents, and doe nothing to displease them in word or deed: they much feare the curses of their parents. 3. Doe vnto others, as thou wouldest be done vnto. 4. That they repaire to the Mescit or Church at the times appointed: of which after. 5. To fast one month of the yeare, called *Ramezan* or *Ramadan*, 6. that they giue almes to the poore liberally and freely. 7. To marry at convenient age, that they may multiply the sect of *Mahomet*. 8. Not to kill. Of these commandments is handled at large in *Menauinus*, and in the booke of the Police of the Turkish Empire, and in others.

Their

c Police of the Turkish Empire. Biddulph.

Their times of prayer, according to the fourth Precept, are in the morning, called *Saltanmazzi*, before Sunne rising; the second at noone, called *Vlenamazzi*. (On the Friday they pray fixe times, referring to their Church two houres before noone) the third, about three houres before Sunne set, called *Inchindamazzi*. The fourth at Sunne set, *Alcamamazzi*. The fifth, two houres within night, before they goe to sleepe. They which meane to goe to prayer, goe first to the house of office, and there purge their bodie: they wash their priuie parts; & then going thence, wash their hands, their mouth, their nose, their countenance, and their wrists, each of them three times, and after their eares and neckes, saying a certaine Psalme, and then wash their feet to the mid-legge, saying another Psalme: and after all this, with a graue pace, walke to Church; without these washings they hold their prayers vnprouitable. *Sentences* saith, that for this cause of washing, they cut their nailes, and all their haire; except on their heads and beards (which yet they combe, and bestow curious paines about, that the water may haue free passage to all parts) yea for this cause hee thinketh they obserue Circumcision, that nothing be left couered and vnwashed. They haue three kinds of washings: the first of all the bodie, no part being left free, called *Zoagrimag*, which is necessarie after any pollution. The second is called *Tachrit*, of the priuies and hinder parts after stoole, vrine, or breaking of winde. The third, *Aptan*, or *Abdas*, in the instruments of the five senses, beginning at the hands, from thence the wrists to the elbow; then the mouth and nostrills; then all the face with the eyes; then the eares, and from thence to the feet, which hee wasseth as high as the ankles. This is not necessarie before euery prayer, except some vncleanness happen, but may serue for all day.

Their Almes, enioyned in the sixth Commandment, are publike or priuate. Their publike almes is a sacrifice or offering of some beast once euery yeare. For whereas of old they should haue giuen a certaine pension of money to the poore, namely, two in the hundreth: *Mahomet* vpon their complaint eased this heauie burthen, and conuerted it into this sacrifice. This beast must be cut in peeces, and giuen to the poore: neither must they themselves eate of it, yet may each man eate of his neighbours offering, and this sacrifice ought to be of the fairest and best, Horse, Veale, or Mutton. The place for this sacrifice is called *Canaara*: where are many Butchers, which, cutting the throat thereof, say: In the name of him which hath made heauen and earth, and all things else; this sacrifice bee to his honor and worshipp, and let his infinite bountie accept the same. They vse the like vpon occasion of vowes, if any of their house be sicke. As for their priuate almes, they hold it necessarie: hauing a vaine conceit, that it freeeth them from all imminent miserie, which (they say) together with the almes, turneth from them to the poore man; whence it cometh that the poore are so full of diseases. But for all this charitable Precept, many poore people die amongst them for want of reliefe: and if the poore pay not their head money to the King yearly, they are beaten, and their women and children sold to pay it.

Marriage ought to be sought (they say) for procreation, not for lust. They which liue vnmarried (after fixt time, which is about fixe and twentie yeares of age) are not iust, nor please *G o d*. Their Law enioyneth them to performe their marriage-ceremonies, with prayers, and prayles, and modest shamesfastnesse; and they ought to learne each other to reade, if either partie be ignorant. But their marriage is now faste degenerate from that ancient simplicitie: For if a man like a young woman, he buyeth her of her father, and then enroleth her in the *Cades* booke; the marriage following with all Bacchanall solemnities. The father giueth only some peeces of household with her, carried openly by particulars through the streets. When he disliketh any of his wiues, he selleth them, or giueth them to his men-slaves. They sit not at table with their husbands, but waite and serue them; and then they dince by themselves, admitting no man or mankind with them aboute twelve yeares old. And they neuer goe abroad without leaue, except to the Bath, and on Thursday to weepe at the graues of the dead: They rise to their husbands, and stand while they are in presence; and besides them, come in no company of men, nor do they speake with a man, or in any part of their

Sentences lib. 1. Biddulph.

c The Turkes can marry and vnmarrise themselves at their pleasure.

d Biddulph.

e Menauinus.

bodye are seene of any man; because they thinke sight, especially where beautie or comeliness is, cannot be without sinne. Onely the brother may bee permitted to see the sister, but not the husbands brother. For this cause that sexe is not suffered to buy and sell, but is closely mewed, faine that their law alloweth them to frequent the publike Bathes. The wife and concubine differ in the right to a dowrie, which the latter wanteth; but the wife must cause the other to be her husbands fellow, when he commandeth, without gain-saying, except on their Sabbath, or Friday night, which is the wives peculiar. Yet are the Turkes giuen in both sexes to vnnatural lust (in these times) euen the women in publike Bathes, sometimes are so enflamed in that filthinesse, as is intollerable. *Bushquim* tells of one woman, which falling in loue with a young maid, and no way else preuailling, clothed her selfe in mans apparell, and hiring a house neere, procured the fathers good-will to haue that his daughter in marriage; which being folemnised betwene them, and the truth discouered (which the blacke mantle of night could not couer from *Hymenaei*) complaint was made, and the Governour quenched the hot flames of this new bridegrome, causing her to be drowned for that offence. If the man abuse the wife to vnnatural lust, she may haue her remedie by diuorce, if she accuse her husband; which modestie forbids to be done in words, and therefore shee puts off her shooe, and by inuerting the same, accuseth her husbands peruerseness.

Murther (prohibited in their eight Commandement) they hold vn-pardonable, if it be done wilfully. Often will the Turkes brawle, but neuer in priuate quarels strike one another, for feare of this law, and the seueritie of the Magistrate. And if one be found dead in a street or house, the master of the house, or the parish, must find out the murderer; otherwile he himselfe shall be accused of it, and the whole Contado shall be fined, and likewise in case of robbery.

Menamims reckoneth also seuen mortall finnes; Pride, Avarice, Lecherie, Wrath, Enuie, Sloth, and Gluttonie. The first they say, cast *Lucifer* out of heauen. The second is the roote of many other finnes. The third is most rife amongst them, and that in the most filthie and vnnatural kind of Sodomic; their law to the contrarie notwithstanding. The fourth maketh a man a beast. The fifth shuteth men out of Paradise, and so forth of the rest. Wine is also forbidden them; but yet they will be drunke with it, if they can get their fill of it. And *Mahomet* the third (Anno 1601) imputing diuine insolencies of the Janizaries to their excessive drinking of wine (by the Mufti's perswasion) commanded on paine of death, all such in Constantinople and Pera, as had wine, to bring it out and stauie it (except Embassadors only) so that the streetes ranne therewith. One drinking wine with *Bushquim*, made great clamors; being asked the cause, he said he did it to warne his soule to flee into some corner of the bodye, or else be quite gone, lest it should be polluted with that sinne. Yet in their Fast or Lent, they abstaine very religiously. If it be proued against a Priest, that he hath drunke wine but once, he shall neuer be beleued as a witness after it. Swines flesh is prohibited too; in abstaining from which they are more obedient; it being vterly abhorred.

The Turkes generally haue (saith *Septemcastrensis*) that lightnesse in apparell, speech, gesture, &c. vsed of the Christians, whom for this cause they call Apes and Goats. Likewise they are not sumptuous in their priuate buildings. They goe to the warre, as it were to a wedding, esteeming them blessed which are therein slaine. The viues and women-servants agree in one house, without ialousie and grudging, they are in their habite and behaviour modest; and, where he himselfe dwelt, the father in law had not seene the face of his daughter in law, living in the same house with him, in twenty yeares space; so religiously doe they veile themselves.

On Friday they pray more devoutly, but (as the Alcoran also permitte) they abstaine not from all labour. He saw the grand Signor himselfe goe to their Church, and likewise to the Bath, attended only with two youtnes; none vsing any acclamation to him. And in the Church he prayed on the pavement couered with a carpet, like to the rest, without any throne or ensigne of royaltie. And he obserued the like modestie in his other behauiour.

The

The Turkes are so zealous in their superstition, that they will rather lose their life then religion: as among other examples in *Scanderbegs* time at Dibta, many Turkes chose rather to die Turkes, then to liue Christians; yea some, as it is reported, rather to kill themselves, then to leaue their superstition: and in the yeare 1668, the Persian Embassador was shot at, and one of his followers hurt by a Turke, who being apprehended, confessed that he did it because he was an Heretike, and sent from an Heretike: for which fact he was drawne at an horse-tayle thorow the Citie, and then had his right hand cut off, and after his head. They hate the Persians, as *Rustan Bassa* told *Bushquim*, more then they doe the Christians: like as the Traditionary Jew doth the Textuarie, and the Papist the Protestant.

Images they haue in such detestation, that (besides the scratching out the eyes of those in the *Musaique* worke of Saint *Sophies* Temple) when *Salomon* ouerthrew King *Leuis* of Hungary, he carried away three Images of cunning worke in brasse, representing *Heracles* with his Club, *Apollo* with his Harpe, *Diana* with her Bow and Quiver, and placed them in the tile-yard at Constantinople: but by the perswasion of the *Mufti*, they were molten into great ordnance. They haue no Scutcheions or blazings of armes: nay, they vse no seales in their letters or other writings, which seeme to them to fauour of superstition, or superfluities.

When they conquer any Citie, they turne the Temples into Mosques, and sacrifice there. Thus did *Solyman* at Buda, and *Amurath* sacrificed fixe hundred captiues to his fathers ghost.

They are moderate in their priuate buildings, and detest the Christians for their excessive and superfluous expences that way: *What* (say they) *doe these Pagans thinke they shall liue eternally* they often lodge (saith *Vilamont*) at the signe of the Moone; and the like moderation they vse in diet and apparell. They haue a brasse-pot, and their other meane household implements with them in the warres, which they vse in peace: Ready money is their surest riches, because the Grand Signior is their surest heire.

They haue the rising of the Sunne in great reuerence; and especially the appearing of the new Moone: as when *Mahomet* the great besieged Scodra, the new Moone beginning to shew her selfe, the Mahumetan Priests, going about the armie, gaue the souldiers warning thereof, as their manner is, by singing of a song in manner of a Proclamation; whereunto the whole armie answered with a short respond, and at the same time bowing themselves to the ground, saluted the Moone with great superstition.

They may haue twelue lawfull wiues, and as many concubines as they will (some say, but foure wiues.) The children of the one are equally legitimate as well as the other, and inherit alike: yet few of them keepe two wiues together in one house: but in seuerall places where they haue dealings, they haue seuerall wiues, which they diuorce at pleasure.

They reuerse all things, that fall out well, vnto God, be they neuer so vngratefully beguine; measuring things by the success. They tell many things of *Amichmet* whom they call *Tethschel* and of the resurrection, and of the last iudgement, of hell, and Purgatorie: And that *Mahomet* after Iudgement shall deliuer all of all religions from thence.

They haue no knowledge of liberrall Arts, of cases of conscience, of Originall sin, or of actual, further then the outward act.

Their respects to reliques: appeare by *Mahomet* the third, 1597, who in the discomfiture of his armie fled towards Agria, shedding some teares as he went, and wiping his eyes with a peece of *Mahomet's* garment, which he carried about him as a relique.

The Turkes may neither eate, drinke, nor make water, standing.

In their aduersitie they seeke with earnest prayers to their Prophets; and publike supplications are sometimes decreed. At the taking of *Abas* Regalia, 1601, the *Bassa* of Buda (then prisoner at Vienna) hearing of it, obtained from meat with his two seruants a whole day, prostrate vpon his face, praying vnto his Prophet *Mahomet*, who

* Babel.

who he said had beene angry all that yeare with the Turkes. They * endure punishments inflicted by the Magistrate with great patience, thinking they shall escape all torment in those parts in the world to come: they therefore reward the whipper, and esteeme the whip (which I enuy not to them) sacred.

* Septemcal.

They are (but contrary to the Alcoran) addicted to sorceries and dreames: their Priests write them letters or spells, to keepe them from danger and harme of shot, &c. called * *Hajmayly*. They will write any thing for money, as letters of freedom for servants to runne away from their Masters, and such like. They make a shew of holiness, but are closely wicked, ignorant of their owne law (to cover which, they answere in darke sentences) and the people much more. Nothing is sinne, to count of, but that which endamageth civill societie.

a Their good works.

They esteeme for good works, the buildings and endowings of Hospitals, making bridges and high-ways, digging of pits, and welles, and conveying waters to high-ways and Cities, building Bathes, and founding of Churches, and such like publike works. *Roslan Bassa* left his wife, the daughter of *Soliman*, at his death fiftene millions of gold, and she had of yearely reueneue halfe a million: she, amongst other her workes, attempted one most famous, which was a conduit to convey water, for the vse of the Pilgrims betwixt Cairo and Mecca, fortie dayes journey; and for the same intent procured the *Sultan Sejm* her brother, to write to the Venetians for a licence to extract out of Italy an hundred thousand pound of Steele, onely to make Chissels, Hammers, and Mattocks, for the cutting of certaine rockes, by which this water must passe.

c Their oathes and vovves.

Their oathes (especially of their Emperours) are of many cuttes, and varietie of fashions. And for vovves; in necessities and dangers, they will promise vnto God the sacrifices of beasts in some holy places, not vpon Altars, but ^a having slaide off the skynne, they give it with the head, feete, and fourth part of the flesh to the Priest; another part to the poore; the third to the neighbours; the fourth is for the guests.

d And Ari- uabene.

They are so addicted to the opinion of Fate, that God is esteemed to blesse whatsoever hath successe, as namely, *Seloms* murdering his father; and to detest what wanteth good euent, whatsoever ground it had. They feare not the Plague, accounting euery mans time limited by fate, and therefore will wipe their faces with the cloathes of such as haue died thereof.

c Munster. Cose lib. 4.

Babel. ep. 3. & 4.

They hold it alike acceptable to God, to offer almes to beasts, and to bestow it on men, when it is offered for the loue of God. Some there are, which will redeeme birds, imprisoned in their cages or coupes, and hauing paid their price, let them flie. Others (for the loue of God) cast bread into the water to feed the fishes, esteeming it a worke greatly meritorious; but dogges are accounted vnclane, in stead whereof they delight in cats, following (they say) their Prophet *Mahomet*, who falling asleepe at table, and awaking to goe to his deuotions, rather cut off his sleeue, wheron hee found his cat fast asleepe, then he would disturbe her sleeping.

They say *Moser* was the first great Prophet, to whom was giuen the booke *Tefrit*, that is, the Law, and they which obserued it in those times were saved. But when men grew corrupt, God gaue *Dauid* the booke *Czabur*, or the Psalter; and when this preuailed not, *Isus* was sent with the booke *Ingil*, or the Gospell, whereby in that time men were saved. Lastly, *Mahomet* receiued his Alcoran, and all the former were disannulled. This Law and Law-giuer is so sacred to them, that in all their prayers, euen from their mothers breasts, they observe this forme: *La illah, illelah M. hemmet ir-sellallah tawerir peghamber hacc*: That is, there is no God but one, and *Mahomet* his Prophet: one Creator, and more Prophets. This they sucke in with their milke; and in their first learning to speak lipe out this deuotion. The infants go with the rest to their Mosques or Meschits, but are not tied to other ceremonies, saving washing, till they are circumcised. Euery man hath (in their opinion) from his birth to his death two Angels attending him; the one at his right hand, the other at his left. At foure or five

* Ant. Menau.

yeare olde they send him to the schoole to learne the * *Cursam*, and the first words which their Masters teach them are to this sence: God is one, and is not contained in any place, but is through all, and hath neither father nor mother nor children, eateth not, nor drinketh, nor sleepe, and nothing is like to him. The two Angels, beset as he, are called *Chiramm* and *Chirabir*, which write the good or euill that men doe against the day of iudgement. The Turkes & abhorre blasphemy not onely against God and *Mahomet*, but also against *CHRIST* and the Virgin *MARY*, and other Saints: and they punish blasphemers of whatsoever Sect: they account it a sinne for a man to build a house which shall last longer then mans life: and therefore howeouer they are sumptuous and magnificent in their publike buildings, yet are there priuate dwellings very homely, and ill contriued. They eat much *Opium*, thinking it maketh them courageous in the warres. They have a remedie for paine in the head or elsewhere, to burne the part affected with the touch-boxe (which they alway carry with them), or with some linnen cloth whereby they haue many marks on their foreheads and temples, witnesseth of their needlesse and heedlesse respect to Physicians.

As the Scripture containeth some prophecies of the arising and proceedings of the Turkish Nation, the rod of God, whereby hee scourgeth his Christian people; so haue they also prophecies amongst themselves of their end and ruine, when God in his mercie to Christians shall execute iustice vpon the Turkes, and call the rodde into the fire, wherewith hee had chastised his Children. Such an one is that which *Georgivna* translateth and expoundeth: and such is that which *Lennclanus* hath transcribed out of their Booke called *Messibili*, wherein is written that Constantinople shall be twice taken before *Degnal Lam*, that is, the Cursed Antichrist, shall come; once by the Sword, another time by the force of the prayers of the sonnes of *Isabac*. *Lam* is an Epithete which they giue to *Degnal*, signifying wicked or mischeuous. Of this *Degnal* the Turkes Fable, that before his coming, shall *Mechdi* enioy the Empire. This *Mechdi* they say was descended of their prophet *Mahomet*, and walketh inuisible: one day hee shall come into light, and raigae for a time: and after him shall *Degnal* their Anti-prophet, or Antichrist come. A certaine Deruise offered to assault and murder *Baizac* the Great Turke, professing himselfe to be that *Mechdi*, and was slaine by one of the Bassa's.

As for the bloody practises which each Emperour vseth in murdering his brethren to secure him in his throne, in rooting out of the Nobilitie of the countreys which they conquer, in rasing the walles and fortresses of the cities, lest they should bee receptacles for conspiracie, in translating people from one countrey to another, in turning the countreys into *Timars*, or erecting fees and tenures of land to holde in seruice of the Turke in his warres; whereby without any charge to him he maintaineth more horsemen in continuall pay and readinesse then all the Princes Christian: also of their Court, *Seraile*, manner of gouernement by *Veisier Bassas Beglerbegs, Sinacks*, &c. Of the Turkish Nauiens reuenuues & other things (not concerning their Religion, but their policie) I hold it not futable to our scope and argument. Others in diuers languages haue done it in set treatises and discourses. I therefore (leauing these things to others) from this relation of their opinions, will come to the publike exercise and practise of their Religion.

* *Sorance* cal. the Turkish law-book *Mus-chaphi*, which, faith he, is called of the Arabians *Alcoran*, euen as we for excellencie terme the scripture, and the Hebrews *Kata*: besides the Alcoran they had their other bookes of deuotion, as *Zana*, and haply this *curam*, collected out of the Alcoran.

g *Magini* Georg.

h *Voyages du Villamont*, l. 3. c. 6.

i h. Brightman

let se comnes

quim Apoc. com- ment. ediderunt.

k Bar. Georg.

l *Act. & Latine apud Lonicum*

to. u. l. 3. & *An- glic. ap. Fox.*

Ant. & Mon. to. i. in fine.

1. Hist. Masulab. l. 15.

m Phil. Caluaria- rias Media. Hist. Cent. 3. c. 10.

n Hist. Masul. l. 16.

* *Lex. Sorance*

Ortoman. Kmit.

Tur. Hist. Sci.

CHAP. XI.

Of the religious places amongst the Turkes: their Meschits,
Hospitals and Monasteries: with their Liturgie
and Circumcision.

a The policie
of the Turkish
Empire.



THE places of most religion to the Turkes abroad are those which *Mahumet* himselfe polluted with his irreligion: as *Mecca*, *Medina*, &c. The places of most religion amongst themselves are their Mosches, or Meschits: that is, their Temples and houses of prayer, (whereof they haue many in all Turkie) and next therunto their Hospitals for the reliefe of the poore, in potent, and pilgrims. Neither are the Turkes sparing in these or the like (seeming) charitable expences. For when a Turke falleth sicke, and thinketh hee shall thereof die, he sends for his friends and kinsfolkes, and in their presence maketh his Testament: the greatest Legacies whereof are bequeathed to publike vses, which they thinke will be meritorious to their soules.

Such are the making and repairing of Bridges, Causeyes, Conduits to conuay water to their Hospitals or Temples. Some also giue to the Redemption of Captiues. Many of their women (the deuourer sexe, whether in Religion or superstition) bequeath money to be distributed amongst such souldiours as haue slaine any certaine number of Christians: a deede in their conceits very religious. These are the wils and deeds of the inferiour sort. But the Emperours, and great Bassa's, appoint Legaciets to expresse a greater magnificence with their deuotion, as the building of Temples and Hospitals.

Their Temples or Meschits are for the most part foure square, not much vnlike to our Churches, but larger in length then breadth. The Temple of *Saint Sophie* in *Constantinople* is of all other in the Turkes Dominion the most admirable, built long since by *Iustinian*, and (by *Mahumet* the conquerour) peruered to this *Mahumetani* vse about nine hundred yeares since. Of this Temple they write, b that it was first built by *Constantine*, sonne of *Constantine* the Great, with a rooofe of Timber: and burnt by the Arians in the time of Great *Theodosius*, who againe repaired it. *Saxomennus* c saith; that in the broiles which happened not long after in the reaigne of *Arcadius* and *Honorius* about *Chrysostome*, the Church was fired, his enemies ascribing it to his partakers, and they againe to his Aduersaries. It is reported that *Theodosius Junior* rebuilt it. But in the time of *Iustinian*, *Procopius* d testifieth, that base and wicked men burnt it againe, which *Iustinian* built a-new in such sumptuous and magnificent sort, that in regard of his change it might haue bene wished that it had perished long before. His chiefe workemen were *Anthemius*, and *Isidorus*, vvhio raised it into a most goodly frame, which might amaze the beholders, and seeme incredible to the hearers. Both he and *Enagrius* e recite the particulars. The length was two hundred and threescore fette: the breadth one hundred and fiftene: the height a hundred and fourescore. *Zonaras*, *Agathias*, and *Georgius Cedrenus* tell of the harmes it receiued by Earth-quakes, whiles *Iustinian* liued, which yet hee repaired, as did *Basilus* and *Andronicus* after him. *Nicephorus* f saith, that *Constantine* raised the Temple of *Peace* (which before was but small) to that large and stately greatnesse, which in his daies it retained: and his sonne *Constantinus* finished the Temple of *Sophia* so neerer it, that they seemed to haue but one wall. It was g founded by *Constantine* his Father: and was burnt in a sedition of the people, in the reaigne of *Iustinian*, in which rebellion thirte thousand of the people were slain, & partly to pacifie the wrath of God (saith he) for so great a slaughter, he built this temple. Fro the side of the temple he tooke h foure hundred twenty & seuen pillars

b Pet. Gyllius:
Topographia
Constantinop.
l. 2. c. 3.
c Sargem. l. 8.
c. 22.

d Procop. de B.
discess. Iustiniani
l. 1.

e Enag. Hist. Ec.
c. 10.
f Agathias. l. 4. c. 30.

g Niceph. Ec.
Hist. l. 9. c. 9.

g Niceph. l. 17.
c. 10.
h Suidas
in verbo
Zopia.

pillars on an image of heathen Gods, and of twelue signes of the Zodiacke: and fourescore Statues of Christian Emperours, which hee distributed in the Citie. But more then enough of the auncient structure thereof.

As it is at this day, diuers haue described it: but of them all most diligently, *Petrus* i *Gyllius*. The walles and rooofes thereof are of Bricke, the inner part lined with Marble most excellent, & of diuers sorts, the rooofe is set with stones, and peeces of glasse gilded: Nature and Arte conioining to breede the beholders both pleasure and wonder. It is so composed, and the Pillars and Arches so placed, that the middle ile within (considered by it selfe) seemes like the forme of an Egge, long and round: but the whole fabrick both within and without, yeeldeth to the curious obseruer a square forme. All the inner part hath Arches, (in the top open to receiue light) which are sustained with Marble Pillars of diuers colours, and there are, saith *Bellonius*, (if one may say it) as many doores in that Temple, as are daies in the yeare. It is farre more admirable then the *Romane Pantheon*: The worke of that being grosse, solid, and easie for a workeman to conceiue, But this *Sophian* Temple is more subtle to the view of the eye and minde. It hath two rowes of Pillars each ouer other, those vpper ones supporting the hemisphere loouer or steeple, which is wrought all vvith Musaike worke, garnished with golde and azure. The Doores or Gates are couered with fine Latten of Corinth: one of which (they imagine) was made of the wood of *Noahs* Arke. And therefore there are in it three places left vncouered for the deuourer people to kisse, for the pardon of their finnes. It had sometimes about three hundred thousand ducats of yearely reueneue. The Turkes, when they turkeified it, threw downe the Altars, turned the bels into great ordinance, and either tooke away the images, or put out their eies, for (say they) Gods, and not walles and pictures, is to be adored. *Nicolas* k *Nicolay* saith that it had in compass more then a mile, within which were comprehended the houses of Canons and Priests: of the most part of the Cloister (because it was neere the Seraille) they made a stable for horses: as *Constantine* palace for Elephants; and a Temple (neere the Tilt-yard, or *Hippodromus*) for wilde beastes, which are tied to the seuerall pillars thereof, Lions, Beares, Wolves, wilde Asses, Ounces, &c. No Christian may enter into this Meschit, but hee may put his bodie in at the doores and view it. There haue been at once, in the time of *Baiazet*, numbred three hundred and threescore thousand Turkes assembled for deuotion at an Easter-solemnitie. It had in *Iustinians* time porches or Galleries on both sides, one of vvich it seemeth fell by some earthquake. The innumerable windowes and vnspeakeable ornaments of the Temple would easily detain our pen as a willing prisoner in the relation thereof. But besides the auncient, *P. Gyllius*, *Menaninus*, *Bellonius*, *Nicolay*, and many others haue done it already: neither will my Pilgrimage suffer mee to stay long in one place, which am to visite so many, both heere and elsewhere in the world. Let vs proceede therefore to their other temples.

Mahumet the conquerour m built one in like fashion without any figures, which hath about a hundred houses couered with Lead for their Doctors and Priests, and for all strangers and pilgrims of any Nation or religion, where they may refresh themselves, their seruants, and horses for three daies, with meate and lodging at free cost. There are also without the precinct of the Mosche a hundred and fifty other Tenements for the poore of the Citie, which haue there an asper a day, and as much bread as they neede: but they account that kinde of life so vnhappy, that oftentimes those Tenements stand empty: but the money which should this way bee bestowed is sent to the Hospitals of the diseased. There are also five other Meschits, in forme resembling the former, but not so great nor so rich. The rest n of the Meschits are of diuers sorts, a Pol. of the some high, some lowe, of seuerall fashions. The Turrets, vpon which their Priests i. e. call the people to prayers, are of a great height made in manner of watch-towers; their greater Churches hauing two, the lesser one of them. Vpon the tops is set an halfe Moone or Crescent: which is the Turkes ensigne, as the Crosse is vssual to the Christians. Within their Temples they haue no kinde of ornaments, but bare walles,

i P. Gyl. Topog.
Const. l. 2. c. 4.
Menaninus.
Police of the
T. S. Bellonius
and others.

k N. N. Peregrination. l. 2. c. 20.
Bellon.

m N. Nicolay.

with Arabian Letters (some in golde) written thereon, saue onely their bookes, and Lampes burning with Oile in great abundance, and clothes of Tapestry, on the which being spread ouer Mattes vpon the pavement, they prostrate themselves in prayer time.

Their Hospitals they call *Imarets*: of these there are great vse, because they want Innes in the Turkish dominions. They found them for the reliefe of the poore, and of Trauellers, where they haue foode allowed them (differing according to the vse of the place) and lodging places, without beds. They are open for the most part to all men of all religions. The chiefe Hospitals in Turkie, are in Constantinople: two of which *Mahomet* and *Biazet* his sonne founded. Both these haue about fixe & twentie round Turrets covered with Lead; one of which, being in the midst of the other, is larger and greater then the rest, and vnder are lodgings for the Priests: On one side are beds for Pilgrims and Trauellers, on the other for Lepers. Thrice a day many a man resort thither into a certaine place for meate. There are maintained foureteene Doctors of their lawe. Some say that the reuenues of *Mahomet*s Hospitall amounteth to a hundred and fittie thousand ducats, and the other as much or more. Each of which hath a little Chappell adioining, in which the founders are buried: who were at this great charge, that the Priests and such as are there refreshed should pray for their soules and say, *Alla Rehmetisejon*: that is, *God haue mercy on them*. *Selim* finished that which *Biazet* his father had begunne to build. But his sonne *Soliman* erected one farre surpassing the former. *Orchanes* was the first of these *Ottoman* Princes which founded Monasteries. *Mahomet* the first finished the great Temple at Hadrianople, the seate Royall of the Turkes in Europe before Constantinople was wonne. Hee built also, besides a palace, another Temple with a most sumptuous Abbey, and a publicke schoole adioining, endowing the same with great reuenues. Hee also gaue great summes of money to bee distributed yearly at Mecca and Medina, for the reliefe of poore Pilgrims. *Soliman* erected, in memoriall of *Mahomet* his eldest sonne, a stately Tombe, a sumptuous Church, a Monasterie and Colledge, with other things for the health of his soule. Hee was buried himselfe in a Chappell which hee had in his life time built most stately with a Colledge and Hospitall, and his wife *Roxelana* and some of his murdered children lying intombed by him: his Scimitar also hanging by him, in token that hee died in warres, which honour they graunt not otherwise to their Princes. The reuenues of the countrey about Sigeth in Hungarie (lately wonne from the Christians) were given to the maintenance of those houses vvich his deuotion had founded. Neither is it lawfull for them to conuert any Lands to such sacred vses, except they haue first vvith their owne sword vvonne them from the enemies of their religion; the most acceptable seruite to their Prophet. And therefore *Selym* the second, sonne and successour of *Soliman*, intending to build a magnificent Temple, and munificent Colledge, Monasterie and Almes-houise at Hadrianople, vvhere hee intended his Sepulcher, brake his league with the Venetians and wanne Cyprus from them, that thence hee might endow the same vvith maintenance. But it were tedious to insist further in declaring their expences, vvich deuotion in all Turkie hath procured: their Emperours and Bassa's esteeming nothing of more honour in the vvorld, or merite for heauen. Let vs come to their Church-rites and ceremonies.

The Temples in Turkie are (as hath beene said) innumerable, both publicke, and priuate of meane buildings: on vvich is a Tower, as vvith vs a Sceptle, wherevpon the *Muerten* or *Thaliman* ascendeth, and it being open vvith pillars or foure vvindows, first he goeth to that on the East side, and calleth the people to prayer with a loude voice, hopping his eares vvith his hands, crying: There is no God but one, and *Mahomet* his messenger: come to make prayer for remission of your sinnes, and know that there is no stronger then the God of *Mahomet*, his messenger. This hee saith in order on euery side of the Sceptle. If there be in the Citie many Mosches, the Cathedrall beginneth, and then all the other parishionall follow. This they doe fixe times

times a day, and on Friday their Sabbath fixe times. First at sunne rising with foure bendings to the earth, and twice praying. The second about noone with ten bowings, and fixe prayings: the third at afternoone before sunne-set, with eight inclinations and foure prayings. The fourth, with fixe bendings and three prayings about sun-set. The fifth longer then the rest with fiftene bowings & eight prayings. Euerie Busurman is bound to resort to these their Liturgies at his parishionall Meschite, except he haue some lawfull impediment: and if not at all of them, yet at least at one to be well washed, for which purpose they haue innumerable Bathes in Turkie stately built: nor may any enter into the Temple, especially in the morning, but first well washed in the Bathe as is said before, and if hee keepeth him cleane the rest of the day, that washing will serue; but if he haue committed any carnall sinne, or bee any way soiled, or haue eaten any vncleane thing, then in some secret place hee washeth his hands and armes to the elbow, his hinder parts, and priuities, and this sufficeth without going to Bathe, except hee bee otherwise polluted. For defect herein they haue inquisitions, and appointed penalties: respect or pardon being given to none that faile, especially on Friday, and in their Lent: such a one is carried about the towne with a boord fastened to his necke, all be-hanged vvith Foxe-tayles, besides a penaltie according to his state in mony: and he that will not thus order himselfe, shall not be allowed their buriall rites. After they are thus washed, they put off their shooes in imitation of *Moser*, and then enter into the Meschitta, where the floor is covered vvith Mattes or Carpets, nor is any other thing scene but white walles, and great store of burning Lampes, and in golden Arabian letters those vvords before mentioned.

There is a Pulpie on which the Chozz or Focquiascendeth, and the first thing hee doth is to stretch out his hands at large, and then ioining them together hee kneeleth and kisseth the ground: then hee lifteth vp his head, and stopping his eares vvith his hands, standing a good space as it were distracted or rauished in his prayers: after three times, lifting vp his hands, hee againe kisseth the ground so many times as the houre of obseruing a prayer according to that former rule requireth: and then lifting vp himselfe againe, hee stretcheth out his hands againe, so standing about a quarter of an houre; and againe kneeling vvith his mouth to the ground, so continueth mouing it euery vvay about a *Pater-noster* while, and then lifting vp his head, & setting his hands to his eares, falls to his praying another quarter of an houre, and then liceneth the people to depart. There is no noise heard as if there had beene nothing within.

Menano thus describeth their rites. After their mythead washing (as before) they goe vvith a sober pace to the Meschir (vvith like order vvich runneth away) and if he happen to breake vvind by the vvay, this former washing is sufficient: and he must returne to renew it. Being assembled in the Meschir, they all turne their faces Southwards, and the Meizin or Muerten, (Clarke, Soxxen, Priest, Bell-ringer, or Bell rather) standeth vp and readeth that *Plaine* which befores hee had cried to them in the sleeple, and euery one standeth vp holding his hands fastened to his waste, and bow their heads to their feete vvith great reverence and vvithout stirring. Then riseth another Priest of another order called *Imam* and readeth a *Plaine* aloude: the Meizin as his Clarke answering, which being ended they fall on the ground and say *Saban alla, Saban alla, Saban alla*, that is, *God haue mercie on vs most wretched sinners*, abiding prostrate till the Priest *Imam* singeth againe his *Plaine*, and then admiring their life. And this they doe foure or fixe times according to the order of their seruice. After this they all kneele and prostrate themselves on the ground: the Meizin obseruing a long ceremonie, in which vvith a loude voice hee prayeth *God* to in- spire the Christians, Iewes, Greekes, and generally all Infidels to returne to their Lawe. This being said, euery man lifteth his hand to heauen trying aloude *Amin*, and then they touch their eues, or wipe them vvith their hands, (vvich is as crossing among the Papists, a blessing themselves) bringing their hands ouer their face: they depart. In the English Treatise of the Turkish pollicie these things are related vvith some other ceremonies: as that they say together vvith the Priest the first *Prayer*

r. Knoll. Tur-
kish Hist.

* Whofoeuer
will reade of
the Temples,
Hospitals, Col-
ledges, &c.
founded by
their Kings, let
him reade the
vnclane, at the
end of the life
of euery Sul-
tan, in the end
of his severall
bookes, vvhere
hee relateth
them at large.
Hist. Mahometan.
l. 18.

f. And. Arinab.

Ismaues Thesau-
rarius Reg. Fran.

b Bar. Georgi-
vitz
i. Nobis d'g
scioj.

or Chapter of the Alcoran, &c. *Bartholomew Georgionitz* saith that only the chiefe fort are bound to assemble to the daily deuotions which they oblerue fime times a day; others which cannot spare the times are not tied. On their Sabbaths it is otherwise.

The women enter not their *Mcquitas* but on *Fridaies* at nine a clocke, or at *Easter*, and then they are in a Gallery or Terrace apart, where they may see and not bee seene, and this is not common to all, but the wiues and mothers of the chiefe of the place. And as we haue said of the Priest, so it is to be understood that all the men and women there doe the same without failing in any point. They suffer not a Christian to enter therein; and yet will they enter into the churches of the Christians to heare the church-musicke. The women abide in their Churches from nine of the clocke to midnight, continually praying with certaine motions and strange cries, continuing so long in this act, that they fall vpon the ground as in a swoone through wearinesse; and if any feeble her selfe at that time to bee with childe, the Turkes hold that they are conceived by the holy *GHOST*, and presently vowe that childe to *GOD*, and call such *Nefes Ogl*, that is, sonnes of the holy *GHOST*. And on Friday at nine of the clocke the Priest vseth to preach to the people; and these their discourses last about two houres. That which is said is not very manifest, yet they say that he preacheth the Miracles of *Mahomet*, sometime exalting their faith, sometime commending obedience, and sometime rehearsing fabulous tales to terrifie the bad, as that such mens soules are carried of certaine Camels, there being about fixe thousand flying about in the aire for this purpose, into the Sepulchers of wicked Christians, and that the good Christians are put in their empty Sepulchers, inueighing against the blasphemers of *Mahomet*, *CHRIST*, & the Saints, exhorting to almes, rehearsing their commandements of the lawe. And if they preach scandalous doctrine, the Musli and the Cadilefcher depriue them, and correct them as heretikes. Yea some of them, for preferring *CHRIST* before *Mahomet*, are put to death: Of which one *Ibrahim Schec* a Priest of Constantinople, (reported to haue wrought miracles amongst the Turkes in the daies of *Soliman*) was stoned to death, his head cut off, and his body burned, and of his Disciples some were beheaded, others thrust into the Gallies, for preferring *CHRIST*, and denying *Mahomet*. And were it not for the terrour of the sword there would bee more innouations of religion: and some haue perswaded the Grand Signior not to suffer the Alcoran to be so common to be read and interpreted of euery one; guilty of the absurdities therein contained. But to returne; After this preaching ended, two yong Clarke goe vp to him and sing certaine prayers, which ended, the Priest againe beginneth to sing with the people in a bafe voice, with wrigling euery way for the space of halfe an houre, saying nothing but *La illah, illallah*, that is, there is but one *GOD*. And these ceremonies are done only on their Lenten Fridaies. Their Lent is one Moone or moneth in the yeare, which, if this yeare it be *Iuly*, the next it shall be *August*, and so in order: that in twelue yeares they haue fasted all times of the yeare, making no other difference of meates then at other times, but eating onely in the night. They prepare themselves by diminishing their fare (not as the Christians at Shroo-tide) that they may the better endure it: for on the day, in which they fast, they will not so much as taste a cup of water, or wash their mowthes therewith, till the Starres appeare: And eight or ten daies after it beginneth, some Officers ride about the towne crying, Such a day beginneth the Fast, prepare yee, prepare yee; and when it is begun, the Cadi and Subassi, if they finde any shops open, or any bodie eating in the day, set him on an Ass backwards, with the taile in his hand, as Adulterers are punished. Neither will they suffer Jewes or Christians to scandalize the Turkes this way. And when their Lent is neere the end, they goe all to the Bathes & plucke off all their haire, but of the head and beard, with an ointment for that purpose: they colour their nailes red with an enduring colour called *Chma*, with which they dye also the nailes and feete of their horses; and the women their hands, feet, and private parts. This they doe in honour of their solemnity, which lasteth three daies with great feasting, in which nothing else but meates and drinke may be sold. They goe to the Sepulchres of the dead there to eat, full of gladnes, and salute each other, saying, *Baniam glintionzong*, that is, *GOD* giue you a good Feast: and if they meete

* Kroll Tur.
Mib. p. 777.

meet with a Jew or a Christian, woe vnto them. The Turkes keep an other Easter, especially in Mecca, more solemnly to the Tartars, Moores, and Arabians then to the Turkes, except the pilgrims, which resort thither. The Turkes say they are circumcised, because they are the sons of *Ismael*, and because they may be cleane when they go to their Temples, no filth lying hid vnder the skinne. At seuen or eight yeares of age, or later, this ceremony is performed. The first thing they do, is, to inuite many thither, both Turkes, Jewes, and Christians, besides the friends and kinned, to make the greater gaine, euery one giuing somwhat according to his abilitie. When the day is come, they which are inuited mount on horse-backe, for else it is no solemnity, and go to the house of the child, who being mounted on a faire horse richly clothed with a great Tullipant on his head, is carried to Church with a long speare borne before him, hauing a torch on the toppe worth a crowne, more or lesse, according to the state of the party, adorned with Roses and Garlands, which with the speare is left a gift to the Church, the fees of the Priest: all the way they sound on instruments: after the sonne followeth the father, the kinned, and the rest of the friends, that sometimes there are a hundred horse; at Church they alight and accompany the childe to the Priest, which waiteth for them. Here one of the friends sitteth downe, and on his lappe the childe is set: presently another pulleth off his shooes, another holdeth his hands, and others his feet, and many hold him in talke with words, and these are the gossipps. The Priest seeing all things ready, taketh the end of the skinne of his yard, and draweth it out, and nippeth it with siluer pinfers, so to mortifie it, and cut it off with lesse paine: then making him beleue hee will deferre it till the next day, hee riseth, the other holding him fast: and after, as if hee had forgot somewhat to bee done about it, with fizzers, which he holdeth closely in his hand, sodainly cutteth it off, and another layeth thereon a certaine powder to ease the paine, and in fise and twenty dayes they looke to the curing of it, laying on salt and marmalade of quinces, and thence forwards he is called a *Musلمان*. But his name is not then giuen him, but at his birth, and that according to their quality.

After the childe is loosed, who to shew himselfe of courage, smileth, and lifting vp his greates finger saith those former words of their profession, and is againe mounted, and all the company, after a litle prayer and offering at the church, with like pomp conueigh him home, where is great feasting prouision; some feast it three dayes together.

Amurath circumcised his sonne *Mahomet* at sixteen years old. Vnto which solemnity many christian Princes were solemnly inuited, who sent thither their ambassadors with presents, who had there their scaffolds prepared for them, and furnished according to their states. The solemnity lasted fortie dayes, and forty nights, in the great market place of Constantinople. And to end these solemnities, *Mahomet* the Prince was circumcised, not publicly, but in his fathers chamber, by *Machmet* one of the inferior *Basjaes*, sometime the Emperour *Solymans* Barber. And it is done of other Turkes also most commonly in the fathers house, not in the Church.

The women children about the same age among other women without other solemnity say ouer those words, *La illah, &c.* & likewise the Jewes; but the Christian renegadoes are carried about the streets of the cities, with much solemnity, and many gifts giuen them, besides freedom from tribute: many blinded by couetousnesse offer themselves to this circumcission. But if any for blasphemy against *Mahomet*, or injury to a Turke bee by force circumcised, they haue no such gifts: which punishment the Cadilefcher (by the testimony of two accusing Turkes) inflicteth. And therefore to prevent the same, the Christians obtaine the grand Seignours safe-conduct, that in cases of conscience they may not be iudged of any, except they were accused at the Court before the foure *Basjaes*, and the Cadilefcher of Constantinople, and that by the witness of Priests only which had not in twelue yeares drunke wine.

c This second
Easter is called
churchair m.
d Circumcisio.

e No solemnity
without
horses.

f Kroll pag. 957

g Georgionitz

p The Iudgement.

princes, emperors, and tyrants, which use oppression and violence. Then shall God divide this rayed company into seventy parts, all which shall be examined, presenting their sins before their eyes, & all that they have in this world done well or ill: whereto he shall need no testimony; every member bearing witness against itselfe of the deeds, yea and very thoughts. There shall be also *Michael* the Angell holding in his hand the ballance of diuine Iustice, and shall weigh soules, & distinguish the good from the bad. There shall be *Moses* with his Standard, vnder which shall all the obseruers of this lawe be assembled. Neare to him shall be Iesus Christ the son of the virgin *Mary* with an other great Standard, and all his Christians, the obseruers of his faith. On the other side shall be *Mahomet* with his standard and faithfull Mahumetans: they which haue done good shall be all gathered vnder the said standards, where they shall haue a pleasant shadow; the rest shall be extremely scorched by the heate of the Sunne, according to the measure of their sins. Thus shall both parts abide, till God shall pronounce his eternal sentence. When that doome is pronounced, the Angels shall stand diuided in squadrons, all alike adorned, the Seraphins on one side, the Cherubins on the other: of the which, one part shall sound instruments of suauers sorts, & the other shall sing hymnes: and many shall stand at the gates of Paradise singing & gratulating the blessed soules which haue obserued the diuine Precepts; Christians, Iewes, Turkes, and Moores, being all of equal beauty & beatitude, if they haue done well. But sinners shall be knowne asunder. They affirme also, that God will giue those soules of Paradise a large space in heaven for their euerlasting habitation, goodly and shining. They shall also haue *Barachi*, Sunne beames, on which they may ride and take their view round about Paradise, of the pretious delights therein. There shall they haue pleasant fruits, & if they eat one apple, two shall grow in the roome; and to quench their thirst, they shall haue rivers cleare as Cristall, sweet as sugar, by drinking of which their sight and vnderstanding shall increase, in such sort, that they shall see from one Pole to the other. The meats which they eat, shall consume by a subtile kind of sweate. Further they say, they shall haue their women called *Vri*, that is, shining, which shall euery day be virgins, with which they shall continue for euer. Neither shall there be any danger of old age; the men alway being of thirty yeares old, the women of fifteene or twenty. Those three Standard-bearers shall be the principall, each of them hauing a peculiar part of Paradise assigned him for his dominion.

Hell.

Those which for their bad deeds shall be condemned to hell, shall be all known by proper names, which they shall beare in their forehead: and they shall beare the number and greatesse of their sins on their shoulders. Thus shall they be led betwene two mountaines where Hell is situate, at the mouth whercof is a most venomous serpent: and from one mountaine to another is a bridge thirty miles long, which is so made, that they ascend on the first part, the other part is plaine, the last descendeth. This bridge (say they) is made of thinn yron and sharpe: (they call it *Serat Cupfish*, that is, the bridge of Iustice.) Vpon this shall passe the sinners with the heauy weight of their finnes vpon their shoulders: and they which haue not bene altogether euill shall not fall into Hell, but into Purgatory: but the other shall sodainly be plunged into the bottome of hel, where they shall burne, more or lesse, according to the quantitie of the fire of their sins, which they haue carried out of this world: and after the burning they turne to be refreshed, and presently againe to the fire. In the middes of Hell they say is a tree full of fruit, euery apple being like to the head of a Deuill, which groweth greene in the middes of all those flames, called *Zoacum Agacci*, or the tree of Bitternes, and the soules that shall eate thereof, thinking to refresh themselves, shall so finde them, and by them and their paines in Hell, they shall grow madd. And the Deuills shall binde them with chaines of fire, and shall dragge them vp & downe through Hell. Those soules which sometime shall name God in their ayde, they say, after many yeares, shall goe into Paradise: and none shall remaine in Hell, but such as despaire of their saluation and Gods mercy. Thus saie *Menauino*. To this agreeth *Belonius*, and addeth, that in the day of Iudgement, they beleue a resurrection of the birds and beasts: and that the Rammes which they kill at their Easter, shall goe

q Bell Obseru. lib. 5. cap. 6. Resurrection of Rammes.

goe into Paradise: and therefore, though one should serue, they kill many. For the Booke of *Zuma* saith, that those Rammes shall pray for their Sacrificers in the day of Iudgement. It telleth that the Stars are hang'd in the aire by golden chains, to watch lest the deuills should learne the secrets of Paradise, and reucale them to Sooth-sayers. Also, that the Ramme which *Abraham* offered in stead of his sonne, was a blacke one, which had bene nourished fortie yeares in Paradise, that *Mab* shall be turned at the end of the world into a Ramme; and the Turkes into Fleas, whom he shall carry sticking to him, out of Hell into Paradise, and there shake them off, where they shall againe receiue the formes of Turkes: That hee shall wash them with the water of that Fountaine in Paradise, to purge the blackennes which they got by the scorching of Hell, from whence he will deliuer all good Turkes.

CHAP. XIII.

Of the Religious Votaries amongst the Turkes, and of their Saints.



Proceed vnto the differences of opinion amongst the Turkes: *Septemcastrensis* (who liued very many yeares amongst them) saith, that although they consent against *CHRIST*, yet doe they much diffire among themselves, wresting the *Aleuran* to their purposes, and scarcely one of a hundreth agreeing with his fellow about *Mahomet* and their Lawe. And besides their differences in Ceremonies, there are, saith he, foure sects differing in maine grounds of Religion: which would not be appeased without blood, if they feared not the higher power, and were not otherwise kept in awe. One of these sects is that of the Priests, holding, that none can be saued, but by the Lawe of *Mahomet*. The second of their religious *Deimschler*, reputed the successors of the Saints, the friends of God and *Mahomet*, who are of opinion; that the Lawe profiteth nothing, but the grace of God: and these ground their opinions on miraculous illusions, of which hee reporteth one in the time of *Ammath* the second, who examining this contention betwixt these Seculars and Regulars, and being purposed to giue sentence in the behalfe of the Priests, and against the religious, one of these *Deimschler* appearing to him in a vision, (others also ground Faith on Visions) and deliuering him out of a great danger, altered his minde: for going to the steele in the night, the boords gaue way, and he fell in, staying on a crosse timber, where this religious man in their wonted habite appeared to him, and bid him now use the help of his Priests for his deliuerance. This after so affected the King, that himselfe became a religious man till the necessity of State-affaires compelled him to resume his government. (He that listeth may compare with this *Dunfams* deuises for his Regulars): The third he calleth *Caspar* speculative men, which Sect is founded on Tradition, holding that they are saued by Merit, without Law or Grace. These are very earnest in prayrs, neuer ceasing; and meeting in the night, and sitting in a Circle they begin to say, *Layla ilalach*, with shaking their heads till they fall down senselesse: these three sorts are manifest to the people, and as it were of equall esteeme with them: The fourth are called *Horse*, that is, Heretikes, holding, that euery man is saued in his owne Lawe, and all Lawes to be alike good to the obseruers: these are burned if they be taken.

Strange it is, that hee reporteth of the miraculous workes of some of them, that they may seeme (as hee saith) incarnate Deuilles: Some going naked, with their priuities onely hidden, and some of these are impassible, besides the violence of Winter and Summer, induring, like stones, the branding with fire or wounding with sword: Some seldome eate or drinke, and some, not at all: others, but from hand to mouth: some are perpetually silent, hauing no conuersation with men; of which hee saith he sawe one: and some haue their supernaturall traunces or raiuinments: Some dwell amongst men, some by themselves apart, and some in wildernes: Some keep hospitality

a Visions and Apparitions amongst the Turkes aswell as amongst the Papists.

hospitality in Cities, at least to harbour men, if they have not food for them: some carrying about water in leather bagges, giving it to all, and demanding nothing for the same, except any voluntarily gratifie them. Some inhabite at the Sepulchres of the Saints, keeping the same, and living on the vowes and offerings of the people, not observing the washings and ceremonies of the Lawe. As concerning those Water-carriers, *Nicholas Nicholas* saith, that hee hath seene in a morning at Constantinople fifty of those *Sacques* (so he calleth them) in a company, all furnished with their Crippes of leather full of Citterne or Fountaine-water hanging on their side, with Cuppes of fine Corinthian latten gilded and damaskined, bearing in the same hand a Looking-Glasse, which they hold before the eyes of them whome they give to drinke, admonishing them to thinke on Death: and if any give them any thing, they out of a Violl cast on their faces sweet smelling water. He telleth of some that would seeme to live a solitary life amongst beasts, but indeed live in shoppes in most popular Cities, the walles whereof are covered with skinned diuers beasts, and vpon the hornes thereof they hang tallow candles. In the middelt of this their sacred shoppes standeth a stoole covered with a Greene cloth, and vpon the same a great latten candlestick, without any candle. Moreover, they have painted a Cimiterie hung in the middelt, in memory of *Haly*, who forsooth with his sword cut the rocks in funder: and they breed vp with them, beasts, as bulles, beares, harts, rauens, eagles; so that in stead of their living with beasts, beasts live with them. And if sufficient be not brought to their shoppes, they with one of these beasts in hand goe about the streetes begging.

In the army of the Turkes that assaulted Malta in the yeare 1565. were^b thirtene thousand of a certaine kinde of men amongst the Turkes, which live of the revenues of the Church, who had at Constantinople vowed their lives for their superstition. *Antonie Pasigera*^c reporteth, that as the Emperours Ambassadors were conveyed from the presence of the great Turke to their lodging, by the Janizaries and their *Agas*, there were amongst them certaine religious men called *Hagis* which vie to follow the Janizaries, who continually turning about, and in their going, singing, or rather howling certaine Psalmes or Prayers for the great Sultans welfare, made them wonder that they fell not downe for giddinesse.

But amongst all their orders of Religion, *Nicholas Nicholas*, and before him *Menavino*, reckon foure which are most common amongst them, the *Giamailer*, the *Calender*, the *Dervisi*, and the *Torlachi*.

The *Giamailer* are for the most part, faire yong men, of rich houses, which give themselves to travell through diuerse Regions, at other mens charges, vnder colour of Religion: carrying with them none other apparrell then a little Caslocke of Purple colour, girt with a girdle of silke and golde: vpon the ends whereof hang certaine cimballs of silver mixt with some other cleare-sounding metall, and they doe ordinarily wear fixe or seuen of these about their girdles, and vnder their knees. In stead of a cloake they are covered with the skinned of a Lion or Leopard, beeing whole and in his naturall haire, which they make fast vpon their breast, by the two former legges. All the rest of their bodies are bare: sauing that they wear great Rings on their eares, and a kinde of sandalls on their feete, their haire groweth long like woad, mens, disheueled over their shoulders. They beare in one of their hands a Booke, written in the Persian language, full of amorous Sonnets. And thus with their voyces and cimballs, they make pleasant musick, especially if they meet some faire strapping, whom they set in the middelt of them, and incompass with their morrice-musick. These are the Pilgrimes of loue; and vnder pretext of Religion, doe draw vnto them the hearts of women and yonglings, and are called the men of the *Religion of loue*, vnto which order of Religion youth is prone more then enough. The partakers of their musick ordinarily impart to them of their coine.

The Calender^e is of a contrary profession to the former glorying of abstinence and chastitie. They haue for their dwelling certaine little Churches, which they call

Techie,

Techie, ouer the gates whereof they doe write these or like words, *Cada norma, dil asin cusemge al, cacheccur*: that is, they which will enter into their religion, must doe workes like theirs, and remaine in their virginitie. These Calenders are clothed with a little short coat without sleeves, after the fashion of a haire-cloth, made of wooll and horse-haire, and do not let their haire grow long, but cut the same, & cover their heads with felt-hats, like the Priests of *Gracia*, about which hang certaine strings, about the breadth of an hand, made of horse-haire: in their eares, and about their necks and armes they wear great rings of iron. They pierce the skin vnder their priuy member, thrusting thorow the same a ring of an indifferent bignes & weight, to bar them from venerie, if they were therunto otherwise willing. They also goe reading of certaine songs, made by one of their Order, called *Nerami*, the first Saint and Martyr, after their reckoning, of their religion, who for certaine words spoken against the law of *Mahomet*, was in *Azamia* laide quicke. *Menavino* saith, he had read some of his writings agreeing with the Christian faith in many points. Some^b say, he was martyred for confessing *CHRIST*.

The *Dervisi* goe bare-headed, and cause their head and beard to be cut with a rasor, and all the haire parts of their bodie: and burne also their temples with a hot iron, or an old peece of cloth burnt; hauing their eares pierced, wherein they doe wear certain great rings of Iasper. All their cloaths are two sheeps or goats skins, the haire thereof being dried in the Sun, one before, and the other behind, embracing the body in forme of a girdle, otherwise naked, Winter and Summer. They dwell without the Cites in Suburbs and Villages. Thus vnder the colour of Religion they roame vp and downe, and make no conscience to rob, kill, and murder, if they find themselves the stronger (with a small hatchet which they beare vnder their girdle) all men of whatsoever law or nation. They are fornicators, and most detestable in that most detestable sinne of Sodomic. For shew of holinesse they cate of a certaine herbe called *Maislach*, the violent operation whereof maketh them to become madde, so as through a certaine furie, they with a certaine knife or rasor, doe cut their neckes, stomackes and thighes, vntill they be full of most horrible wounds; which to heale, they lay vpon them a certaine hearbe, letting it lie vpon their hurt, vntill it be altogether consumed into ashes, suffering in the meane time extreame paine with marvellous patience. Thus doe they imitate their Prophet *Mahomet*, who, through abstinence in his denne, fell into such a furie (say they) that he would haue throwne himselfe from the topp of it. And therefore fooles and madde men are in great reuerence: yea they account such for Saints: and if such madde men strike or robbe them, they take it in good part, and say they shall haue good lucke after it. They erect stately monuments ouer such madde mens graues, as at Aleppo, & one *Sheb Bonbac* (who being madde, went alwaies naked) being dead, they built an house ouer his graue, where to this day (saith our Author) there are lampes burning day and night, and many of these Daruises there maintained, to looke to his sepulchre, and to receiue the offerings of such as come, as many doe euerie weeke out of Aleppo. If any be sicke or in danger, they vow to offer money or other things to *Sheb Bonbac* if they recover.

The same account they make of one *Sheb Mahammet* a madde man, yet living in Aleppo, going naked with a spitte on his shoulder. Men and women will come and kisse his hand, or some other part of his bodie, and aske him counsell, for they hold that madde mens soules are in heauen talking with God, and that he revealeth secrets to them. And euen the Bassaes themselves will kisse and consult with this Oracle. Hard I deeme it to say whether is the madde man. In a late victorie against the Christians, they affirme that this *Sheb Mahammet* was seene in the field many thousand miles distant, fighting against their enemies, whom by his helpe they ouercame.

But to returne to our Daruises, this our Author saith, that oftentimes great Bassaes, in displeasure with the Emperour, will retire themselves into this Order, as the Hospitall and Sanctuarie of their diseased and dangerous state. Their winnesse is of better account then any other mans, although he were an *Emir*, or of the kindred of *Mahomet*. They live of almes, as the other Religious doe, which they begge in the name

A a

g Lib. 2. cap. 10.
h Policy of the
Turkish Em-
pire.

i This seemes
to be the same
herbe which
Menavino cal-
leth *Maislach*.

k *Biddulph* et.
Fooles are c-
seemed belo-
of God: if
such be Chri-
stians they cir-
cumcise them
by force, and
esteeme them
Saints: saying,
God hath ma-
de him a
foole, thus to
be saved by
their meanes.

^b Khol. p. 794.

^c Turkish Decy.

^d Khol. pag. 834.

^e N. N. l. 3. c. 15
^f Christoph. Ri-
eberus.

^f Nic. Nic. 16.

Nic Nichol.

in That is, the
Father of fa-
ther's.
in Koller p. 463.

o Koller, Turke.
Hist p 950.

p Affert is an
he, he, that
maketh men
merry, as if
they were
drunk.

of *Hady*. They haue ¹ in Natolia a sepulchre of a Saint called by them *Seidibattal*, who (say they) conquered the most part of Turkie, and about the place of the sepulchre is an habitation & Couent, where, aboue five hundred of these Dervises dwell: and there once in the yeare they keepe a generall assembly, in which their Superiour (whom they call *Assambaba*) is present and President; their Counsell or Chapter consisting (saith *Menaninus*) of aboue eight thousand of their Order. One of these Dervisers drawing neere vnto *Baiazet* the second, as if he would haue receiued an almes of him, desperately assailed him with a short Scimitar, which he closely hid vnder his hypocriticall habit. But *Baiazet* by the starting of his horse (afraid of this hobgoblin) auoided the deadly blow, but not vnwounded: neither had he so escaped, had not *Ishender Bassa* with his horse-mans Mace presently trucke downe the desperate villaine, as he was redoubling his blow, who was forthwith rent in peeces by the souldiers. *Baiazet* thereupon proscribed all them of that superstitious Order, and banished them out of his empire. The like (as *Septemcastrensis* saith) they had attempted against *Mahomet* his father in his youth, while *Amurath* was yet liuing. And in our dayes *Mehemet* or *Muhemet*, the great Visier Bassa, who swayed almost wholly and only that mightie Empire (as appeareth in the historie of that State) in the dayes of *Solyman*, *Selym*, and *Amurath*, and as Master *Harborne* relateth, was esteemed to possesse two and twentie millions of gold, was not assaulted only, but murdered by one of these Dervisers. For whereas it is a custome of the great men, that at ordinary houres all their Chaplaines, or Priests, assemble themselves in the Diuano, there together mumbling their superstitions: and this Derviser ordinarily thither admitted, vpon an old grudge, for that *Mehemet* had before deuiued him of a souldiers place and pension, when the Visier fate there to giue publike audience, sitting right against him, after his *Mumplings* finished, the Visier reaching vnto him his wonted almes, he with a dagger closely before provided, stabbes him into the breast, and was therefore of *Mehemet*'s slaues with exquisite torments done to death. In their great Counsell before mentioned, there are young men clothed in white, which tell the most memorable obseruations in their traualles, which they present to the *Assambaba* in writing, subscribed with their names. On the Friday they vse after prayer and eating, the herbe *p Affert*, to reade the same with daunces, and after their daunce (which is about a huge fire, made of as much wood as an hundred beasts can carrie) they cut the skinn of their armes, legges, or breasts, engraving some figure thereon, whereto they after apply ashes and vrine. In the doing hereof they utter this speech: *This I cut for the loue of such a woman*. Vpon the last day of their feast, they take leaue of their Gouvernour, and depart in troupes like souldiers with banners and drummes; and so returne to their owne Monasteries.

The *Torlaquis* by other called *Durmslars*, cloath themselves with sheepes and goats skins, like vnto the *Dervis*: about the same they wrap about them in manner of a cloake the skin of a great Beare, with the haire, made fast vpon their stomacke with the legs: vpon their heads they wear a white bonnet of felt folded with fimal plaits, hauing the rest of their bodies altogether naked. They also burne their Temples as the former. A beastly generation. For they know not, nor will learne to reade, write, or doe any ciuill profitable act, but liue idly vpon almes, roaguing thorow the Countrey alone, and in troupes thorow the deserts, robbing such as they meet handsomely apparelled, causing them to goe as they doe, naked. They profess palmistry and fortune-telling, the people seeing and feeding them for such vanities. And sometimes they cary with them an old man, whom they worship as a *God*; lodging themselves neere the best house of the towne where they come. And there this new *nunen*, and old *impostor*, faining himselfe raiued in spirit, pronounceth graue words and spirituall commandments; at sundry times lifting vp his eyes to heauen, and after turning to those his disciples, will them to carry him from thence, for some eminent iudgement there to be executed, as is reuealed to him. They then pray him to auert that danger by his prayer, which he accordingly doth: which the people (deluded by their hypocrites) reward with large beneuolence, at which they after amongst themselves do merrily scoffe. They eate also of the herbe *Muhtarz*, and sleepe vpon the ground naked of clothes and shame, and commit also abominable Sodomitie. And thus much of their misorderly

misorderly orders of an irreligious Religion. He that will reade more at large of them, let him reade the booke of the Police of the Turkish Empire, which out of *Mecanuo* discouereth more largely of these things, and other the Turkish rites.

Septemcastrensis telleth of certaine Saints of exceeding estimation for holinesse, whose sepulchres are much frequented of deuout Votaries: as that of *Sedibassi* (which signifyeth a holy conquerour) in the confines of Carapania. Another is called *Hafschipetelsch*, that is, the Pilgrims helpe. Another *Afchik passy*, who helpeth in loue-matters, and for children, in barrenesse. Another, *Van passy*, for concord: and *Scheych passy*, in trouble and affliction: and *Goi* or *Muschem* or *Karischim passy*, inuoked for their cattle: and *Chirdirelles* for traouellers, to whom he sometime appeareth as a traoueller; and any one that hath extraordinarily liued, is imputed a Saint after his death.

They haue many whose names I remember not (saith he) in like reuerence with them, as are the Apostles with vs. When they would seeke for things lost, they goe to one Saint; when they are robbed, they go to another; and for the knowledge of things secrete, they repaire to a third. They haue their Martyrs, and Miracles, and Reliques. Thus they tell of certaine religious men condemned wrongfully, for suspicion of treason, to the fire; which they entred without harme (as those three companions of *Daniel*) and their shooes were hanged vp for a monument. Their *Nepheogli* that is, foules or persons begotten of the holy Spirit (such is their fancie) without seede of man, they hold in such reputation, that they account themselves happie, which can doe them any good, yea that can touch them: and if their haire be laid vpon any, they say that their sicknesses are cured.

In this reputation of sanctity they haue a certaine old woman, which hauing a dog with her (in her pilgrimage to Mecca) ready to die for thirst, made water in her hand, and gaue it to the dogge: which charitable act was so highly accepted, that a voice was presently heard from heauen, saying, *This day thou shalt be in Paradise*. And at the same time she was caught vp bodie and soule into heauen: and hereupon are they liberal to their dogges. If this cross an opinion, which some Saracens hold, that women come not to Paradise, no maruell, seeing falsehood is commonly contrary both to the *Truth*, and it selfe. He that would reade the miraculous tales which they tell of their Saints, may haue recourse to that namelesse Author, which of his countrey is called, and heere often cited by the name, *Septemcastrensis*: who telleth of his Master and his Mistris their deuotion and vovs to *Goi* and *Mirschim*, for preservation of their cattell, sometimes miraculous (so readie is the Diuell with his fauing destruction, and destroying preferuation) yea he saith, that the Diuell doth turne himselfe amongst them into an *Angel of light*, with such effectuall illusions, that there are seene, or (at least) beleued amongst them, the dead raised to life, diseales of all sorts cured, secrets of the hearts disclosed; treasures, long before hidden in the ground, reuealed: and besides, such ostentation, and shew of dissembled holinesse, that they may seeme not to come short of the Fathers and Apostles in that behalfe: if *bodily exercise* were the triall of sanctitie.

Busbequius tells, that they haue like conceit of one *Chederles*, amongst them, as some superstitious persons haue of Saint *George*. and the Turkes affirme to be the same: The *Dervis* haue a great Temple dedicated in his honor at Theke Thioi, not farre from Amasia, the chiefe Citie of Cappadocia. The Countrey and both Legends agree, for the killing of the Dragon, deliuering the Virgin, &c. They say that he trauelled many countries, and at last came to a riuer, the waters whereof yielded immortality to the drinker, and now cannot be seene. *Chederles* hereby freed from death, rides about euery where on his horse (which thence also dranke in immortality) & delighteth in batells, taking part with the best cause: & to make vp the tale, they say he was one of the companions of *Alexander* the Great; they affirme, that *Alexand.* was *Salomons* chiefe captaine, & *Iob* his high steward. In that Moschee or Temple at Theke Thioi is a fontaine of water, which they say, sprang vp of the falling of *Chederles* horse. Like stories haue they of his horse-keeper, & nephew, whose sepulchres they shew, where deuout pilgrims obtaine many blessings. They shew for reliques the peeces of the shooes which *Chederles* his

q cap. 15.

r Affert is the
Goddess of
loue with the
Gorgon.

f Dan. 3. 27.

t Septemcast.
cap. 18.

u Busbequius
cap. 1.

* Alexander
Ataz, was also
one of their
Saints.

Judges of their law, and Iustices to punish offenders; of which there is one at least in every Citie through the Turkish dominion: and are knowne from other men by their huge Turbants, & two yards in compasse. The sixth are *Muderis*, which oversee the Caddies doings, and are as Suffragans to their Bishops; who are the seventh sort, and are called *Mulla*, which place and displace Church-men at their pleasure. The eighth, *Cadefearis*, who are but two great and principall Judges or Cardinals, the one of Gracia, the other of Anatolia: and these two sit every day in the Divano among the Bassas, as and are in great reputation. The ninth is the *Muskee*, who is among the Turkes, as and is the Roman Catholiques. When the Bassas punish any offence against the Pope among the Roman Catholiques. He may not abase himselfe to sit in the Divano, neither their law, they lend to him. He may not abase himselfe to sit in the Divano, neither when he comes into the presence of the Grand Seignior, will he vouchsafe to kisse his hand, or to give any more reverence, then he receiveth. The great Sultan ariseth to honor him, when he comes vnto him, and then they both sit downe face to face, and so talke and confesse together. No man can ascend to this place, but by the dignities afore said.

h Page 1161. *Mahomet* the third, forced by a tumult of the *Muſſis* and ſome few others of the reuerend Docters of his law, who were by the Sultan commanded to ſit downe, whiles the great Baſſas abode ſtanding. Such reſpect is had to theſe men. Thus much *Knollys* ſaith, that the Muſſi's are the chief Politicks of the Turkiſh Empire, it is ſaid, that the Muſſi's

1 Cap. 24. In the booke i of the Police of the Turkes, the Author sheweth that the Turkish authorities is like to that of the Jewish high Priest, or Roman Pope. I rather esteeme it like to that of the twelve Patriarchs, as binding not all Mahumetans, but the Turkes only: whereas the one had, the other challengeth a subiection of all, which professeth their religion. That Author also affirmeth, that whensoever the *Musli* goeth abroad from his owne house (which he vseth to doe very seldom) his vfe and custome is, first to goe and visite the Emperour: who as soone as he seeth him comming to salute him, and to doe him reuerence, presently ariseth out of his seat, and embracing him with great kindnesse, entertaineth him very friendly and louingly, causing him to sit downe by him, and giuing him the honor of the place.

His authority, faith Soranzo, is so great, that none will oppose the Mufties sentence: but yet if the Emperour be settled in a resolution, the Mufti with feare or flattery inclines vnto him.

Next to the Mufti is the *Cadi* ^{Magist} *Ischir*, who is to be compared to those, whom the Christians call Patriarches, or else to the Primates and Metropolitans of a King dome. Of these there are now in this encreased greatnesse of the Turkish Empire, three; whereas it seemeth that they had in the time of *Baiazet* but two. To one of these is assigned Europe, one, and long after (as before is said) but two. To his Province : To the second, namely, so much thereof as is subiect to the Turke, with the parts adjoining. That were Natolia or Turkieto the third, Syria and Egypt, with the parts adjoining. But there were but two *Cadilefchers*, till *Selim* vvanne Syria and Egypt, and erected a third. But *Seravuz* saith, that this third of *Cano* is not rightly called *Cadilefcher*, but should rather be called the great *Cadi*. Out of all which Provinces, whatsoever causes come to be determined, by appeale or otherwise, they are brought to be decided before the *Cadilefcher* of the same Province whence they arise: notwithstanding that the abode of each of them be continually, or for the most part, at Constantinople, or elsewhere, whersoever the Emperour holdeth his Court. The honor done to them, is little else, then to the Mufti, for that their authoritie is ouer Priest and people, temporall and spirituall: they are also learned in their law, aged and experienced. Of the *Muderrif* and *Mutli*, I can say no more then I haue done.

Next to these are the *Cadi*, which are sent abroad and dispersed into every City and Towne of the Turkish Empire ; which besides their ^k Ecclesiastical iurisdiction (as I may terme it) informing men to their religious obseruations, are as it were, Iustices and gouernours of the places. So neere glued are the Offices and Officers, the religion and politie of the Turkes. There are other which are not sent forth, which are called *Chozas*, that is, Elders. These, with the *Talismani*, haue the ordering of their parishioners

onall Churches : the *Thalifman* calling the people to Prayer, and the *Chozn* executing the Service and Preaching; and in absence, each supplying others office. *Menant* no more distinctly, and in other names, numbeth those Church-officers. The *Moschets* is a Governour of an Hospitall, receiving & disposing the rents, with the other customes thereof. Their Schoole-degrees are before spoken of, out of *Knolles*. Some 1st add to these former, these other Priests, of baser condition. The *Antippi* are certaine Priests which vpon Friday (called of them *Glumaagun*, and is obserued as their Sabbath, because *Mahomet* was borne on that day) and on other ~~dayes~~ fasting & seasting-dayes, after they haue vsed diuerse Ceremonies in a certaine place in the middle of the Temple, about thirtie steppes high, from thence read vnto the people something concerning the life of *Mahomet*. After which, two little boyes stand vp and sing certaine Prayers: Which being ended, the Priest and all the people sing a Psalm with a low voice, and then for halfe an houre together they crye *Uah illelah*, i. there is but one G o d. After all this, one of those *Antippi*, out of that high place, sheweth forth vnto the people a Lance and Scimitar, with exhortation to vse their swords and lances in defence of their Religion. Of the *Imam* and *Meizin* is elsewhere shewed, that the one calls the people to the Mosque or Meschit, the other there celebrateth publike orisons. The *Sophs* also are certaine Clerkes or Priests, employed in the singing of Psalmes and Hymnes, after their manner, in their Churches at the times of publike Prayers.

All their inferior orders of Priests are chosen by the people, and have a certain stipend allowed them by the Emperour, which yet is so small, that many of them are driven to vie either writing of Bookes, or Handicrafts and Trades for their living, and are clothed like lay-men. They have ^m no great learning, it is sufficient if they can reade the Alcoran; which being written in Arabian, they are as loth to have translated into the vulgar, as the Papists are to have the Scripture. He which can interpret, and make some Exposition of the Text, is of profound learning. Yet are they reuerenced: and if a Turke doo strike or offer outrage to them, he loseth his hand; and if he be a Christian, his life; being sure to be burned. Some say, that now of late some of them are more studious of Astronomie and other Arts. As for those superiour ranks, no doubt may be made of their high account. The Cadelescher is clothed in Chamlet, Satten, Silke, Damaske, or Vcluet of seemely colour, as Russet, or Tawnie, and of Purple-coloured Cloth with long fleeces, their Tulipan on their head is of marvellous greatnes, (shape in the middelt, of Purple or Russet colour, deeper and thicker then others; their beards great. They ride on Geldings, with Purple foot-cloths fringed; and when they goe on foot, they goe slowly, representing a stately and sacred grauitie.

There is another order of sacred persons, which yet are neither regular nor secular, by any vow or ordination, but had in that account for their birth, being supposed to defend of the line of *Mahomet*. The Turks and Tatarians call them *Senti* or *Sithi*, the Moores *Serifft*. These wear greene Tulipans, which colour none else may wear, and that onely on their head. Some Christians, ignorant hereof, haue had their apparell cut from their backs, for wearing somewhat greene about them. These they call *Hemir*. They enjoy many priuiledges, especially in giuing testimony, wherein one of these is as much as two other, which they abuse to iniurie and wrong. The most of them are Moores, which goe tenn or fifteene in a companie, with a banner on a staffe, hauing a Moone on the top; and that which is giuen for God vs sake, they fit and eate in the street, where also they make their prayers, and are poorly clad. Like to these (in priuiledge and prauiledge) are the *Chagi* or *Fagi*, which liue on almes like Friars. They attend on the publicke Prayers, on the holy Reliques, on the Corpſes and Funerals of the dead, and to prey on the liuing by false oathes.

CHAP. XV.

Of the Regions and Religions of ASIA MINOR, since
called Natolia and Turkie.



Ext after the Turkish Religion thus related, it seemeth fittest to discourse of the ancient names and limits of Regions, and of the former Heathenish Religions of that part of the Turkish Dominion, which among Authors hath since, in a singular eminencie, obtained the name of Turkie. And if it seeme strange, that the Turkish Religion (a newer vpstart) be declared before those former of the Pagans, the matter we had in hand hath thus altered our method, that after wee had described the deformed dis-ioyned lineaments of the *Mother*, an Arabian Saracen, her more mis-shapen *Daughter*, this Turkish *Mopsa*, might attend her hard at her heeles. As for the Region, we haue followed the Turkish forces hither: and now that wee haue glutted our selues with the view of their later affaires of State and Religion, let vs cast our eyes about vs, and obserue the Countrie it selfe, which because of her long and entire subiection to this Nation, is styled by their name. The Greekes called it Natolia, *ἡ τῆς ἀνατολῆς*, because it was the Easterne part of that Empire, as they called Thracia, the Countrie about Constantinople (which was named *Nῆα Πόλις*) Romania. This Natolia, or Anatolia, is of others called Asia Minor: and yet Asia, in most proper and strict accompt, is peculiarly applied to one Region in this great Cheronefus, or Peninsula, containing besides, Pontus, Bithynia, Lycia, Galatia, Pamphilia, Paphlagonia, Cappadocia, Cilicia, and Armenia Minor. It was bounded on the East with Euphrates (now Frax): on the South, with the Mediterranean Sea: on the West, with the Archipelago: on the North, with the Blacke Sea, stretching in length from 51. to 72. degrees of Longitude, and in breadth from 36 $\frac{1}{2}$. to 45. This Countrey hath bene aunciently renowned for Armes and Arts: now the graue of the carkasses, or some ruinous bones rather and stonie Reliques of the carkasses of more then foure thousand Places and Cities, sometimes inhabited. Many changes hath it sustained by the Egyptian, Persian, Macedonian, Roman, Tartarian, and Turkish generall Conquests, besides such exploits as *Crasus* and *Mithridates* of olde, and the Westerne Christians of later times, haue therein archieued. Let the studious of these things search them in their proper Authors: our taske is *Religion*, whose ouer-worne, and almost out-worne steppes, with much curious hunting in many Histories, we haue thus weakly traced. Of the Turkes we haue already spoken, and we leaue the Christians (for why should we mixe Light with Darknesse?) to their proper place. For euen yet, besides the Armenians, there remaine many Christians of the Greeke Church in Cappadocia, and other parts of this Region.

Next vnto those parts of Syria before deliuered, are situate in this lesser Asia, Cilicia, Armenia Minor, and Cappadocia. Cappadocia, called also Leucosyria, and now Amasia, stretcheth foure hundred and fiftie myles along the Euxine Sea, bounded on the West with Paphlagonia, Galatia, and part of Pamphilia; on the South, with Cilicia; on the East, with the Hills Antitaurus and Molchius, and part of Euphrates. Here runneth *Halyz*, the end of *Crasus* Empire both in the site and fate thereof; the doubtfull Oracle here giuing him a certaine ouerthrow. For when he consulted with the same touching his Expedition against *Cyrus*, he receiued answer, That passing *Halyz*, he should ouer-turne a great State; which he interpreting actiue of his Attempts against *Cyrus*, verified it passiuely in himselfe. And here, besides other streames, slideth Thermodon, sometime made famous by the bordering Amazones. Of which Manly feminine people, auncient Authors disagree: *Theophrastus* deriuing them from the *Sauromatae*; *Salust* fetching them from Tanais; *P. Diaconus* describing them

a Hailon.
Magius.
Francisco Thomara, & alij.

b Turcia, &
Turcia Maior.
c Mel. & Pencer, lib. 5.
The Greekes
called this, Asia
simply, as
being best
knowne to
them.

d This part of
Asia hath bene
exceedingly
subiect to
Ear quakes:
in the time of
Tiberius twelue
Cities were
by them pro-
strate in one
night. *Nig. 1.*

them in Germanie; *Trogus* and *Iustine* reporting them Scythians; *Diodorus* crossing the Seas to finde them in Lybia, and thence also, in a further search, passing into an Island in the Atlantike Ocean; *Proton* and *Curtius* placing them neerer the Caspian Sea; *Strabo* doubting whether there euer had bene such a people, or no. Some haue found them out anew in the new world, naming that huge Riuer of Ameriques. *Goropius* confidently auoucheth them to be the wiues and sonnes of the Sarmatians or Cimbrians: who, together with their husbands, invaded Asia. And this he proueth by Dutch Etymologies and other coniectures. Which, if it be true, sheweth, that their Religion was the same with the Scythian. They are said to haue worshipped *Mars*, of whome they faime themselves to be defended. Religion it were to speake of their Religion, of whose being we haue no better certaintie. *Strabo* writeth, That in the places ascribed to the Amazones, *Apollo* was exceedingly worshipped.

In Cappadocia was seated the Citie Comana, wherein was a Temple of *Belona*, and a great multitude of such as were there inspired and rauished by deuillish illusion, and of sacred seruants. It was inhabited by the people called *Canaones*, who being subiect to a King, did neuertheless obey the Priest that was, in great part, Lord of the Temple, and of the sacred seruants, whose number (when *Strabo* was there) amounted to fixe thousand and yppwards of men and women. The Priest receiued the reueneue of the Region next adioyning to the Temple, and was in honour next to the King in Cappadocia, and commonly of the same kindred. These idolatrous Rites are supposed to haue bene brought hither out of Taurica Scythia by *Orestes* and his sister *Phoenice*, where humane sacrifices were offered to *Diana*. Here, at the solemne Feasts of *Belona*, those sacred seruants, before-mentioned, called *Comani*, wounded each other in an extaticall furie; bloudie Rites fitting *Belona's* solemnities. *Argem*, whose hoarie head was covered continually with Snow, was reputed a religious Hill, and Habitation of some God.

Strabo reporteth of the Temple of *Apollo Catianus*, in Dastacum; and of another of *Iupiter* in Morimena, which had three thousand of those sacred seruants or religious Votaries, which as an inferior Order were at the command of the Priest, who receiued of his Temples reueneue fifteene Talents, and was reputed in the next ranke of honour to the Priest of Comana.

Not farre hence is Castabala, where was the Temple of *Diana Persica*, where the sacred or deuoted women were reported to goe bare-footed on burning coales without harme. It is reported, That if a Snake did bite a Cappadocian, the mans blood was poyson to the Snake, and killed him.

Many excellent Worthies hath this Region yielded to the world. *Mazaca* (afterwards of *Claudius* called *Cæsarea*) was the Episcopall Seat of Great *Basil*: Cuculum, the Receptracle of exiled *Chrysostome*: Amasia (now a Prouinciall Citie of the Turkish Beglerbegs) sometime the Countrey of *Strabo*, to whome these our Relations are so much indebted: Nissa and Nazianzum, of which, the two *Gregories* receiued their surnames. But that humane and diuine learning is now trampled vnder the barbarous foot of the Ottoman-horse. Here is Trapezonde also, whilome bearing the proud name of an Empire. Licaonia, the chiefe Citie whereof is Iconium, celebrated in holy Writ, (and a long time the Royall Seat of the first Turkes in Asia, and since of Caramania, now Conia, or Cogne, inhabited with Greekes, Turkes, Jewes, Arabians, and Armenians) is of *Proton* adioyned to Cappadocia. And so is Diopolis, called before Cabira, since Augusta, which *Ortelius* placeth in the lesser Armenia: a Region which hath on the South Cilicia; on the East, Euphrates; on the West, Cappadocia.

In Diopolis was the Temple of the Moone had in great veneration, much like in the Rites thereof, to that before mentioned of Comana: which although it bare the surname of Cappadocia, yet *Proton* placeth it in this Armenia; and Comana Pontica, in Cappadocia, of the same name and superstitious deuotion to the same Goddess. Thence haue they taken the pattenne of their Temple, of their Rites, Ceremonies,

n Comana Cappadocia, & Pontica, *Strab. l. 12.*

k *Strab. l. 12.*
l *Strab. l. 12.*
m *Vadiani epit.*

nies, Divinations, respect to their Priests. And twice a yeare, in the Feastes, which were called, *The Goddesses her coming out*, the Priest wore a Diademe. He was second to none, but the King; which Priesthood was holden of some of *Strabo's* progenitors. *Pompey* bestowed the Priesthood of this Temple vpon *Archelaus*, and added to the Temples Reuenue two *Schani*, that is, three score furlongs of ground, commanding the inhabitants to yeeld him obedience. He had also power over the sacred seruants, which were no lesse then sixe thousand.

Lycomedes after enioyed that Prelacie, with foure *Schani* of land added thereto: *Cesar* removed him, placing in his room *Dionysius*, the sonne of *Adonisoris*, whome (with his wife and children) he had led in triumph, purposing to slay his elder sonne, together with him. But when the younger perswaded the souldiours, that he was the elder, and both contended which should die, *Dionysius* was of his parents counselled to yeeld to the younger, and to remaine aliue, to be a stay to their familie. Which pietie *Cesar* hearing of, grieving for the death of the other, he thus rewarded. At the Feast asforesaid is great recourse of men and women hither. Many Pilgrims resort to discharge their vovs. Great flore of women is there, which for the most part are deuoted; this Citie being as a little Corinth. For many went to Corinth, in respect of the multitude of Harlots prostituted or consecrated to *Venus*.

Zela, another Citie, hath in it the Temple of *Anais*, much reuerenced of the Armenians; wherein the Rites are solemnized with greatest Sanctimonie, and Oathes taken of greatest consequence. The sacred Seruants and Priestly Honours are as the former. The Kings did sometime esteeme *Zela*, not as a Citie, but as a Temple of the Perian Gods; and the Priest had supreme power of all things, who with a great multitude of those sacred Sequants inhabited the same. The Romans encreased their Reuenues.

In Cappadocia the Persian Religion was much vsed: but of the Persian Rites see more in our Tractat of Persia. The p leudness of the Cappadocians grew into a Prouerbe; if any were enomiously wicked, he was therefore called a Cappadocian. Galatia, or Gallogracia, so called of the *Galki*, which vnder the conduct of *Brennus* (sayth *Suidas*) assembled an Armie of three hundred thousand, and seeking adventures in foraine parts, diuided themselves: some inuading Greece, others Thrace and Asia, where they settled themselves betweene Bithynia and Cappadocia. On the South it is confined with Pamphilia, and on the North is washed with the Euxine Sea the space of two hundred and fiftie myles. Sinope, the mother and nursing-Citie of *Mithridates* is here seated: one of the last Cities of Asia that subiected it selfe to Turkish bondage, in the dayes of *Mahomet* the second. Of the *Galacti* were three Tribes, *Trogini*, *Tolissobogi*, and *Tellioages*; all which *Goropius* derieth from the *Cimmerii*. At Taviu, which was inhabited with the *Trogini*, was a brazen Statue of *Iupiter*, and his Temple was a priuiledged Sanctuarie. The *Tolissobogi* had for their chiefe Mart *Pisum*, wherein was a great Temple of the *Mother of the Gods*, whome they called *Andagista*, had in great veneration; whose Priests had sometime bene mightie. This Temple was magnificently builded of the Attalian Kings, with the Porches also of white stone. And the Romans, by depriving the same of the Goddesses Statue (which they sent for to Rome, as they did that of *Esculapins* out of Epidaurus) added much reputation of Religion thereunto. The Hill *Dindyma* overlooketh the Citie, of which she was named *Dindymena*, as of *Cybelus* (which *Ortelius* suppose to be the same) *Cybele*. Of the Galatians, *Deiotarus* was King: but more fame hath befallen them by *Panles* Epistle to them.

Plutarch tells a Historie of a Galatian woman, named *Camma*, worthe our recitall. She was faire and noble (the daughter of *Diana's* Priest) and richly married to *Sinatus* the Tetrarch. But *Sinorix*, a man richer and mightier then he, became his vniust coriuall, and because he durst not attempt violence to her, her husband liuing, he slew him. *Camma* solaced her selfe as she could, cloystering her selfe in *Diana's* Temple, and admitting none of her mightie suiters. But when *Sinorix* had also moued that suit, she seemed not vnwillig: and when he came to desire her marri-

o *Lib. 4.*
p The infamous leudness of the Cappadocians.

300000 *Galki*.

q *Plut. Seruon*
& d *Epistat*
amalia.

age, she went forth to meete him, and with gentle entertainment brought him into the Temple vnto the Altar, where she dranke to him in a cup of poysoned liquor, and hauing taken off almost halfe, she reached him the rest: which after she saw he had dranke, she called vpon her husbands name aloud, saying; Hitherto haue I liued sorrowfull without thee, waiting this day, now welcome me vnto thee: For I haue reuenged thy slaughter on the most wicked amongst men, and haue bene companion and partner with thee in life, with him in death. And thus died they both. The like manly womanhood (if a Christian might commend that, which none but a Christian can discommend) *Valerius* & *Maximus* sheweth of *Ghiomara* her Country-
woman, wife of *Oriyagan*, a great man amongst the Tectosages: who, in the warres of *Manilius* the Confull, being taken prisoner, was committed to the custodie of a Tribune, who forced her to his pleasure. After that agreement was made for her ransom, and the money brought to the place appointed, whiles the Tribune was busie about the receipt thereof, she caused her Gallogracians to cut off his head, which shee carried to her husband, in satisfaction of her wrong.

At the Funerals of the Galatians they obserued this custome, to write letters and hurle them into that latest and fallall fire, supposing that their deceased friends should reade them in the other world. At their Sacrifices they vsed not an *Aruspex*, or Divinour, which gazed in the Entralles, but a Philosopher, without whome they thought no Sacrifice acceptable to their Gods. The Devil certaine was the God to whome their humane Sacrifices were acceptable, which in devilish inhumanitie they offered at their bloudie Altars, when they diuined of things to come, which they did by his falling, by the dismembred and flowing forth of his bloud. * *Athenaus* out of *Philarchus* telleth of one *Arianus*, a rich Galatian, which feasted the whole Nation a whole yeare together, with Sacrifices of Bulls, Swine, Sheepe, and other prouision, made readie in great Cauldrons, prouided of purpose for this entertainment, that he made them in spacious Boothes, which he had therefore built. *Pansenius* sayth, That the Pessinuntian Galatians abstained from Swines flesh. The Legend of *Agdistis* and *Atte*, which hee there addeth, is too fithie to relate. At Taviu was a brazen Image of *Iupiter*, and his Temple was a priuiledged Sanctuarie.

Betweene the mouth of Pontus, the Thracian *Bosphorus*, and part of Propontis on the West, and Galatia on the East, part of the Euxine Sea on the North, and Asia (properly so called) on the South, is situate the prouince called by the double name of Pontus and Bythinia. They were sometimes two Prouinces, diuided by the Riuer *Sangarius*: now they are called Bursa by *Girana*; by *Castaldus*, *Becfangial*. The most famous Cities therein are, or rather haue bene, Nice, famous sometime for *Neptunus* Temple, but more for the first generall Council therein celebrated: Nicomedia, sometimes the seat of Emperours, now ruinous: Apamia, and Prusa or Bursa nigh to the mount Olympus, where the first *Ottomans* had their seat royall, and all of that race, except the great Turkes themselves, are still buried: Chalcedon, built seauenteene yeares before Byzantium; and therefore the builders accounted blinde, which neglected that better seat. Here was a famous Councell of fix hundred and thirty Bishops. Of their ancient Kings others haue related: but one cannot passe this our Historie without obseruation, and that is *Mithridates*, the fixt King of that name; who loosing his father in the eleuenth yeare of his age, by his tutors was treacherously assailed, but escaped, and by vse of that antidote, which of him still beareth the name *Mithridate*, out-liued their poysoning conspiracie. He liued indeede to the death of thousands, which either his crueltie or his warres consumed. Foure yeares together (to auoide their Treasons) he liued in the Fields and Woods, vnder a shew of hunting; both preventing their designs, and inuring himselfe to hardnesse. He spake two and twentie Languages, being Lord of so many Nations. He held warres with the Romans fixe and fortie yeares, whome those renowned Captaines, *Sylla*, *Lucullus*, *Pompey*, did so conquer, as he alway rose againe with great lustre, and with greater terror: and at last died not by his enemies command, but voluntarily in his old age, and his owne

King.

r *Val. Max.*
l. 6. c. 1.

f *Al. x. ab A.*
lexandro genial.
dierum, 3. c. 7.
x *Gov. dier.*
l. 4. c. 17.

u *Ibid. l. 6. c. 26.*
x *Athenaus.*

y *Strabo*, l. 12.

z *D. Niger. Asie*
com. 1. 3. 4. 5.
a *Pontice gentes*
à Pontico cognominate mari,
L. Flor. l. 3. c. 5.

b *Gramaye*
Pontica.
Julian. l. 37.
L. Florus.
T. Livy Epitom.

Kingdome, neuer made to attend the Romane Triumphs; *Sylla's* felicitie, *Lucullus* prowesse, and *Pompeys* greatnesse notwithstanding. His aspiring thoughts had greedily swallowed the Soueraigntie both of Asia and Europe. He caused, in one night, all the Romanes in his Dominions to be slaine: in which massacre perished a hundred and fiftie thousand, as some haue numbred. But it cannot be conceiued (sayth *Orosius*) how many there were, or how great was the griefe both of the doers and sufferers, when euery one must betray his innocent guests and friends, or hazard his owne life; no Law of Hospitallitie, no Religion of Sanctuarie, or reuerence of Images being sufficient protection. And no maruell, if he spared not his enemies, when he slew *Expodras* and *Homocbares* his sonnes; and after the poysonings and voluntarie death of *Monyma* his wife, *Statira* and *Roxane*, his daughters. His sonne *Pharnaces* (like to tast of the same cup) wonne to his part his fathers Armie, sent against him, with which he pursued his father so hotely, that he, hauing denounced a heauie curse vpon him, entered amongst his Wiues, Concubines, and Daughters, and gaue them poyson, pledging them in the same liquor; which his bodie, accustomed to his *Antidotes*, easily ouercame, and therefore was faine to entreat another to open a bloudie passage for that his cruell soule. A man (sayth *Orosius*) of all men most superstitious, alway hauing with him Philosophers and men expert in all Arts, now threescore and foure-teenne yeares old. The Religion in Pontus was little differing from the Greekes. We reade of the Sacrifices of this King to *Ceres*, and to *Iupiter Bellipotes*, in which the King brought the first wood to the fire. He powred also thereon Honey, Milke, Wine, Oyle, and after made a Feast. In honour of *Neptune* they drowned Chariots, drawne with foure white Horses, with which (it seemed) they would haue him ease himselfe in his Sea-voyages. At the mouth of Pontus was the Temple of *Iupiter Iasus*, called *Panopseum*; and nigh thereto, a Promontorie famous to *Diana*, sometime an Island, ioyned to the Continent by an Earthquake. Hereabouts was the Cause *Aberrusium*, whose bottomelesse bottome was thought to reach to Hell.

I may in the next place set downe Paphlagonia, which, as it fareth with such as haue mightie neighbours, can scarcely finde her proper limits. Some reckon it as Galatia, before described; and sometimes Pontus hath shared it: and either the force of Armes, or bountie of Emperours, hath assigned it at other times to Phrygia, Cilicia, or other parts. The bounds thereof are thus deliuered: Pontus confineth on the North; on the East, the River Halys; on the South, Phrygia and Galatia; on the West, Bithynia. Of the people hereof, called Heneti, some deriue the Veneti of Italic. They now call it Roni. It had the name Paphlagonia of *Paphlagon*, the sonne of *Phineus*. The Mount *Olgafys* is very high, and in the fame are many Paphlagonian Temples. Sandaracurgium is another Mountaine, made hollow by the Metall-miners, which were wont to be slaues redeemed from capittall Sentence, who here exchanged that speedie death for a more lingering one. So deadly is the *Alpha* and *Omege*, the beginning and ending, of this *Isle of the World*: which the Spaniards haue verified in the West, by the destruction of another world.

The Heptacomete and Mosynœci inhabited about these parts; a people of that beastly disposition, that they performed the most secret worke of Nature in publike view. These are not so much notorious for being worse then beasts, as their neighbours, the Tibareni, for surpassing in iustice other men. They would not warre on their enemy, but would faithfully before relate vnto him the Time, Place, and Houre of their fight; whereas the Mosynœci vsed to assault strangers that travelled by them very treacherously. They haue also a venomous kinde of Honey growing out of their Trees, with which they beguiled and slew three troupes of *Pomper*. The Tibareni observed one strange fashion, that when the woman was deliuered of a child, her husband lay in, and kept his chamber, the women officiously attending him.

CHAP.

CHAP. XVI.

Of Asia proprie dicta: now called SARTHUM.



THIS Region (in this strict sense) being a particular prouince of the lesser Asia, is bounded on the West with part of Propontis, and Hellespont, the Aegean, Icarian and Myrtoan seas: on the South, with the Rhodian sea, Lycia, and Pamphilia: on the East, with Galatia; on the North with Pontus and Bithynia, and part of Propontis. In which space are contained Phrygia, Caria, and both Myfia's, Aeolis, Ionia, Doris, Lydia, *a Ptol. l. 5. c. 2. b Ptolemy. c Ptolemy. d Ptolemy. e Ptolemy. f Ptolemy. g Ptolemy. h Ptolemy. i Ptolemy. k Ptolemy. l Ptolemy. m Ptolemy. n Ptolemy. o Ptolemy. p Ptolemy. q Ptolemy. r Ptolemy. s Ptolemy. t Ptolemy. u Ptolemy. v Ptolemy. w Ptolemy. x Ptolemy. y Ptolemy. z Ptolemy.*

Some b circumscribe from hence both Phrygia, and Myfia, alledging the authoritie of S. c. *Ad. 1. 6. 6.* But in the Apocalypc c. 1. these parts are also added, and 1. *Per. 1. 1.*

Phrygia is diuided into the greater, which lyeth Eastward: and the lesse, called also *Hellespontica* & Troas, & of some Epictetus. The greater Phrygia hath not many cities. Here stood Midaum, the royall seat of Mydas, and Apamia the Phrygian Metropolis. Phrygia is called of the riuer Phryx, which diuiddeth it from Caria. *Herodotus* telleth that the Phrygians were accounted the most ancient of all people for the trial whereof, *Psammetichus* King of Egypt had shut vp, without societie of any humane creature, two children, causing only Goates to be admitted to suckle them, who after long time pronounced *bec* which they had learned of the Goates: but because that (with the Phrygians) signified bread, therefore they accounted the Phrygians first authors of mankind. Before *Dionysius* flood, *Nannacus* is reported to raigne there, and foreseeing the same to haue assembled his people into the Temple, with supplications and prayers. Hence grew the prouerbe to say: A thing was from *Nannacus*, which was exceeding old. Many antiquities are told of their Gods: whose Theologie thus is recited by *Ensebius*. The Phrygians tell, that *Meon* was the most ancient King of Phrygia, the father of *Cybele*, who inuented the pipe called *Syrinx*, and was named the Mountaine-mother, beloued of *Marsyas*. But when as *Astis* had raised her belly, her father slaying him and his fellows, she, enraged with madnesse, ran vp and downe the countrey. *Marsyas* romed with her, who after, being overcome in a Muscical contention of *Apollo*, was slaid quicke. After these things did *Apollo* loue *Cybele*, with whom he wandered to the Hyperboreans: and by his command the body of *Astis* was buried, and *Cybele* obtained diuine honours. Hence it is, that euen to this day the Phrygians bewaile the yong mans death. In *Pessinus* a Citie of Phrygia (after reckoned to Galatia) they erected a Temple to *Astis*, and *Cybele*. After the death of *Hyperion*, the children of *Caelus* parted the kingdom amongst them, the most famous of which were *Atlas* and *Saturne*: to the first of which befall the parts adjoining to the Ocean. He had great skill in Astronomie. Of his seven daughters were procreated many of the Gods and *Heroes*: and of *Maina* the eldest, and *Iupiter*, was *Mercury* begotten. *Saturne* the sonne of *Atlas* being couetous and wicked, married *Cybele* his Sister, and had by her *Iupiter*. They tell of another *Iupiter*, brother of *Caria*, and King of Crete, (but there and here they are so entangled with Fables, that the least inquirie hath most ease and no lesse certainty.) This *Cretan* held the Empire of the world, and had ten sonnes, whom they call *Carettes*: his Sepulchre they shew to this day. *Saturne* (the brother of *Atlas*) raigned in Italy and Sicilia, till *Iupiter* his sonne dispossessed him, who proued a seuer Prince to the wicked, and bountifull to the good. Thus much *Ensebius* of the Phrygian diuinitie out of their owne Legends, the mysteries whereof he alter vsoldeth. Other tales they had, as, that *Minerva* killed there a fire-breathing beast; of *Pilemon* and *Baneis*: and such like, mentioned by the Poets. *Teander* making warres with the *Pessinuntians* wasd for sacrifice whatsoever he met after he returned with conquest, which he performed on *Archelaus* his sonne, overcoming, faith one, pietie with pietie. Impious is that pietie which destroyeth humanitie, and diuells cruelly both in the idoll and idolater: as appeared also in the euent, (if our story be true) the father rewarding such pietie with greater impietie on himselfe, and casting himselfe into the riuer, left his name thereunto. The like is told of the riuers *Sagaris* and *Scamander*. *Hercules*, when he went with the *Argonautes* to Colchos,

B b

Thunders, dreames, Oracles of *Apollo* and other superstitions. But the most famous of all, their fatal *Palladium*, (a Name given to all images which superstition beleeveth not made with hands) was said to have fallen from heaven at *Pessinus*, or (as *Apollodorus* witnesseth) at *Ilium*, at the prayer of *Ilium* when he built it. Some say *Asius* a Philosopher made it by Magical Art: that it moved vp and downe, holding in the right hand a iaculin; in the left, a Distaff. It was three cubits long, *Apollo's* Oracle fore-warned, that that Citie should never be taken, in whose walles it was kept. They hid it therefore in a more secret part of the Tower, that it should not bee publicly knowne, making many other like it to deceive all future deceivers. A woman-Priest attended the holy things in honour thereof, keeping fire continually burning. It was unlawfull with common hands or eyes to touch or see it. And therefore when *Ilium* saved it from flames, the Temple being on fire, hee was far his blinde zeale punished with blindness; of which, soone after he recovered by diuine indulgence: *Ulysses* stole it from them. And thus perished that famous Phrygian Citie, if that may be said to perish which still continueth, farre farre more famous by *Homer's* pen, then *Priams* Scepter or *Hectors* valour.

The ruines thereof are as yet very apparant (according to *Belonius**) an eye-witness, his report) the walles of the citie yet standing, the remnants of her decayed buildings still with a kinde of maistie entertaining the beholder: the walles of large circuite, of great spongie blacke and hard stones, cut foure square. There are yet to be seene the ruinous monuments of the Turrets on the walls. They spent foure houres sometime on horse, and sometime on foote, in compassing the walles. Great Marble Tombs of ancient workmanship are seene without the wals made Chest-fashion: and their couers yet whole. There are also extant the ruinous shapes of two great Towers; one in the top of the hill, (On the branding whereof the towne stood) the other in the bottome: and of another in the middle. Many great Cisterns made to receiue raine-water are yet whole. There are the ruines also of Churches built there, by the sometimes inhabiting Christians. The soile about it is dry and barren: the rivers (so much chaunted) *Xanthus* and *Simois* are small rilles, in Summer quite drie.

This *Ilium* (whose sepulchre, onely *Belonius* hath seene) is not in that place vvhether old *Ilium* stood, but thirty furlongs Eastward, if *Strabo*† be receiued, year changed the place and situation often, and here at last abode by warning of the Oracle, vvhich also hath now had his Fates as well as *Ilium*. A small towne was this later *Ilium*, hauing in it the Temple of *Pallas*, which *Alexander* in his time graced, enriching the Temple with offerings, and the place with name of a Citie, with building and immunitie. After his victory ouer the Persians, he sent them a fauourable Epistle, with promise to build them a sumptuous Temple, and there to institute sacred games, which *Lysimachus* after his death in great part performed, peopling it from the neighbour Cities. The Romans also planted there a Colony, when as *Lysimachus* afore had walled it, and built the Temple *Fimbria*, in the warres against *Mithridates*, hauing trescherously slaine the Consul *Valerius Flaccus*, and seeking to enter, vpon deniall assailed, it and in the eleuenth day entred by force, glorying that he had done as much in eleuen daies, as *Agamemnon* with a thousand saile of Greekes, had done in ten years; Not so much, replied an *Ilian*, for *Hector* was not here to defend the Citie. *Cesar*, æmulous of *Alexanders* attempts, and deriuing his pedigree from *Iulus*, confirmed their former liberty, adding a new religion to their territory.

Achilles among the later *Ilians* enjoyed a Temple and a Toombe: *Patroclus* also and *Antiochus* had their Tombs: to them all and to *Ajax* did the *Ilians* sacrifice; an honour denied to *Hercules* for sacking their Citie: an vniuersall quarrell, if this yet may bee a iust excuse of their partiall superstition. *Thymbraia* is a field hard by, through which slideth *Thymbraeus*, disemboking it selfe into *Scamander* there, where standeth the Temple of *Thymbraean Apollo*.

Arrianus‡ reporteth, that *Alexander* sacrificed to *Protesilans*, (creding Altars on his graue) vvhether was the first of the Grecians that in the Trojan warre sc. foote in Asia; as hee had before in the Straites of *Hellepont* offered a

Bull

Bull to Neptune and the Sea-Nimphes, powring a golden Viall into the Sea: and in the places from vvhence hee set saile, and vvhether hee arriued, hee set vp Altars to *Iupiter Defensor*, to *Pallas*, and to *Hercules*. And being come to *Ilium* hee sacrificed to Trojan *Pallas*, and fastening the armes, which hee vsed, in her Temple, (a rite which the Philistims obserued in *Saul* their enemy, and *David* with the armour of *Goliath*) hee tooke thence the armour sacred to the Goddesse; monuments till that day of the Trojan warre, afterward the weapons of his gard. Hee appealed also *Priams* his Ghost, performing his exequies at the Altar of *Iupiter Herculis*, so to reconcile him to *Neoptolemus* his house. Of which hee, by his mother, defended. He crowned *Achilles* his Tombe: calling him happy, who had *Homer* to blaze abroad his praises to the world, in which he was greater, then *Great Alexander*.

Not farre hence is the Citie and Hauen *Priapus*, so called of the beauly God: like to *Oribanes* and *Conisalus* and *Tychon*, drunken Gods of the Athenians. This God or diuell (of more iniquitie, then antiquitie) was not knowne of *Hesiod*. This Region was called *Adrastia* of King *Adrastus*, who first built a temple of *Nemesis* calling it *Adrastia*. In the country adjoining was an Oracle of *Apollo Alaus*, & *Diana*: whose oratory being demolished, the stones were carried to *Parium*, where was built an Altar, famous for faireneite and greatnes. Of this *Adrastia* was a temple at *Cyzicus*.

This *Cyzicus* was a Citie of *Myfia* minor; (for there is another *Myfia* called *Major*, according to *Ptolomeys* § diuision: (the former is called *Olympica*, the later by *Galen* h, *Hellepontica*: there is another *Myfia* in Europe, which *Volateran* distinguisheth calling it *Mafia*. Some ascribe this *Cyzicus* to *Bithynia*. Wee list not to vmpire betwixt Geographers, but to relate our Historie, which telleth that this Citie was renowned for Antiquitie, giuen by *Iupiter* in Dowrie to *Proserpina*; whom therefore the inhabitants worship. The greatnesse, beauty, lawes, and other excellencies of *Cyzicus* let others shew you: their Temple I cannot but say to view with wonder, whose pillars are measured foure cubites thicke, sitte high, each of one stone: in which, the whole building was of polished stone, and euery stone was ioined to his fellow with a thread, or line of golde: the image of *Iupiter* was of Iuory, crowned with a marble *Apollo*. Such was the beauty of the worke, and coslinesse of the matter, that the Earth whether with loue seeking to embrace it, or with iust hatred for the idolatrous curiositie, swallowed vp both it and the Citie in an Earthquake. The like befell to *Philadelphica*, another *Myfian* Citie (one of the seven Churches to which *Iohn* writ): and to *Magnesia* in the same Region. Neere to *Cyzicus* was the hill *Dyndima*: and thereon *Cybele's* Temple built by the *Argonauters* who had also vsed a certaine stone for an anchor, vvhich they fixed sure at *Cyzicus* with Lead, because it had often plaid the fugitiue, called therefore the fugitive Stone. The *Cyzican* towers yelded a feuen fold Echo.

The *Myfians* for their great deuotion were called *smoke-climbers*, a fit name for all superstitious. They had in honour ther Nymph *Brythia*: vnder colour of religion the *Papists* consumed the Lampfacs of a great part of their territory. Of this Citie was *Priapus* afore said, a man monstrous in lulls, admirable in his plentifull issue; hated of the men (howfewer of the women beloued) and by them exiled to a wilde life in the field, till a greuous disease, sent amongst them, caused them, by warning of the *Donozan* Oracle to recall him; Fit seruitour for such a God. Hence the tale of his huge Genitallies, and of his Garden-deitie. Offering to rauish a Virgin at the time of her Wedding, hee was scared by the braying of an Asse, a creature for this cause consecrated to his sacrifices. Lettice most futable to such lips.

A little hence standeth *Abdyus*; (and ouer against the same on Europe side, *Secastus*) chaunted by the Poets, the gard of the *Hellepont*, one of the keyes (saith *Belonius*) of the Turkish Empire; the Castles beeing for that purpose well furnished, the Straites not about feuen furlongs ouer. Here did *Xerxes* ioine Asia to Europe by a bridge, professing warres not against the Greekes alone, but against the elements. To Mount *Athos* did this Mount *Aibeos* write his menacing Letters. To the *Hellepont* he commanded three hundred shipes to be giuen, and fetters to be cast,

B b 3

in

Nat Com. l. 4. c. 5

P. Bell. l. 2. c. 6.

y Lib. 13.

z Lib. 1.

a 1.5. m 31. 10
b 1. Sam. 21. 9.
c Argynia pside.
d Curt. l. 2.
e O fortunata
youngmens
whofe virtute
found
So braue a
Trompe thy
zable as to
found, Spensler
Ruines of
Time:
f Strab. l. 13.

g Pto l. 5. c. 2.
h Gal de sanitu-
enda l. 5.
i Orel. 7. b. fawr.
i Apian in
Althridadica
Gramay.

k Xiphilinus ex
Dionie apud
Gram.
Plin. l. 36. c. 15.
l Filum aure-
um.

m Apoc. 7.
n Pius 2. Asia.

o Plin. l. 36. c. 15

p Polianus. l. 6.
ap. Gra.

q Herodot. l. 7.

in with reuiling speeches for the breach of his new made bridge, which the vviude (disdaining the stopping of his passage, and infringing his libertie) had by tempest broken.

† Strab. l. 13.

In Myſia † was that famous Pine-tree, foure and twenty foote in compaſſe, and growing intire threeſcore and ten foote from the roote, was diuided into three armes equally diſtant, which after gathered themſelues cloſe into one top, two hundred foote high, and fifteene cubits. *Apollo Cilicus* had a Temple dedicated to him at Cilla; another was erected at Chryſa to *Apollo Smythius*; and twenty furlongs thence, another to *Diana Aſſirina*, another (with a ſacred Caue) at Andira, to the mother of the Gods: this Caue reached vnder the Earth to Palea, a hundred and thirty furlongs. *Attalus* reigned in theſe parts, who furniſhed the Librarie of *Pergamus* with two hundred thouſand Volumes, for the writing whereof thoſe parchment-ſkinnes were inuented, therefore called to this day *Pergamene*. Of this name *Attalus* were three of their Kings; the laſt of which made the Romanes his heires. Here was that cruell Ediſt of *Muſbridates* publiſhed, to murder the Romanes, whereby many, driuen to ſeeke helpe of *Aſculapius* in his Temple at *Pergamus*, found him either vnmertiſull, or vnſkilfull to cure them, although his Phyſicke-ſhop was in this Citie. Here were inuented (by King *Attalus*) Tapeſtrie hangings, called *Aulea* of *aule* his hall which was hanged therewith. There was alſo a yearly ſpectacle of the *Cock-fight*. The Myſian Priests abſtained from fleſh and Marriage. They ſacrificed a Horſe, whole inward parts were eaten before their vowes.

† Ortel. Theſ.

† Athén. l. 10. c. 1.
Ex Xantho Lydo.

u Lib. 12. §. 4.

Southwards from hence along the Sea-coaſt, trendeth *Æolis*: whereto adjoineth Lydia, called † aunciently *Asia*, and the inhabitants, *Aſiones*. It was called *Mæonia* of *Mænes* their firſt King, who begate *Corys*, and he, *Atys* and *Aſius*, of whom (ſome ſay) *Asia* taketh name. *Cambetes* † a Lydian King was ſo addicted to gourmandiſe, that in the night hee did teare and eate his Wife, and finding her hand (in the morning) in his mouth, the thing being noiſed abroad, hee killed himſelfe. The ſame Author telleth † of King *Andramytes*, that hee made women Eunuchs for his attendance: that the Lydians were ſo effeminate, that they might not endure the Sunne to looke vpon them, for which cauſe they had their ſhady bowers: that in a place, therefore called *Impure*, they forced women and Maidens to their luſt, which *Omphale* (who had endured this violence, coming after to be their Queene) reuenged by a vniuſt iuſtice. For aſſembling all the ſeruants or ſlaues, ſhee ſhut vp among them their Maſters Daughters, permitting them to their pleaſures. She was Daughter of *Sardanus* of the poſteritie of *Atys*, who ſet *Hercules* his taſke to ſpin amongſt her Maidens. Her husband *Tmolus* deſloured *Ariphe* in *Dianas* Temple. Of him happily was named the Hill *Tmolus*, which yielded golden ſands to the Riuer *Pactolus*. *Halysatis* † was after a long ſucceſſion the Lydian King, father to *Croſus*, whole Sepulcher was an admirable monument, being at the bottome, ſtone; elſewhere, earth: built by men and women, ſlaues, and hired perſons. It is fixe furlongs in compaſſe, and two hundred foote, and a thouſand and three hundred foote broad. All the Daughters of the Lydians prostitute themſelues, and thereby get their liuing and dowrie. Theſe were the firſt inuentors of coyning money: the firſt huckſters and pedlers: the firſt players at Dice, Balles, Cheſſe, in the time of *Atys* the firſt; driuen to this ſhift by famine, which when they knewe not otherwiſe to redreſſe, they deuiled theſe games, paſſing the time of euery ſecond day with theſe paſſimes, then beguiling their emptie bellies, and (according to their ominous inuention) now not ſo much the companions, as the harbingers and forerunners of emptineſſe, although ſome contrarie to their firſt originall vſe them to eaſe their ſileneſſe. Thus did the Lydians liue (if *Hærodorus* be beleued) two and twentie yeares, eating and playing by courſe, till they were ſaine to diminiſh their multitudes by ſending Colonies vnder *Tyrribenus* vnto that part of Italy, y which of him receiued that name.

y Silius l. 4.

Here on the winding ſtreames of *Meander* (or nigh thereto) was ſituate *Magneſia*

ſia (not that by *Hermus*) whole Inhabitants worſhipped the *Dindymene Mother of the Gods*. But the olde Citie and Temple perſiſhing, and a new builded, the Temple was named of *Diana Leucophrya*, exceeding that of Ephelus in workmanſhip, but exceeded in greatneſſe and multitude of oblations. And yet this was the greateſt in *Asia* except the Ephelian and Dindymene. Of *Tralles* a neighbouring Citie was *Metrodorus* the Prieſt of *Iupiter Laryſſeus*. In the way from thence † to Nyſſa, is a village of the Nyſſiens named Acharaca. There is the Plutonium (compaſſed with a groue) and the Temple of *Pluto* and *Incho*, and the Caue *Charonium*, admirable to the view, overhanging the Groue, which it threateth ſeeming to deuoure it. They ſay that ſicke men which are deuoted to thoſe Gods, goe thither, and in a ſtreet nere the Caue, ſtay with ſuch as are expert in thoſe myſteries, who ſleeping for them, inquire the courſe to cure them, by dreames. Theſe inuoking diuine remedies many times leade them into the Caue, where abiding many dayes with faſtings and ſweatings, they ſometimes intend to their owne dreames, by the Counſells of the Priests. To others this place is peſtilent and inacceſſible. Here are yearly feſtiuales ſolemnized, and then moſt of all are theſe deuotions praſtiſed. Youths and ſtriplings naked and annoynted, draw or leade a Bull into the ſame Caue with great ſpeed, who falls anone dead. Thirty furlongs beyond Nyſſa is a feſtiual place ſolemnly frequented by the neighbouring Inhabitants, which is ſaid to haue a Caue dedicated to the ſame Gods, and reaching to Acharaca.

After *Omphale*, *Hercules* poſterity, which he had by her, reigned; carrying for their royall Enſigne that Battle-axe, which *Hercules* had taken from *Hippolita* the Amazon. *Candaules* weary of the burthen, gaue it to one of his Courtiers to beare, interpreted an ominous preſage of that which happened. He thinking it not enough happineſſe to enioy the beauties of his wife, vnleſſe ſome other eyes were witneſſes of his poſſeſſion, placed *Gyges* his friend where he might ſee vnſcene (happily the occaſion of that tale of *Gyges* Ring, wherewith he went inuiſible) to take view of his wiues nakedneſſe. But being perceiued by her at his departure, ſhee put him ſoone after to his choice, whether he would enioy what he had ſcene, and the kingdome for dowrie, without other ioynture then *Candaules* bloud, or would there himſelfe be ſlaine. Eaſieto iudge his choice, by which *Hercules* his race failed. Of him deſcended *Croſus*, whole Hiſtory is knowne. Him did *Cyrus* ouerthrow, † and had ſet him on a pile of wood to burne him, who then cried *Solon, Solon, Solon*: which *Cyrus* not vnderſtanding, cauſed him to be asked, why hee ſo called. Hee answered, That ſometimes drunken with wealth and pleaſure, he thought himſelfe happy, but then was taught by *Solon*, not to iudge any happy till his end; which leſſon he now learned to his coſt: To his good indeed; For *Cyrus* for this pardoned his life, now the ſecond time ſaued: which a little before a ſouldior in taking the City had bereaued, had not naturall affection in his ſonne (before this time dumbe) violently enforced Nature to looſen the inſtruments, of ſpeech and proclaime, *It is he King*. Thus had the Oracle prophesied, that the day would be diſmall and diſaſtrous to the father, when the ſon ſhould ſpeake (whereto hee had before in vaine ſought helpe of Gods and men) and could ſpeake freely all his life after. And this was all that *Croſus* by his ſumptuous preſents, and ſuperſtitious deuotion could get of *Apollo*, which had foretold him, that he himſelfe had no power to auert or alter, not to ſpeake of his enigmaticall answers, ſnares, not inſtructions, nouments, not documents vnto him.

† *Croſus* had bin exceeding liberal to *Apollo*, who deſcended his Votarie with riddles, as in our Perſian relation you may reade.

CHAP. XVII.

Of Ionia and other Countries in that Chersonesus.

Ionia is situate on the Icarian Sea, ouer-against the Iland Chios. The Inhabitants are accounted Athenian Colonies (whereas Athens may rather seeme to be Ionian) deducing their name from *Ion* the sonne of *Crensa* and *Xuthus*. But more probable is their opinion which deriue them from *Lavan*, as is before obserued by vs. Of the Ionians in Asia, were reckoned tenne principall Cities in the continent, besides *Chios* and *Samos* in the Ilands, to which they imparted their names.

The Ionians had their common Sacrifices and Ceremonies at the Promontorie of *Mysale*, generally by all the Ionians dedicated to *Neptunus Heliconius*, erecting there vnto him a Temple: the place was called Panionium, and the feast in which those sacrifices were offered, *Panionia*. To those twelue Cities *Strabo* mentioning the founders of them, addeth also *Smyrna*, and saith that they were called to the Panionian solemnities by the Ephesians, who were sometime called *Smyræans* of *Smyrna* the Amazon, who is named the Founder of Ephesus. Against those *Smyræans* the Sardi-ans warred; and would on no condition raise their siege, except the *Smyræan* matrons were permitted to their lusts. The Maid-servant of one *Phylarchus* amongst them deuided, that those of her condition might in their Mistresses habite be sent, to saue their Maisters beds, which was accomplished.

As for Ephesus, the place was designed by Oracle for the building thereof, which warned them there to build, where a Fish and a Bore should shew them. It hapned, that as certaine Fishermen at the sacred fountaine *Hypæum* were broyling their fish, one of them leaped with the coales into an heape of strawe, which thereby was fired; and a Bore which lay couered therein, leaping out, ranne from thence as farre as *Trachea*, and there fell downe dead of a wound which they gaue him, grunting out his last gasp where *Pallas* after was honored with a Temple. Greater then *Pallus* and her swinish deuotion was that *Great Diana* of the Ephesians, (so proclaimed in the madnesse of their zeale) and that Image which came downe from *Iupiter*, which all Asia and the world worshipped. This Image (as *Plinius* writeth) was thought by some to be of Ebony, but *Mutianus* thrice consull, writ, That it was of the Vine, neuer changed in seuen alterations or restitutiones, which the Temple received. It had many holes filled with Spikenard, the moisture whereof might fill and close vp the rifts. The doores of the Temple were of Cypresse, which after foure hundred yeares were as fresh as if they had beenew. The roofe of the Temple was Cedar. The Image, which superstition supposed came from *Iupiter*, was made (saith the same *Mutianus*) by one *Cameria*. The Temple (reputed one of the worlds seuen wonders) was first the building of the Amazons, as *Solinus* affirmeth. But *Pausanias* keproueth *Pindarus*, for affirming that the Amazons had built it, when they made their Expedition against *Thessea* and the Athenians: For at that time (saith he) the women going from *Thermodon*, sacrificed to the Ephesian *Diana* in their way, as they had done before in the times of *Hercules* and of *Bacchus*. Not the Amazons therefore, but one *Cresus* of that Countrey, and Ephesus (supposed the sonne of the riuier *Cayster*) founded it. Of this the City also receiued her name. About the Temple dwelt both diuers other suppliants, and women of the Amazonian race. These were spared by *Androchus* the sonne of *Codrus*, who here planted his Athenian Colony, and chased out the *Leleges*, which before were the Inhabitants; who being slaine in this Expedition, his sepulchre remained in *Pausanias* his time, on which was set a man armed, *Xerxes* when he burned all other Temples in Asia, spared this, vncertaine whether for admiration or deuotion;

deuotion; most certaine, a bootlesse clemencie. For *Herosfrimus*, to lengthen the memorie of his name with detestation of his wickednesse, fired this Temple on that day in which *Alexander* was borne at Pella. *Diana* forsooth, (who in her Midwife-Mythenie is called also *Iuno Lucina*) in her officious care to helpe *Olympus* in her travail, was then absent. It was after restored to a greater excellencie by *Democritus*, or (as *Strabo* tearmes him) *Chermocrates*, who was also the Architect of Alexandria. Some affirm, That two hundred and twenty yeares were spent, in building this Temple, by all Asia: *Plinius* saith, foure hundred. It was built on a Marish, because of Earthquakes (which are said to be more common in Asia then other parts) being founded on Coles, the second foundation Wool. There were therein an hundred twentie seuen Pillars, the workes of so many Kings, threecore foot in height, and sixe and thirtie of them very curiously wrought. The Temple was foure hundred twentie five foot long, two hundred and twentie broad; of the Ephesians holden in such veneration, that when *Cresus* had begit them with a freight siege, they deuoted their City to their Goddesse, tying the wall thereof with a rope to the Temple. It was enriched and adorned with gifts beyond value. It was full of the workes of *Praxiteles* and *Thrales*.

The Priests were Eunuches called *Megalobryzi*, greatly honoured, and had with them sacred Virgins. Some call these or else another order of *Diana's* Priests, *Estia-tes* and *Esene*, that is, Good fellows (after the appellation of this bad Age) which by yearly couises had a peculiar diet assigned them, and came in no priuier house. All the Ionians resorted to Ephesus, at *Diana's* festiuall, which with daunces and other pompe they solemnized, with their wiues and children, as they had done before at Delos: The Temple had priuiledge of Sanctuary, which *Alexander* extended to a furlong, *Mithridates* to a slight-shot, *Antionus* added part of the City: But *Augustus* disanulled the same, that it should no longer be a harbour for villaines. This the Romans finde (saith a Roman Pope relating this History) among whom are so many tan- euaries, as Cardinals houses, in which theesues and russians haue patronage, which make the citie (otherwise quiet and nobl): a denne of theesues. A lake named *Selinus*, and another which floweth into it, were *Diana's* patrimony, which by some Kings being taken from her, were after by the Romans restored. And when the Publicans had seized the profits, *Artemidorus* was sent in Ambassage to Rome, where hee recovered them to *Diana*, for which cause they dedicated to him a golden Image in the Temple. In the middes of the lake was the Kings Chappell, accounted the worke of *Agamemnon*. *Alexander* not onely restored the Ephesians to their City, which for his sake they had lost, and changed the gouernement into a popular state, but bestowed also the tributes, which before they had payed to the Persians, vpon *Diana*. and caused them to be slaine which had robbed the Temple, and had ouerthrowne the Image of *Philip* his father therein, and such of them as had taken Sanctuary in the Temple hee caused to be fetched out and stoned. While he stayed at Ephesus, hee sacrificed to *Diana* with very sollempne pompe, all his army being arranged in battell array.

The Ephesians were obseruers of curious Arts, which not only *Luke* mentioneth, but the prouerb also confirmeth, *Ephesah trera*: so they called the spelles, whereby they made themselves in wrestling, and other conflicts, inuincible. Memorable is the history of an Ephesian maide, who, when *Brennus* inuaded Asia, promised him her loue, (which he much desired) and withall, to betray the city to him, if he would giue her all the Jewels and attire of the women: which the souldiers were commaunded to doe, who heaped their gold so fast vpon the Damosell, according to their commaund, that she was therewith couered and slaine. The *Asiarche*, which *Luke* nameth *Asis* 19. *Bezas* saith were certaine Priests, whose office it was, to set forth publicke playes and games in honour of their Gods; as also were the *Syriarche*. The Ephesians, as all the other Ionians, were much addicted to nicenesse and sumptuousnesse of attire, for which, and other their delicacies, they grew into a prouerb.

The Ionians had other places and temples amongst them famous for deuotion, and antiquitie, such as no where else are to be seene, as the Temple and Oracle of *Apollo* at *Gemini*

a *Pausan. Achaica. lib. 7.*b *Scaliger in Eusth. chron. animad.*c *Polyen. lib. 3. Stratagem.*d *Colophonem addere Eras. Ad.*e *Apocal. 2. 9*

Gemini : Myus had a small arme of the Sea, whose waters by the means of *Meander* failing, the soile brought forth an innumerable multitude of fleas, which forced the Inhabitants to forsake their City, and with baggage and baggage to depart to Miletus. And in my time (saith *Pausanias*) nothing remained of Myus, in Myus, but *Beacchus* Temple. The like befell to the Atarnita neare to Pergamus. The Persians burnt the Temple of *Pallas* at Phoece, and an other of *Iuno* in Samos, the remains whereof are worthy admiration : the Erythraean Temple of *Hercules*, and of *Pallas* at Priene; that for the antiquitie, this for the Image. The Image of *Hercules* is said to be brought in a ship which came (without mans help) to the Cape, where the Chians & Erythraeans laboured each to bring the same to their owne City. But one *Phormio* a Fisherman of Erythraea was warned in a dreams, to make a rope of the haire cut off from the heads of the Erythraean Matrons, by which their husbands should draw the same into their towne. The women would not yeeld; but certain Thracian women which had obtained their freedome, gaunted their haire to this purpose, to whom therefore this privilege was gaunted, to enter into *Hercules* Temple, a thing denied to all other the Dames of Erythraea. The rope still remaineth : and the Fisherman which before was blinde, recovered his sight. In this Towne also is *Minervaes* Temple, and therein a huge Image of wood, sitting on a throne, holding with both hands a distaffe. There are the *Graces*, and *Howres*, formed of white Marble. At Smyrna was the Temple of *Aesculapius* : and, nigh to the springs of their river Meles, a caue, in which they say *Homer* composed his Poems. Thus much *Pausanias*. The Ionian b letters were more resembling the Latine, then the present Greeke are, and were then common, as in our first Booke is shewed in our Phœnician relations.

At Miletus, a madde phrensie had once possideth their Virgins, whereby it came to passe, that they in great multitudes hanged themselves. Neither cause appeared, nor remedy : Needs must they go whom the Deuill driues. Whom c neither the sweetness of life, bitterness of death, teares, intreaties, offers, custodie of friends could move, Modesty detained from proceeding in this immodest burchery : and which is more to be wondered at, a *Posthume* modetty, which could not be borne, till they were dead. For a Law was made, That the naked bodies of such as thus had strangled themselves, should be drawne through the strettes : which customely, though it were but a Gnar to those Camels, which with the halter they swallowed, yet strained they at it, and it could it not be digested, but stayed their fury. Before the Trojan war, was *Hercules* famous at Miletus. The Ionians were subiect to the Assyrians : after that to the Egyptians : next to the Lydians, Persians, & the other Empires, which successively followed.

From Ephesus to Colophon are seuentie furlongs. This town grew into a Prouerb; for through their excellency in horsemanship they vsually made the victory (otherwise doubtful) to be certaine on that side which intertained them. Before Colophon was the groue of *Apollo Clarus*. And here died *Calchas* that famous wizard for griefe, that when vpon his demand *Mopsus* had certainly answered how many pigges were in the belly of a Sow, by him propounded : *Calchas* could not doe the like, when *Mopsus* asked of the number of figges growing on a figge-tree thereby.

Not farre from hence is Erythraea the towne of one of the *Sybls*, which lived in the time of *Alexander*, of which name also there were others in other places and times, renowned for their prophecyings. Beyond Clazomenæ is the Temple of *Apollo*, and Smyrna famous in those blind times, for the temple and statue of *Homer*, since for the Prelacie of *Polycarpus*, whom our L. o. r. d. himselfe so highly commended. *Nelus* builded Miletus (who also erected the Altar at Possidium) The Milesian Oracle was sacred to *Apollo Didymus* amongst the Branchidæ, who betrayed the treasures of their God to *Xerxes* the burner of their temple; and therefore for feare of punishment followed him after in his flight. Afterwards the Milesians builded a Temple, which for the exceeding greatnes remained without rooffe, compassed with dwelling-houses, and a groue, adomed sumptuously with gifts of ancient workmanship. Here was the legend framed of *Branchus* and *Apollo*, whom they called *Ulios*, and *Artemis*, of healing. Neare vnto the temple of *Neptune* at Possidium was Heræum, an old Temple & Oratory,

tory, after conuerted into a storehouse, but then also retaining diuers chappels full of old workes, as was also a Court-yard without, from whence when *Antonius* had taken three colosses (the worke of *Miro*) standing on one basis, *Augustus* placed there again, *Pallas* and *Hercules*, but translated *Iupiter* to the Capitoll, and built him a Chappell.

Salmassius is not farre hence, where the *Curetes* or Priests of *Iupiter* dulled the eares of *Iuno* with the found of weapons whiles *Latona* was deliuered. Here were many temples, some old, some new. The *Curetes* or *Corybantæ*, for so they were also termed, were a shauen order of Priests, who, rauished with a sacred fury, plaid vpon cimballs, and danced, shaking their heads to and fro, drawing others into the same rage of superstition. These first beganne their deuotions at Ida, a hill of Phrygia, and after failed into Crete, and here with their furious sounds they deliuered *Iupiter* from *Saturnus* gullet (who had before coucnanted with *Titan* to kill all his male children) while hee could not by means of their noyse heare *Iupiters* crying. *Diodorus Siculus* writeth, That *Corybantus* was the sonne of *Iasow* and *Cybele*, and with *Dardanus* brought into Phrygia the rites of the mother of the gods, and called his disciples in that sect *Corybantæ*. *Natalis Comes* & trauerseth many opinions about their originall and rites; their daunces were in armour.

The region of the Dorians was almost rounded with the Sea : Heerin was Gnidus a Citie of name for the marble Image of *Venus* : and *Halicarnassus*, the Countrey of *Herodotus* and *Dionysius* famous Historians, and of *Mausolus*, whose Sepulchre, erected by *Artemisia* his wife and sister, was accounted one of the worldes seuen wonders.

In the Suburbs of Stomalyrne was the Temple of *Aesculapius* of great reputation, and riches. In it was *Antigonus* of *Apelles* workmanship : there was also *Venus* naked, after dedicated to *Cesar* at Rome, as the mother of that generation, by *Antyllus*. Neare to Argolia was a Temple of *Diana*. Mylasa another City of Caria had many publique buildings and faire Temples; among the rest, two of *Iupiter* (sumamed *Osage*) in the one; and in the other, *Labrandæus*, of *Labranda* a village, a little off, which had an auncient Temple of *Iupiter Militaris* much frequented. The way leading thither was called Sacred, paused sixtie furlongs, through which their Procession passed in pompous solemnity. The nobilit of the citizens were ordained Priests, which function dured with their liues.

There is a third Temple of *Iupiter Carinus* common to all the *Carians*, of which also the Lydians and *Merians* are partakers. *Strabo* reporteth of two Temples at Stratonica; one at Lagina, sacred to *Hecate*, where were celebrated yeerely solemnities; the other neare the City of *Iupiter Chrysaoreus* common to all the *Carians*, whither they resort to sacrifice, and to consult of common affaires : which their assembly is called *Chrysaorean*.

Lydia, called also *Maonia*, was a rich Countrey, whose mother-Citie was *Sardis*, the royall seat of *Crasus*, washed by golden *Pactolus*, where idleness was a speciall fault, and punished by the Lawe. Fieue miles from this City is a lake called *Colossus*, where is the temple of *Diana Coloena* very religiously accounted of, wherein, on their festiuals, Apes were reported to daunce. The region, called *Burned*, stretcheth it selfe heere about the space of fiew hundred furlongs, mountainous, stony and blacke, as if it were of some burning, wanting trees altogether (Vines excepted) which yeeld a very pleasant wine. Here was an other Plutonium at *Hierapolis* ouer-against *Laodicea*. It was a hole in the brow of a hill, so framed, that it might receiue the body of a man, of great depth. Below it was a squared trench of halfe an acre compassed so cloudie and darke, that the ground could scarcely be seene. The aire is not hurtfull to them which approach : but within it is deadly. *Strabo* put in Sparrowes, which presently died. But the gelded Priests called *Galli* might approach to the mouth and looke in; and die in as long as they could hold their breath, without harme. But not without signes of working passions, whether of diuine inspiration or resolution of the naturall forces. No lesse maruellous then the dampe of the ayre, is the hardning quality of the waters, which being hote, doe harden themselves into a kinde of stone. *W. Arrant* mentioneth the

g *Nat. Co. lib. 9. cap. 7.*h *Lib. 14.*i *Ælium. lib. 4. Strabo lib. 13.*

k As strange is that which is reported of the water of the lake Tatta, that if a rope be drawn thorough it, ora bird toucheth it with her wings they are killed with salt.

1 *Worn. de aquis Hungariae.*

m *Volat. Lio.*

n *Nat. Com. libr. 9. cap. 5.*

o *Met. Sat. li. 1. cap. 21.*

p *Met. Sat. li. 1. cap. 21.*

q *Met. Sat. li. 1. cap. 21.*

r *Met. Sat. li. 1. cap. 21.*

s *Met. Sat. li. 1. cap. 21.*

t *Met. Sat. li. 1. cap. 21.*

u *Met. Sat. li. 1. cap. 21.*

v *Met. Sat. li. 1. cap. 21.*

w *Met. Sat. li. 1. cap. 21.*

x *Met. Sat. li. 1. cap. 21.*

y *Met. Sat. li. 1. cap. 21.*

z *Met. Sat. li. 1. cap. 21.*

aa *Met. Sat. li. 1. cap. 21.*

ab *Met. Sat. li. 1. cap. 21.*

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ay *Met. Sat. li. 1. cap. 21.*

az *Met. Sat. li. 1. cap. 21.*

the like in Hungary, and *Acofta*, in Peru. Those *Galli* here mentioned were Priests of *Cybele*, fo called of *Gallus* a river in Phrygia, the waters whereof, temperately drunken, did exceedingly temper the braine, and take away madnes; but being sucked in largely, caufe d madnes. These Priests drinking hereof vnto madnesse, in that furie gelded themselves. And as their beginning, so was their proceeding also in madnesse, in the execution of their rites, shaking and wheeling their heads like madde men. *Volaterran* out of *Polyphylor* reporteth, that one *Gallus* the companion of *Atys* (both gelded) imposed this name on the river, before called *Teria*. Of *Cybele* and *Atys* we haue spoken before: I adde, that after some, this *Atys* was a Phrygian youth, which when he would not listen to *Rhea* in her amorous suits, gelded himselfe; so consecrating his priesthood vnto *Rhea* or *Cybele*: others affirm that shee preferred him to that Office, first hauing vowed perpetuall chastitie, and breaking his Vow, was punished with madnesse, in which he dismembred himselfe, and would also haue killed himselfe, but that by the compassionate Goddesse he was turned into a Pine-tree. That the Fable! this the History! that these gelded Priests wore also long womanish attire, plained on tymbrelles and cornets, sacrificed to their Goddesse the ninth day of the Moone; at which time they set the Image of the Goddesse on an asse, and went about the villages and streets begging, with the sound of their sacred tymbrell, cornell, bread, drinke, and all necessaries, in honour of their Goddesse: as they did also in the Temples, begging myny in her name, with some musical instruments; and were therefore called *Charragrya*. Thus did the Priests of *Corona* also begge for the maintenance of their Goddesse, with promises of good fortune to their liberrall contributors. *Lucian* in his *Assinus* relateth the like knaueries of the Priests of *Dea Syria*.

But it is high time to leaue this (properly called) Asia, and to visite Lycia, washed by the Sea two hundred miles, wherein the mount *Taurus* ariseth, hence stretching it selfe Eastward, vnder diuers appellations, vnto the Indian Sea. They were gouerned by common Counsell of three and twenty Cities, till the Romans subdued them. Here was *Cragus* a hill with eight Promontories, & a Citie of the same name, from whence arose the Fables of *Chymara*. At the foot of the hill stode *Pinara*, wherein was worshipped *Patarus*: and a little thence the Temple of *Latoia*; and not farre off, *Patara*, the worke of *Patarius*, beautified with a hauen, and many Temples and the Oracles of *Apollo*. The hill *Telmessus* was here famous for Soothsayings; and the Inhabitants are accounted the first interpreters of Dreames. Here was *Chimara* a hill said to burne in the night. Pamphylia beareth Eastwards from Lycia, & now together with Cilicia of the Turks is called *Caramania*. Herein was *Perga*, neare whereunto on a high place stood the temple of *Diana Perga*, where were obserued yerey Festiualls. Sida had also in it the temple of *Pallas*. There remaine of this *Chersonesus*, & *Armenia minor*, and *Cilicia Armenia minor*, called also *Prima*, is diuided from the Greater, or Turcomania by Euphrates on the East: it hath on the West Cappadocia; on the South Cilicia; and part of Syria; on the North the Pontike nations. It was sometimes reckoned a part of Cappadocia, till the Armenians by their inuasions and colonies altered the name: As for their rites I finde little difference, but they either resemble the Cappadocians, or their Armenian ancessors.

Cilicia abuteth on the Easterne borders of Pamphylia, and was diuided into *Trachea*, and *Campetris*; now hath in it few people, many great Mesquites, and well furnished; the chiefe Citie is *Hania* sometime called *Tarus*, famous for the studies of learning; heerein (saith *Strabo*) surmounting both Athens and Alexandria; but most most famous for yeelding him to the world, then whom the whole world hath not happily yeelded any more excellent: that was merely a man, that great Doctor of Nations, who filled these Countries and all Regions, from *Ierusalem* vnto *Illyricum* (now full of barbarisme) by preaching, and still filleth the world by his writings, with that truth which he learned, not of man, nor at *Tarus* the greatest Schoole of humanitie, nor at *Ierusalem* the most frequented for Diuinitie, but of the Spirit of truth himselfe: who both was at first from Heauen conuered, and after in the third Heauen confirmed in the fame.

Strabo

Strabo mentioneth the Temple and Oracle of *Diana Sarpedonia* in Cilicia; where being inspired, they gaue answers: The Temple of *Iupiter* also at *Olbus*, the worke of *Ajax*. From *Anchiale*, a Cilician Citie, *Alexander* passed to *Solos*, where he sacrificed with prayes to *Esculapius* for recouerie from a strong Feuer, gotten before in the waters of *Cidnus*, and celebrated Gymnical and Musicial Games. The Corycian and Triphonian Dennes or Caves were held in much veneration among the Cilicians, where they sacrificed with certaine Rites: They had their diuination by Birds and Oracles.

Vnto these things which haue beene said of the Temples, Priests, and Rites, obserued in Asia, thus much may be added out of *Sardius*, of their Sacrifices. The Phrygians sacrificed Swines bloud. This did the *Galli*, Priests of *Cybele*, and this did the Bedlem Votaries, to recouer of their madnesse. The Colophonians offered a dogge to *Enodia*, which is *Hecate*, as did also the Carians to *Mari*. The Phaselites in Pamphilia sacrificed fishes to *Caber*, the sonne of *Vulcan*; and the Lydians, Eeles to *Nephtune*. The Cappadocian Kings in their Sacrifices to *Iupiter Stratonicius*, or *Miliarius*, on a high Hill, built a great fire, the King and others bringing wood thereto: and after that another lesser, which the King sprinkled with Milke and Honey, and after fired it, entreating those which were present with good cheere.

Pline tells of diuinations vied in some parts of Lycia: betwixt *Myra* and *Phellus* there was a fountaine full of fishes, by whose forme, nature, motion, and feeding the inhabitants vied diuination. The same Lycians, in the groue of *Apollo*, not farre from the Sea, had a drie ditch, called *Dina*, in which the Diuiner put in fishes, and tenne gobbers of roasted flesh, fastened on spits, with certaine prayers: after which, the drie ditch became full of water and fishes of all kindes and formes, by which the Priests obserued their Prædictions. And not farre from hence, at *Myra* in Lycia, was the fountaine of *Apollo Curius*, where the fishes being three times called with a Pipe, assembled themselves, and if they deuoured the meats giuen them, it was interpreted a good bode and happy preface: if they stricke away the same with their tailed, it was direfull and dreaddfull. At *Hierapolis* in Lycia, the fishes in the Lake of *Venus* being called by the Temple-keepers, presented themselves, enduring to be scratched, gilled, and mens hands to be put in their mouths. They diuined by lots fixe moneths of the yeare together, at *Patara* in Lycia, in *Apollo's* Temple. But *Saturne* hath swallowed his owne children; and *Time*, which brought forth these, both Gods and Religions, hath also consumed them, not leauing any such memoriall of them as might satisfie any curious searcher: yet in relation of the Greekish Rites (from which these, for the most part, haue not much swarued) you may expect a more full and ample Discourse.

It is now time at last to rest our wearie limbes: enough and more hath the Pilgrim told you of the Arabian Deserts, of the Monster *Mahomet*, and his Vicars the Caliphs (euen in this title they will parallell Rome) of their Rapines answerable to their name: of their Viperous off-spring the Turkes, and of the elder inhabitants of that Asian Tract.

Let me here a little breath me,
before I ascend the Armenian Hills.

Aril. 2.

Gramay.

L. 3. c. 15.

Peucerus de Diuinatione.

*Calipha significeth Vicar. Scal. *Sarak, Trier, vif, Scaliger. Brightman denies that derivation, appro- veth, I thinke, a waite, of Sara.*

C c

OF



OF THE ARMENIANS,
MEDES, PERSIANS, PAR-
THIANS, SCYTHIANS, TARTA-
RIANS, CHINOIS, AND OF
THEIR RELIGIONS.
THE FOUVRTH BOOKE.

CHAP. I.

*Of ARMENIA MAIOR, and GEORGIA: and
the neighbouring Nations.*



hitherto wee have proceeded slowly in the discouerie of a part of Asia; sometime the store, sometimes the want, of conuenient matter, detaining our penne: In the one, Time, the consumer of things, causing much time and paines to be spent in curious search, that we might produce some light out of darknesse: In the other, store of Stories, and variety of varying Authors hath dimmed our weaker eyes with too much light, vncertaine, in so many Tracts and Tractats, where to begin, and when to end. Now at last are wee passed Euphrates, into a Countrey that often exalteth it selfe, as though it would pierce the Skies, and as often receiue the due punishment of ambitious pride, being cast downe into so many lowly valleyes and dejected bottomes. The World, which after the Floud was repeopled from hence, still carrieth in the feuerall Ages, Places, Peoples, and Men thereof, the resemblance of this her Cradle, now vp, now down, in all variety and vicissitude of chaunce and change, constant in vncontancie, treating this Armenian Measure with vnequall paces, ouer Hills and Dales, like it selfe only in vniuenesse. Here *Noes* Arke rested, and here must our Shippe hoysse sayle.

Armenia hath a part of Cappadocia & Euphrates on the West; Mesopotamia on the South; on the North part, Colchis, Iberia, Albania; on the East, the Caspian Sea, and Media. Part of this greater Armenia is now called Turcomania, the other part is contained in Georgia. *Ptolomey* ^a reckoneth in it principall Mountaines, the Moschici, Paryages, or Paiedri, Vdacespes, Antitaurus, Abos, and the ^b Gordai, which the Chaldezan Paraphrast calleth *Kardu*, and *Q. Curtius*, *Cordai*; *Berosus*, *Cordayi*.

C c 2

On

^a *Ptol. l. 5. c. 11.*
^b *Iun. in Annot. Gen. 8.*

c Halibonius,
or Antonius,
Armenius.

On these Hills the Arke rested, whereof we haue spoken in the first booke. c *Halibon* (if we beleue him of his owne Countrey, where he was of royall lineage) calleth this Mountaine Arath, little differing from the Scripture-appellation Ararat, and addeth, That although, in regard of abundance of Snow, alway possessing the toppes thereof, none be able to goe vp thither, yet there alway appeareth in the toppes a certaine blacke thing, which the vulgar people esteeme to be the Arke.

d Lib. 11.

Armenia (as *Strabo* d affirmeth) receiued the name of one of *Iafons* Companions, which followed him in his Nauigation out of Armenia, a Citie of Thessalie, betweene Pheræ and Larissa. The wealth of this Region appeared, when *Ptolemy* appointed *Tigranes* to bring in to the Romanes fixe thousand Talents of Siluer, he added volumnarily, beyond that summe, to euery souldior in the Campe fixtie drammes of Siluer, to euery Centurion a thousand, to euery Deputie of a Countrey, and Chiliarche, a Talent.

e Pseudo Berosus, lib. 3.

Their Religion must at first be that which *Noah* and his Familie professed; after by time corrupted. Here (e sayth our *Berosus*) *Noah* instructed his posteritie in diuine and humane Sciences, and committed many naturall secrets vnto writing, v. hich the Scythian Armenians commend to their Priests onely; none else being suffered to see, or reade, or teach them. He left also Rituali Bookes, or Ceremoniall, of the which he was tearmed *Saga*, i. Priest, or Bishop. He taught them also Astronomie, and the distinction of yeares and moneths: For which, they esteemed him partaker of diuine Nature, and furnished him *Olybama* and *Arfa*, that is, the Heauen and the Sunne, and dedicated to him many Cities; some (sayth he) remaining at this day, which beare these names. And when he went from thence to gouerne Cytim, which now (as he affirmeth) they call Italie, the Armenians were much affected to him, and after his death accounted him the Soule of the heauenly bodies, and bestowed on him diuine honours.

Thus Armenia, where he began, and Italie, where he ended, doe worship him, and ascribe to him Names, Heauen, Sunne, Chaos, the Seede of the World, the Father of the greater and lesse Gods, the Soule of the World, mouing Heauen, and the Creatures, and Man; the God of Peace, Iustice, Holinesse, putting away hurtfull things, and preserving good. And for this cause both Nations signifie him in their writings with the course of the Sunne, and motion of the Moone, and a Scepter of Dominion, persecuting and chasing away the wicked from among the societie of men, and with the chastitie of the bodie, and sanctimonie of the minde, the two keyes of Religion and Happinesse. They called also f *Tiden*, the mother of all, after her death, *Aretia*, that is, the Earth, and *Epha*, i. the Fire, because she had bene Queene of the Holy Rites, and had taught maidens to keepe the holy euerlasting fire from euery going out.

f The wife of Noah.

Noah, before he went out of Armenia, had taught men Husbandrie, more aiming at Religion and Manners then Wealth and Dainties, which prouoke to vnlawfull things, and had lately procured the wrath of G o d. And first of all men hee found out and planted Vines, and was therefore called *Iannus*, which to the Aramæans soundeth as much as the author of Wine. Thus farre *Berosus*, lib. 2. and in the fourth booke he addeth, That *Nimrod* (the first *Saturne* of Babylon) with his sonne *Iupiter Belus*, stole away those Rituali or Ceremoniall bookes of *Iupiter Sagus*, and came with his people into the Land Sennaar, where he appointed a Citie, and layed the foundation of a great Tower a hundred one and thirtie yeares after the Flood; but neither finished this, nor founded the other. Olde *Iannus* when he went hence, left *Scythia*, with his mother *Araxa*, and some inhabitants, to people Armenia, being the first King thereof; *Sabatius Saga* being consecrated High Priest, from Armenia vnto the Bactrians: all which space (sayth hee) in our Age is called Scythia Saga. In his fifth booke hee reporteth, That *Iupiter Belus*, possessed with ambition of subduing the whole World, closely endeauoured to make (or take) away *Sabatius Saga*, who, being not able otherwise to escape his trecherie, fledde away secretly. But *Ninus*, the sonne of *Belus*, pursuing his fathers intent against

against *Sabatius* who substituted his sonne *Barzanes* in his place, and fled into Sarmatia, and after from thence into Italie, to his father *Iannus*. *Barzanes* was subdued g *Strab. l. 11.* by *Ninus*. But to come to an Author of better credit, s *Strabo* sayth, The Armenians and Medes haue in veneration all the Temples of the Persians, but the Armenians especially esteeme the Temples of h *Tanais*, as erecting them in other places, so in h *Tanais* an Acilesina. They dedicate vnto them men-seruants and women-seruants: the most noble of that Nation there (dedicating shall I say? or) prostituting their daughters: where after long prostitution with their Goddesse, they are giuen in marriage; none refusing such matches. How much can the shadow, how little can the substance of Religion persuade men to? The Image of *Tanais*, or *Anaitis*, was set vp in her Temple, all of solide Gold; and when as *Antonius* warred against the Parthians, this Temple was robbed. The same i went, That he which first had layed sacrilegious i *Col. Rhodig. l. 18. c. 29.* hands on the spoyles, was smitten blinde, and so diseased, that he died thereof. But when *Augustus*, being entertained of an auncient warrior at Bononia, asked him of the truth of this report, he answered, Thou now, O Emperour, drinkest that bloud; for I am the man, and whatsoeuer I haue, came by that bootie. This Goddesse is supposed to be the same with *Diana*. A Region of Armenia bare the same name, *Anaitis*.

How bloudie Rites the Armenians sometimes vsed, appeareth k by the Historie of k *Gramaye* the Riuer Araxes, before called Halmus, borrowing this later name of a King there *Armenia* reigning; to whom, in warres betwixt him and the Persians, the Oracle prescribed the sacrifice of his two faire daughters. Pietie forbade what pietie commaunded; and whiles the King would be an Vmpire betweene Nature and the Oracle (which is the vsuall euent in arbitrements) he satisfied neither. That the Oracle might be fulfilled, he sacrificed two of noble birth, of notable beautie: That Nature might not be wronged, he wronged Iustice (the true touch-stone of true pietie) he spared his owne, and offered the daughters of *Misaelcum*. but so he lost both his daughters by *Misaelcum* reuenging sword, and himselfe in this Riuer by himselfe drowned, *Bacchus* loued *Alphesibaea*, an Armenian Damsell, and while Tygris, then (if you beleue the Storie) called Sollax, was too coole a mediator betweene the two hot louers, he swamme ouer on a Tygers backe. Hence the fable of his Metamorphosis into a Tygre: hence that name left to the Riuer. Armenia was subdued to the Persians by *Cyrus*: one part thereof payed to the Persians twentie thousand Colts for yearely tribute. l *Sarrasiter*, l *Valer. Max. l. 9. c. 11.* sonne to *Tigranes* the Armenian King, conspired against his father: the conspirators sealed their bloudie faith with a bloudie ceremonie; they let themselves bloud in the right hands, and then dranke it. Wonder, that in such a trecherie (as immediately before the same Author affirmeth of *Mithridates* his sonne) that any man would helpe, or that he durst importune the Gods: no wonder, that so bloudie a feale was annexed to such euidence.

The Temple of *Baris* (mentioned by *Strabo*) may happily be some Monument of *Noahs* descent, by corruption of the word *Lubar*: as before said, m *Iosephus* out of m *Antiq. lib. 1. cap. 5.* *Nicolaus Damascenus* calling it *Baris*, with losse of the first syllable. *Iuuenal* accuseth the Armenians of Sooth-saying, and Fortune-telling, by viewing the inwards of Pigeons, Whelpes, and Children. His words are in *Sat. 6.*

*Spondet amatorem tenerum uel diuitis orbi
Testamentum ingens, calide pulmones columbe
Traictato, Armenius uel Commageneus Aruspex
Pectora pulmonum rimabitur, extra catelli
Interdum & pueri: That is,*

A tender Louer, or rich Legacie,
Of child-lesse Rich man, for your destinie,
Th' Armenian Wizard in hot Lungs doth spie
Of Pigeons; Or of Whelpes the inwards handling,
Or sometimes (bloudie search) of children, mangling.

C c 3

The

Quadr.

Aug. Ambros.
epist. 3.

Turkes by their rough Hills and ragged pouverie: so inhumane that they sell their owne children to the Turkes. I trade not of any other religion at this day amongst them but Christian, such as it is. Some adde these also to the Georgians. The wives of diuers of these people reported to be excised in armes and martiall feates, happily gaue occasion to that fable or historie of the Amazons.

Buseguinus saith, that Colchos is a very fertile countrey, but the people idle and carelesse: they plant their Vines at the foote of great Trees, which marriage pro- ueth very fruitfull, the husbands armes being kindly embraced, and plentifully laden. They haue no money, but in stead of buying and selling they vse exchange. If they haue any of the more precious mettals, they are consecrated to the vse of their Temples, whence the King can borrow them vnder pretence of publike good. The King hath all his tributes paid in the fruits of the earth, whereby his Pallace becommeth a pub- like store-houle to all commers. When Merchants come, they giue him a present, and he feasteth them: the more wine any man drinketh, the more welcome he is. They are much giuen to belly-cheere, dauncing, and loose sonnets of loue and daliance. They much caroll the name of *Romland* or *Orlando*, which name it seemeth passed to them with the Christian armies which conquered the holy Land. No maruell if *Ceres* and *Bacchus* lead in *Venus* betwixt them, which so ruleth in these parts, that the husband bringing home a guest, commends him to his wife and sister, with charge to yeeld him content and delight, esteeming it a credit that their viues can please and be accepta- ble. Their Virgins become Mothers very soone; most of them at ten yeares old can bring witnesses in their armes (little bigger then a great frogge, which yet after grow tall and square men) to proue that there is neuer a maid the lesse for them. Swearing they hold an excellent qualitie, and to be a fashion-monger in oathes, glorious: to steale cunningly winnes great reputation, as of another *Merry*; and they which can- not doe it, are holden dullards and blockes. When they goe into a Church, they giue meane respect to the other Images: *Saint George* is so worshipped, that his horses hooves are killed of them. *Darius* the King of Colchos or Mingrelia, came a suiter to *Solyman*. While *Buseguinus* was there. Betwixt them and the Iberians, their neighbors, is much discord. And thus much of their present condition.

a Hailon. cap. 7.

Hailon the Armenian, extending the confines of Georgia to the great sea, saith: In this kingdom is a thing monstrous and wonderfull, which I would not haue spo- ken nor beleueed, had I not seene it with mine owne eyes. In these parts there is a Province called *Hamsen*, containing in circuit three dayes iourney, and so farre is it co- uered with an obscure darkenesse, that none can see anything, nor dare any enter into it. The inhabitants thereabouts affirme, that they haue often heard the voice of men howling, cockes crowing, neighing of horses; and by the passage of a riuer, it appea- reth to haue signes of habitation. This is reported by the Armenian histories to haue come to passe by the hand of *G o d*, so deliuering his Christian seruants (by *Sanoreus* a Persian Idolater, Lord of this place appointed to die) and so punishing with outward darkenesse the inward former blindness and rage of those persecuting Idolaters. Thus *Hailon* saith or *Antonius à Churchi* (for so *Ortelius* nameth him) but this darknesse seemeth more ancient, and to haue beene the cause of that prouerbe *b* (*Cimmeria te- nebra*).

b Tull. in Aca-
de. n. Cimmerij
q. r. uis alpeium
f. i. que Deus a-
i. qu. i. que D. i.
tura ademit que
eius quem inco-
lum loci situs.
c In Bot. Ben.
d Plin. l. 6. c. 11.

The Georgians (girt in with two mightie aduersaries, the Persian, and the Turke) haue endured much grievance from them both: and, in the late warres, especially from the Turke, c who hath taken and fortified many of their principall places of impor- tance, Gori, Clisca, Lori, Tomanis, Teflis, the chiefe cite of Georgia, vnto which from Derbent there yet remaine the foundation of a high and thicke wall built by *A- le xander*. *Ortelius* esteemeth Derbent to bee *Caucasia porta*, which *Pliny* calleth a mightie worke of nature, &c. Westward from hence is entrance into the Circassian countrey, extending it selfe on *Meotis* siue hundred miles, and within land two hun- dred. Christians they are in profession: from hence the Soldans of Egypt had their slaues, of which were raised their Mamalukes. Their chiefe Cities are Locoppa and Cromuco: at the mouth of Tanais, the Turke hath fortified Asaph. They liue in great

part

part on robberies. In old time in this tract was *Phanagoria*, and therein the Temple of *Venus* surnamed *Apaturia*, c because, that when the Giants assaulted her, she implored the aide of *Hercules*, who slew them all one after another. *Cimmerium* a towne at these straits, gaue name thereunto of *Cimmerius Bosporus*. But little can be said of these in particular, more then generally may be said of the *Seythians*, to whom they are reckoned.

Georgius Interianus f hath written a tractate of these *Zychi*, or *Circassii*, called of *Apud Rhamus*, themselves *Adige*; expressing their vnchristian christianitie, and barbarous manner of liuing; which I hold fittest in our discouery of the diuers professions of Christian Religion to relate.

Some s adde vnto Armenia in their moderne Mappes and Discoueries, besides the Turcomani, a people that came thither out of Tartaria, the Curdi, both still retaining the Tartarian and Arabian manner of life in tents without Cities, Townes, or houses. Their religion halcth betwixt diuers religions of the Turkes, Persians, and Christians of the Iacobite and Nestorian Sects. In heart, they are neither fast to *G o d* nor man; dissembling with the Persian and Turke, whose subiects they haue successfullie benee, and better skilled in robbery, murder, and faithlesse treacherie (their daily practise) then mysteries of faith and religion. They are also Lords of Bitlis, and some other Ci- ties and holds in those parts. They are supposed to be a remnant of the ancient Parthi- ans, and neuer goe abroad without their armes, bowes, arrowes, scimitars, and buck- lers, euen when Age seemeth to haue fastened one foot in the graue. They adore b and worship the Diuell, that he may not hurt them, nor their cattell: they are cruell to all sorts of Christians: their countrey is therefore called *Terra Diaboli*. One of their Townes is named *Mannicene*, a mile from which is an Hospitall dedicated to *Saint John Baptist*, much frequented as well by Turkes, as Christians, whom superstition hath perswaded, that whosoever will bestow, kiddle, sheepe, or money, to releue the poore of that place, shall both prosper in his iourney, and obtaine the forgueneesse of his finnes.

g G. Bot. Ben.
Abr. Hart.
M. Paul.
Ramus.

h Cartwrights
Travels.

CHAP. II.

Of the Medes.



Armenia extending it selfe (if *Insime* a haue measured rightly) eleuen hundred miles, on the East encountreth Media, in which lieth our next perambulation. It receiued the name of *Madai*, the sonne of *Ta- pher*, not of *Medus* the sonne of *Medea* and *Iason*. It is limited b on the North, with the Caspian sea; on the South, with Persia; on the East, with Parthia. *Ecbatana*, the chiefe Citie built (as *Pliny* c affir- meth) by *Sелеucus* (indeed farre more ancient, and by him happily reedified) is distant from the Caspian Straits twentie miles. These Straits are a narrow way made by hand throw the hilles, scarce wide enough for a cart to passe, eight miles in length, the rockes manifesting their indignation at this interruption, by obscure frownes, and salt teares continually streaming from them, which I know not by what sudden hor- ror, are presently congealed into ice; also all the Summer time with armies of Serpents keeping the passages. Well may this be the house of Envy: so fitly doth that fable of the Poet c agree with the nature of this place.

c Ouid. Meta-
mor. lib. 3.

Domus est imis in vallibus huius,
Abdita, sole carens, non vili pernia vento,
Tristis, & ignani plenissima frigoris, & qua
Igne vacat semper, caligine semper abundat.
Videt intus edentem
Viperæ carnes, vitiorum alimentum suorum,
INVIDIAM.

Of

* *ibid.* I.

* Lib. 1. .

£ *Insula. lib. 1.*

g Diadema Sic.
l.b.3.cap.7.
Molan Chro.l.2.

h See li.1.c.13.

i Diodorus Sic.
lib. 3.1.

.....

↳ Diodorus lib.
2. 618. 5.

1 Stuckius de
Lacris Gentium.

in Ecbatana
was built be-
fore Diocæs,
yea before Se-
miramis time.
In Diodorus Sic.
lib. 4. cap. 3.
o Lib. 3 cap. 15

p Job 21.13.

Et que non pro-
sunt singula. mul-
ta iuvant.
Et quod non pos-
sunt singula,
multa nocent.

q Reade lib.
cap. 13.

Of *Ecbatana* we read in the Historie of *Indub*, that *Apach* had built the walles of
hewen stones, seventy cubits high, and fiftie cubits broad, &c. *Herodorus* affirmeth,
that after the Assyrians had reigned in Asia five hundred and twentie yeares, the Medes
rebelled, and chose *Deiaces* to be their King, and at his command builded him this ro-
bust Citie, and a Pallace of great beautie (the timber whereof was Cedar, ioyned with
plates of silver and gold; it was seven furlongs in compasse) his successours are there
reckoned, *Phaerxes*, *Cyxares*, *Asiages*. *Iustinus* reporteth that *Arbaces* or *Arbaces*,
Liesutenant of the Medes vnder *Sardanapalus*, rebelled against him for his effeminate
life, and translated the Empire from the Assyrians, with whom it had continued thir-
teene hundred yeares, to the Medes. *Diodorus Siculus* addeth in this conspiracie, vnto
this *Arbaces* the Mede, *Belsus*, whom some call *Phel Beloch* the Babylonian, who
shared the State betwixt them; the Babylonian possessing *Babylonia* and *Assyria*; and
the Mede *Media*. Of this mores I haue before.

13. 6. *Hyb.* *de sinim.* *stana* *le be-* *fore Se-* *times Sic.* *ap. 3.* *cap. 15.* *21. 15.* *xxxviii pro-* *liguam.* *and now* *fringilla.* *luna nocent.*
 shared the State with *Peria*. Of this more is ⁱⁿ said before.
Abyaces, *Media* and *Peria*. Of this more is ⁱⁿ said before.
 In the time of *Ninus*, *Farnus* (saith *i* *Diodorus*) was King of *Media*, who, encour-
 ring with *Ninus* in battell, was there taken, with his wife and feuen sonnes: all which
 the bloudie Conquerour commanded to be crucified. And thus remained *Media*
 hand-maid to the *Assyrians*, till the time of *Sardanapalus*; but not without some dil-
 quiet. For in *Semiramis* time the *Medes* rebelled, and destroyed *Ninive*. But *Semira-*
mis invaded their country with a mightie armie; and coming to the hill *Bagistinus*,
 sacrificed to *Iupiter*, there pitched her tents; and ⁱⁿ the plaine fields made a garden, con-
 taining twelue furlongs. Beyond the garden she cut a rocke founteine furlongs high,
 raising therein her owne Image, and an hundred others, bringing her gifts. Some
 tell this otherwise, that she portrayed her owne Image in that huge quantitie, and
 appointed an hundred Priests continually to attend the same with offerings and diuine
 worships. At *Chacena* a Citie of *Media*, she espying another huge rocke in the plaine,
 caused another garden to be made in the midst thereof, with sumptuous houles of
 pleasure therein, whence shee might behold all her armie, and there gaue her selfe a
 long space to rest and voluptuousnes, making choice of the likeliest Gallants in her
 Campe for her bed-fellows, all whom shee after did to death. Thence to *Ecbatana*
 she made the way shorter, and more passeable, casting downe hilles and exalting the
 valleys into a plaine, still bearing her name. At *Ecbatana* ⁱⁿ she built a Pallace, and
 brought water thicher from the hill *Orontes*, by a laborious and costly channell. And
 thus did she not only subdue the rebellious *Medes*, but made a conquest of *Nature* in
 ostentation of her puissance. The same ^{an} Author telleth, that multitudes of Sparrowes,
 which ear vp their feedes, forced the inhabitants to leaue their soile; as did Mice cause
 some parts of Italy, and Froegges (rained out of the clouds) the *Attariote*, and (as we
 haue ^o obserued) the *Fleas* chased away the inhabitants of *Myus*. How great is the
 Creator, that of the smallest of his creatures can muster armies to the conquest of
 them which swell in conceit of their owne greatness? We like Giants by our wicked-
 nesse defie the Heauens, and defile the Earth, saying (by our workes) *p* *Who is the Al-*
mightie, that we should erre him? when as yet this *L o r d* of Hosts need not tame vs
 in legions of Angels (one could destroy *Senacherib*) nor arraigne the Ele-
 ments with their courses to fight his batailles (as against the *Cananites*) nor arraigne the Ele-
 ments with an ouer-whelming *Chaos* to confound vs, by a Sodomitical fire, or airy
 penitence, or deluge of waters, or decouring of the earth: nor needs he Lions to chal-
 lenge apart of this glorie to their strength and prowesse: Froegges, and Lice, and Flies
 shall be *Pharaohs* challengers, conquerours, iaylers: And how many nations in *Afri-*
 ca haue the insulting triumphing Grasshoppers exiled from their native dwellings?
 Proud man, well may the basest of thy basest seruants thus make thee to see thy bafo-
 nesse; and by rebelling against thee, argue thy rebellions against their and thy
 Creator.
 And with this nor vnjust passion; let vs returne

But that we be not too farre transported with this not vniust passion; let vs returne to our Prouince of Media; which *Arbaces* 9 deliuered from Assyrian seruitude, and subiected it toger with the Easterne Empire to himselfe, vnder whose posteritie it continued three hundred and two and twentic yeares. *Assynges*, the last, was by

Cyrus, his Nephew, conquering according to two dreames, which had fore-signified this unto him. In the first he dreamed, that he saw so much urine streaming from his daughter *Mandane* (his only childe) that all Asia was drowned therewith: in the other, a Vine grew from her, which shadowed all Asia. His *Magi* told him, that hereby was foretold his nephewes greatness, with the losse of his kingdom. To prevent this, he wedded his daughter to *Cambyses* a Persian: and when she was delivered of a childe, he committed it to *Harpagus* (one of his trusty Counsellors) to be made away. He fearing reuenge from the daughter, if she should after succeed her father, deliuereth the Infant to *Miradates* the Kings Heard-man, commanding him in *Asiages* name, to expose it on the mountaine. He returning home, found his wife newly delivered of a dead childe, which, by her entreatie, was laid forth in stead thereof. Her name was *Spaco*, which in the Median language signifieth a Bitch: whence the fable grew, that *Cyrus* being exposed, was nourished by a Bitch. This Infant growing vp, and called by the Heard-mans name, after ten yeares was knowne by this occasion. ¶ A
company of boyes playing together, chose this stripling for their King, who vsed his childish royaltie with more then childish discipline. For he ordained diuers officers, some of them to be his guard, some builders, messengers, &c. as he thought fit: Asome of them was a sonne of one *Artembares*, a man of great estimation, who for neglecting his office, was by this yong kingling severely chastised. Hee complained thereof to his father, and the father brought the childe to the King, accusing the indig-
nitie of the fact, that his Heard-mans sonne should deale so malapertly and cruelly, shewing his beaten shoulders to *Asiages*. The Heard-man and his supposed sonne was sent for, that *Artembares* might be satisfied: where the yong King gaue so good account of that his fact, that *Asiages* much amazed, tooke the Heard-man aside, and with busie enquiry learned of him all the truth of this matter: where with enraged against *Harpagus*, who ought himselfe to haue done that dismall execution, but diffem-
bling the same, he told him that he would doe sacrifice for the childes safety, and bad him send his childe to beare *Cyrus* company, inuiting him also to suppe with him, where he feasted him with the flesh of his owne sonne, whose head, fingers, and toes were set before him at the last seruice. *Harpagus* bare it as patiently as he could, till the next occasion of reuenge offered it selfe, which thus fell out. The *Magi* told *Asiages* that in this childlike kingdom of *Cyrus*, the danger of his dreame was alreadye passed, and that he needed not feare any further danger. Wherefore he was sent into Persia to his parents. After he was now a man, *Harpagus*, hauing secretly solicited the Medes to rebellion against their cruell Soueraigne, acquainted *Cyrus* with his proiect, to that end enclosing a letter in a Hares belly, which he sent to *Cyrus* by one of his hunt-
men: which was with such industrie and successe prosecuted, that *Asiages* lost his Scepter, and *Cyrus* translated the Empire to the Persians. For *Harpagus* being made Generall of the armie of the Medes, reuolted to *Cyrus* with all such as he had made acquainted with his treason. And when the Medes after rebelled in the time of *Darius*, they were forced againe to subiection. The *Magi* were by *Asiages* command cruci-
fied: and he himselfe re-enforcing his power, and bidding battell to *Cyrus* the second time, was taken alicie, and by his nephew set ouer the Hyrcans.

The *Magi* had large and fertile possessions (thus reporteth * *Ammianus*) assigned them in Media, their Science called *Magia*, is by *Plato* termed *Magachia*, which mythical word signifieth the purest worship of the Gods: to which Science *Zoroaster* of Bactria in old times added many things out of the mysteries of the Chaldees. But because the Persians had from hence their Empire and this religion, by whose armes they were made knowne to the world: there shall bee fitter place to speake of these *Magi*, when we treat of the Persian Rites. In this Region was made the oyle *Medicam*, wherein their arrowes were steeped, which being shot out of a loofe bow (for a swifter shot extinguished it) did burne the flesh in which it did sticke, and if water were applied to it, the fire thereof encreased. Nor could any remedie cure the same, but hurling forth thereon. It was composed of *Naptha*, The Medes made league with this ceremonie. They wounded the souldiers of each partie, either licked others blood. The

Francisco Thoma, lib. 2.

u Pius fecundus
Afia.

x Alex. ab Alex.
lib. 4. c. 23.
y Bar. apud Eu-
seb. de p. ar. 1.
Euaug. 1.6. c. 8.
z Platarch de
orb. Lun.
Gramm.
Curtius lib. 3.

a Dan 6. 2.
b Esdras 1. 2.

b Scalig. Can.
1562.
c R. Reinec.
Synag. de fa-
mil. & c. 10. 1.

d Magnus The-
saur. Geog.

c I. E. B.

f Strab. lib. 11.
g Pet. Gyllius in
Ortelii thes.

h Hak. A. Lem-
h. 10. 1.

i Plat. de facie
in orb. Lun.
k Strabo lib. 11.
l Cal. 1. 18. c. 29.

m Hak. Voyag.
lib. 1.

n Fabulous
report of the
Medes.

The North parts of Media were barren, and therefore they liued on Apples, dried and stamped together: of roasted Almonds they made bread, and wine of the roots of herbs. This and Venison was their food. In one plaine of Media were pastured fiftie thousand Mares, belonging to the King: the hearbe whereon they principally fed, is still called *Medica*. The race of horses, called *Nisai*, were heere bred, and hence dispersed all ouer the East.

Among the Medes, none might be King by the law of the countrey, except hee were in stature and strength eminent. All the Medes (saith *Bardanes*) a famous Chaldæan nourish dogges with great care, to which they cast men readie to die (whiles they are yet breathing) to be deuoured of them.

The Medes were worshipped the fire, with barbarous honors done thereto. Their Kings held such Maiclie, that none might laugh or spit before them: They were seldom scene of their people: They had alway Musicians attending them. Their wiues and children accompanied them in their battailes.

The name of the Medes remained famous after the Persian conquest, as appeareth by the stile which the Scripture giueth them: *the law of the Medes and Persians* which was *unchangeable*, the King himselfe not hauing power to reuoke his sentence.

As for the Catalogue of the Kings which succeeded *Arbaces*, vntill the time of *Astyages*, and the times of their raigne, we haue before shewed it out of *Scaliger*, b in our first booke, Chap. 12. True it is, that all agreed not in that account. *Reimerus* c *Reinecius* leaue out diuers of them, and numbrell the yeares of the Median Dynastie but 261, whereas our former account hath 322. But I had rather referre the Reader to that Catalogue, then trouble him with new out of this or other Authors.

Media hath bene diuided into *Media Maior*, and *Atropatia*: the former containeth Tauris, suppoed by *Ortelius* to be the fornamed *Ecbatana* (yet now wanting walls altogether) containing in circuit fixteene miles, and of people two hundred thousand; subdued to the Turke 158; and before by *Selim* and *Soliman*, *Sultania* famous for the fairest Mosque in the East, Casbin, to which the Persian hath removed the royall seat from Tauris. The lake of *Van* three hundred miles long, and an hundred and fiftie broad (after *Strabo* f, *Manianus Lach*) of salt water the greatest next to *Mæotis*, *Gyllius* g affirmeth, that eight great riuers runne into it, without any apparent issue to the sea.

Atropatia is now called Seruan; the chiefe Citie is Sumachia, or Shamaki, in which the Sophi not long since h built a Turret of flint and free-stone, and in a ranke of flints therein did set the heads of the Nobilitie and Gentrie of the countrey, for a terrour to the rest: the quarrell was pretended for religion, intended for soueraignete.

Their ancient Religion i differed not much from the Persian, and such also is it still. Their k Kings had many wiues, which custome extended after to the Villages and mountains, in so much that they might not haue lesse then seuen. The women l also esteemed it a credit to haue many husbands, & a miserable calamitie to haue lesse then five. *Cyrus* subdued them to the Persians, *Alexander* to the Macedons. What should we speake of the Parthians? who made Ecbatana their seat royal in the summer time: and of the Saracens, Tartars, Persians & Turks, who haue successiue vexed these countries.

Not farre from Shamaki, saith Master *Lenkion* m, was an old castile, called Gullstone (now beaten downe by the Sophi) and not farre from thence a Nunry of sumptuous building, wherein was buried a Kings daughter, named *Amelech Chama*: who slew her selfe with a knife, for that her father would haue forced her (shee professing chastite) to haue married a Tartar King: vpon which occasion the maidens eury yere resort thither to mourne her death.

There is also a high hill called Quiguiss; vpon the top whereof (they n say) dwelleth a Giant named *Arneeste*, hauing on his head two great hornes, and eares and eyes like a Horfe, and a taile like a Cow, who kept a passage thereby, till one *Hancoir Hambe* (a holy man) bound him with his woman *Lamisache* and his sonne *Asiar*; who is therefore had in Saint-like reputation.

Obdoloscan King of this countrey vnder the Sophie, besides gracious entertainment granted

granted vnto Master *Antonie Lenkion* for our English Merchants great priuiledges, Anno 1562.

Gilan, also anciently *Gela*, is reckoned to *Media*, Into these Cities of Media the Israelites were transported, together with their religion by *Salmaneser* the Assyrian: o 2. Reg. 17. 6. G o n in his manifold wilddome so punishing their sinnes, and withall dispersing some sparkes of diuine truth.

CHAP. III.

Of The Parthians, and Hyrcanians.



Parthia is placed by *Pliny* a in the rootes of the hilles: hauing on the East, the Arians; on the West, the Medes; on the South, Carmania; on the North, Hyrcania, rounded with deserts. He affirmeth that the kingdome of the Parthians were eightene, Eleuen of them neere to the Caspian sea; and the other seuen neere the red sea. The word Parthian signifieth with the Scythians *an exile*. Their chiefe Citie was *Hecatompylos*, now (as some b affirme) *Hispaham*, for the excellencie thereof called of the Persians, *Halfe the world*. These Scythian exiles in the times of the Assyrians, Medes, Persians, and Macedonians, were an obscure people, the prey of eury Conquerour, which after seemed to diuide the world with the Romans. Their speech was mixt of the Median and Scythian: their armies consisted most part of seruants, which they held in great respect, instructing them in feats of armes. In an armie of fiftie thousand, wherewith they encountered *Antony*, there were only 800. free-men. The parthians c had no vse of gold or silver, but in their armor. They had many wiues, whereof they were so ielous, that they forbade them the sight of other men. They performed all business priuate and publike on horse-backe; this being the distinction of free-men from seruants. Their burial was in the bellies of birds, or dogs. Their naked bones were after couered with earth: they were exceedingly superstitious in the worshippe of their gods: a stout, vnquiet, seditious, vnfaithfull people. *Asaces*, first a famous theefe, after, the founder of that kingdome, left no lesse memorie of himselfe amongst the Parthians, then *Cyrus* among the Persians, or *Alexander* among the Macedonians. The day wherein he ouerthrew *Selencus*, was solemnly obserued eury yeare amongst them, as the beginning of their liberty. Of him they called all their Kings *Asaces*, as the Roman Emperours are named *Cæsars*. They d called themselves the brethren of the Sunne and Moone, which are in those places worshipped. This *Asaces* was worshipped after his death. They were no lesse bloody to their brethren, when they came to the Crowne, then the *Ottomans* are at this day. *Phrahartes* e slew thirty of his brethren, and before them, his father, and after, his sonne, rather then he would endure a possibility of a Competitor. About 228. yeares after C H R I S T, *Artabanus* the last Persian King being slaine by *Artaxerxes* or *Artaxates* the Persian, the Empire returned to the Persians, who were thereof depeined by the Saracens; and they againe by the Tartars: and now for the greatest part vnder the Sophi: they had their cuppe-quarrels, striving who should draw deepest: which custome we need not goe into Parthia to seeke. *Strabo* mentioneth among the Parthians a Colledge or Senate of *Magi* and Wife-men. Their ancient religious Rites I find not particularly related.

The Parthian affaires are thus by some f related. After *Alexanders* death, none of the Macedonians vouchsafing so meane a Prouince, *Stragonor* a forreiner obtained it: after which the Macedonians, contending in ciuill quarrels for the Soueraignete, Parthia swauered in vncertaintie, till in the time of *Selencus* the nephew of *Antiochus*, *Theodorus*, Deputie of Cachia, entituled himselfe King: so giuing example of rebellion to the Easterne Nations, which *Asaces* among the Parthians easily followed. He combining himselfe with *Theodorus*, and after his death, with his sonne strengthened himselfe in his new erected gouernement of two Cities. But *Selencus* taking armes against

D d

againſt him, was by him ouerthrowne in battell: which day firſt gaue light to the Parthian greatneſſe, not vnworthily obſerued therefore of their poſteritie with ſolemnity. For *Selenus* being by more important affaires called home, the Parthians had leaſure to eſtabliſh their hopes. *Athenas* reporteth that *Arſaces* tooke him priſoner, and after gentle vſage he ſent him home.

After this firſt, came a ſecond *Arſaces*, who encountered with *Antiochus* the ſonne of *Selenus*, coming againſt him with an armie of an hundred thouſand foot-men, and twentie thouſand horſe. The iſſue was, they parted friends in mutuall league. *Priapatus* or *Pemptius* was their third King, to whom *Phraates* his ſonne ſucceeded; and next, his brother *Mithradates*, who ſubdued the Medes and Helimians, enlarging the Parthian Empire, from Mount Caucasus to Euphrates. He tooke *Demetrius* King of Syria priſoner: and died in his old age. His ſonne *Phraates* was the fourth: on whom *Antiochus* warred, and the Parthian oppoſed againſt him his brother *Demetrius*, till then detained priſoner. But whiles he warred againſt the Scythians, by treaſon of his owne ſubiects he was ſlaine; and *Artabanus* his vnkle placed in his room. He alſo ſoone after died of a wound receiued in the field: and his ſonne *Mithradates* ſucceeded, whom the Parthian Senate expelled and depoled. But others reckon betwene *Artabanus* and *Mithradates*, *Pacorus*, and his ſonne *Phraates*. So vncertaine is the Parthian Hiſtorie; for which cauſe alſo *Scaliger* blameth *Omniprius* for being too preſumptory in ſuch vncertainties.

Next in order is reckoned *Orodes* or *Herodes*, who beſieged his ſaid brother *Mithradates* in Babylon, and tooke both it and him, and cauſed him to be ſlaine in his fight. Againſt him *Craſſus* the Roman Conſul (moued with couetouſneſſe, haſtefull to go on and man, ſaith *Florus*) led the Roman Legions to winne the Parthian gold: And by the way, paſſing thorow Iudæa, ſpoiled the ſacred Treauſury which *Pompey* ſpared, amounting to two thouſand talents, and robbed the Temple of eight thouſand talents beſides. He alſo carried away a beame of ſolid gold, weighing three hundred *Minae* (euery *Mina* is two pound and a halfe Roman) deliuered vnto him by *Eleazarus* the Treauſurer, vpon condition to take nothing elſe. But *Craſſus* violated the oath which he had giuen to *Eleazarus*, and carried all he liked. Many diſmall preſages prohibited *Craſſus* this expedition, as the curſes of the Tribune, whom *Dion*, *Plutarch*, and *Appian*, call *Ateius Capito*. Thoſe curſes were denounced with inuocation of ſome vnknowne gods. Alſo the Roman enſignes were drowned, with ſudden tempeſts in Euphrates: and when he had ſacrificed to *Venus*, his ſonne ſtumbled and fell, and *Craſſus* with him. He reiecteth the Legates of the Parthian, alledging the former league with *Pompey*. Thus poſting to his deſtruction, one *Mazares* (as *Florus* calls him; or as *Plutarch*, *Ariamnes*; *Dion*, and *Appianus*, name him *Angarus*) encountered him, not with armes, but with artes and wiles, profeſſing great hoſtility to the Parthians. *Craſſus* following his aduice, led his armie into by-ways and deſerts, till being brought into the Parthian ſnares, his new guide forooke him, and the couetous Conſul with his ſonne were ſlaine, and eleuen Roman Legions taken or left in the place. His head and periured right hand were ſent by *Surnus* the Parthian General (who was ſaid to haue then in the field with him twelve hundred Concubines, and a thouſand Camels laden with his owne furniture) vnto King *Orodes*: who contumeliously, (if contumely and merit can ioyne ſocietie) viſed the ſame, powring into his iawes, ſometimes greedie of that metall, molten gold. *Orodes* enuying *Surnus* the glorie of this victorie, ſlew him, and committed the remnants of that warre to be purſued by his ſonne *Pacorus*, adioyning to him in that exploite *Oſaces*. In the ciuill warres they tooke part with *Pompey* againſt *Cæſar*. *Pacorus* being receiued into ſocietie of the kingdome with his father, inuaded Iudæa, and placing *Antigonus* in the kingdome, captiued *Hircanus*. But whiles he aſpired to greater hopes, he loſt himſelfe and his armie, in which were twentie thouſand horſe-men, in a battell with *Ventidius*; who by a wily Stratageme, counterfeiting flight and feare, and ſuffering the Parthians to come vp to their tents, that they had now no ſpace for their arrowes, effected this ouerthrow.

PACORUS

Pacorus his head reduced the Cities of Syria to the Roman ſubiectiō, without further war. This newes made his father madde, who before boaſting of the conqueſt of Aſia by *Pacorus*, now in many dayes did neither ſpeake nor eate: but when hee once did open his mouth, all his ſpeech was *Pacorus*, who ſtill ſeemed preſent vnto him. In this extaticall moode, *Phraates*, one of his thirrie ſonnes, which he had by ſo many Concubines, ſlew him, and after them his brethren, as before is ſaid, with a ſonne alſo of his owne. This cruelty cauſed many Parthians to betake themſelves to voluntarie exile, among which *Monſes* prouoked *Antonius* to warre vpon this Tyrant. He did ſo, but with badde ſucceſſe, of fixtene Legions ſcarce bringing the third part backe againe. *Phraates*, impotent and vn capable of ſo glorious aduentures, grew into ſuch inſolencies, that the people exiled him, and placed *Tiridates* in his room; who was ſoone after diſplaced by the Scythians, and *Phraates* reſtored to his place. *Tiridates* fled to *Auguſtus* (then warring in Spaine) for refuge and aide, carrying with him the ſonne of *Phraates*, whom *Cæſar* ſent backe againe to his father without any price, maintaining neither partie againſt the other, but allowing liberall promiſion to *Tiridates*.

But after this, *Auguſtus* going into the Eaſt, the Parthian, fearing ill meaſure, re-delivered all the Roman captiues, and enſignes, and gaue hoſtages alſo, his two ſonnes, with their wies and children, and reſigned Armenia to the Romans. *Phraates* his ſonne ſlew him, with greateſt iniuſtice repaying that which was moſt iuſt, and due to his former pericide. This *Phraates*, vſing inceſſuous acquaintance with his mother *Thermiſa* (an Italian, whom *Auguſtus* had beſtowed on *Phraates*, and by whoſe helpe he was ſlaine) was killed in an vtore, leauing his ſonne *Orodes* his ſucceſſor. He alſo in a conſpiracie was killed: and *Vonones* ſubſtituted, whom the Parthians not long enduring, forced to ſeeker helpe of the Romans, where he was perfidiouſly ſlaine.

Artabanus obtained the Empire, from whence he was after chaſed by *Vſtellus*, who placed *Tiridates* in the throne, which he had ſcarce warmed, when *Artabanus* recovered it, and after left it to his ſonne *Bardanes*; the Aſſagian ſtocke being now diſpoſſeſſed. This *Bardanes* whiles he mindedeth warres againſt the Romans is killed of his owne. *Gotarzes* his brother ſucceeded to the Scepter: which he held, notwithstanding the decree of the Roman Senate for *Meherdates* the ſon of *Vonones*, whom he tooke and cut off his eares: *Vonones* was his ſucceſſor, a little while, and preſently after *Vologaeſes*, his ſonne. The next was *Artabanus*, and after him *Pacorus*; and in the next place *Ceſdres* his brother: againſt whom *Traian* warred with good ſucceſſe, who extended the Roman Empire to the Indians. But *Adrian* reuined league with the Parthian. *Partabanſpates* ſucceeded: and ſoone after *Vologaeſes*, who leſt heire his ſonne of the ſame name, deſtroyed by his brother *Artabanus*. He being vniuſtly dealt with by the Romans treachery, draweth them to ſue for peace: which, after that *Antoninus* the author of the breach was dead, was eaſily obtained by *Macrinus* his ſucceſſor. But *Artaxates* a Perſian preuailed better, in a third battell ouerthrowing him, and reducing the kingdome after ſuch a world of yeares to the Perſian name. Some reckon this 472. yeares from *Arſaces*, and 228. after *C. N. R. I. S. T. Scaliger* reckoneth the time of the Parthian Dynaſtie 479. yeares. The number of their Kings after this computation is 29. They which liſt to ſee further of their warres of the Romans, may read the Roman Authors which haue written the ſame: the ſumme whereof is heere preſented to your view.

Cornelius Tacitus tells a merry tale (ſot I thinke theſe tragédies haue wearied you) and pertinent to our purpoſe, of a good-fellow-like *Hercules*, whom the Parthians worſhipped. This kind-hearted god warneth his Prieſts in a dreame, that neere to his Temple they ſhould ſet horſes ready furniſhed for hunting, which they doe, lading them with quiuers full of arrowes. Theſe after much running vp and downe the ſorrell, returne home at night blowing and breatheleſſe, their quiuers being emptied. And *Hercules* (no niggard of his veniſon) acquainteth the Prieſts at night by another viſion with all his diſport, what woods he hath ranged, and the places of his game. They ſearching the places, find the ſlaine beaſts.

D d 2

But

n Flor. l. 4. c. 10.
Dion lib. 49.o Suetonius in
vita Auguſti,
cap. 21.p Suetonius in vita
Tiberij, cap. 49.q Mat. Burch-
lehn. v. theſ. hiſt.
lib. 6. tom. 1.
r Cornel. Tacit.
Annal. lib. 11.s Herodiani
ſtaſicrus.t Ioſ. Scal. Ca-
non. ſ. 2. 2. 2.

u Cor. Tac. l. 12.

Better fellowship certaine had their *Heracles* then their Kings, when they invited any to their feasts. For the King * had his table alone and lofty, the guests fit below on the ground, and, like degges, feed on that which the King casteth to them. And many times vpon occasion of the Kings displeasure, they are haled thence & scourged, & yet they then, prostrate on the ground, adore their striker. They y worshipped the Sunne at his arising. *Bardeanes* ? in *Eusebius*, saith of them, that to kill his wife, or sonne, or daughter, or brother, or sister (yet vnmarried) was not prohibited by the law to any Parthian, nor any way subiect to punishment. The Parthian * ensigne was a Dragon; the royall ensigne a bow: their stile was, *King of Kings*; they wore a double crowne, their royall oymment made of a certaine composition, which no priuate man might vse. Nor might any else drinke of the waters of *Choaspes* and *Euleus*. None might come to the King without a present. The *Magi* were in great authoritie with them. Their Rites were mixt of the Persian and Scythian. Nothing was more seuerely punished then adultery. A seruant might not be made free, nor might be suffered (except in the warres) to ride, or a free-man to goe on foot. Their fight was more dangerous in flying, then in standing or giuing the onfet.

Terga ^b connerfmetuenda Parthi.

The Parthians flight doth most affright.

They account e them the most happy which are slaine in battell. They which die a naturall death are vpbraid with cowardise. Their fight *Lucan* ^d describeth:

*Pugna levis, bellumq; fugax, summaq; fugaces,
Et melior cessisse loco, quam pelleret, miles:
Illis terra dolis, nec Martem cominus unquam
Ausu pati virtus, sed longe tendere nervos.*

That is,

Light skirmish, fleeing warre, and scattered bands,
And better soldiours when they runne away,
Then to beate off an enemy that stands.
Their crafty caltrops on the ground they lay:

Nor dares their courage come to right-downe blowes,
But fighteth further off most trusting to their bowes.

Many Cities amongst them, and two thousand Villages are said e to haue bene overwhelmed with Earth-quakes. They are said to be of spare diet, to eat no flesh, but that which they take in hunting: to feed with their swords girt to them, to eat Locusts: to be false liers and perfidious: to haue store of wiues and strumpets. Their country is now called *Arach*; in it is made great quantitie of silkes.

Hyrcania (now called *Straua* or *Diargument*) hath on the West, Media; on the East, Margiana; on the South, Parthia; on the North, the sea, which hereof is called the *Hyrcane*, otherwise *Caspian*. Famous it hath bene, and is, for store of woods and Tygers. There are also other wild beasts. Here in the Citie *Nabarca* was an Oracle, which gaue answers by dreames.

Some riuers in this country haue so steepe a fall into the sea, that vnder the waters the people resort to sacrifice or banquet; the streame shooting violently ouer their heads without wetting them. *Lucretius* writeth, That the aire is vnwholesome by reason of the fennes. *Straua* the chiefe Citie aboundeth in traffike for Silke. The Ilands before it in the sea, were no lesse refuge to the inhabitants in the *Tamberlane* tempest, then to the Italians, in the time of *Attila*, those places where now Venice standeth. Their Religion, as their State, both in times past and present, hath followed the Persian: of whom we are next to speake.

It is reported of the *Tappiri*, inhabiting neere to Hyrcania, That their custome was to bestow their wiues on other men, when they had borne them two, or three children: so did *Cato* his wife *Martia*, on *Hortensius*: and such, saith *Persennius*, is the custome

custome at this day of the Indians in *Calechut*, to exchange wiues in token of friendship.

They had wine in such estimation, that they annointed their bodies & therewith. The *Caspian* shut vp their parents, after they are come to the age of seuentie yeares, and there in respect of pietie (what more could the impious doe?) flauer them to death. Some say, That after that age they place them in some desert, and a farr off observe the euent. If the fowles seize on them with their talents, and teare them out of their coffins, they account it a great happinesse: not so, if dogs or wilde beasts prey thereon. But if nothing meddle there with, it is accounted a miserable and lamentable case. The *Derbices* account all faults (though neuer so small) worthy of the vtmost punishment. The *Earth* was their Goddesse: to their holies they admitted nothing female, nor to their tables. They killed such as were aboue seuentie yeares old, calling to that bloudie banquet their neighbours, esteeming such miserable, as by disease were intercepted and taken away. Old womens flesh they ate not, but strangled, and then buried them: they likewise buried such as died before that age.

CHAP. IIII.

Of Persia, and the Persian affaires, vntill the Mahumetan conquest.



Persia, if we take it strictly, is thus bounded by *Ptolomey* *: It hath on the North, Media; on the East, Carmania; on the West, Susiana; on the South, part of the Persian Gulfe. But this name is sometimes stretched as farr, as that wide and spacious kingdome; all that Empire being often called in Authors, Persia, and differing in the bounds and limits, according to the enlarging or contracting of that Monarchie. It is supposed, that the Persians descended of *Elam*, the sonne of * *Shem*; whose name remained vnto a Region called *Elymaus*, mentioned by *Ptolomey*, placed in the North parts of Media. *Pliny* mentioneth e the *Elamite*, on the South, next to the sea, which name *Herome* ^d in his daies gaue to one of that Nation, *frater quidam Elamita*, &c. *Xenophon* also nameth the Tribe of the *Elamites*. *Moses* telleth of the reigne and power of *Chedorlaomer* King of *Elam*, e in that morning of the world extended to the borders of Canaan. *Herodotus* ^f reporteth, that they were called of the Greekes *Cephenes*; of the neighbouring nations, *Artai*, *Suidas* g affirmeth that they were called of the inhabitants *Magog*, and *Magnai*. Other names are by *Ortelius* ^h added, *Corsori*, *Achemenij*, *Panchaia*, &c. It was called Persia of *Perses* the sonne of *Danae*, or of *Perses* the sonne of *Andromeda*; or (as others) of *Perses* the sonne of *Medea*.

From the time of *Chedorlaomer*, whom *Abram* with his household-army ouerthrew, vntill the time of *Cyrus*, little mention is made of them: he freed them from the Median seruitude, and erected first that mightie Persian Monarchie. *Bizarius* (which hath written twelue bookes of the Persian affaires) supposeth that in that time of their subiection to the Assyrians and Medes, they had *Gouernours*, and lawes, of their owne: onely owing a tributarie subiection to the other, as their supreme Lords. This he collecteth out of *Xenophon*, *Cyrus* was by name foretold by *Esay* ^k, and the rebuilding of *Ierusalem*, and the Temple, by his authoritie, before that Babylonian Monarchie was erected which destroyed them. *GOD* after reuealed to *Nebuchadnezzar* and *Daniel* by dreames, this Persian both rising and fall. And by dreames did hee make way vnto the effecting of his decree; as appeareth in *Herodotus*, *Infinite* and others. For *Astages* ^l dreaming that he saw a vine growing out of the wombe of his daughter *Mandane*, which couered all Asia (interpreted by his Wizards, of the subuersion of his kingdome by his daughters future issue) married her as before is said, to *Cambyses* a Persian, defended of the stocke of *Perses* sonne of *Iupiter*, and *Danae*, and the sonne of *Achemenes*, * that so in that remote region, meanes might faile vnto

D d 3

g *Celins* *Thod.*
lib. 18. cap. 28.

* Lib. 6. cap. 4.

a *Gen.* 10. 22.

b *Ptol.* lib. 6. c. 2.

c *Plin.* 1. 6. c. 28.

d *Herom.* in 2.

e *Xenophon.*

f *Genes.* 14.

g *Herodot.* lib. 7.

h *Suidas* in verb. *Magog*.

i *Ortelij* *Theat.*

k *Isaiah*.

l *Isaiah*.

m *Isaiah*.

n *Isaiah*.

o *Isaiah*.

p *Isaiah*.

q *Isaiah*.

r *Isaiah*.

s *Isaiah*.

t *Isaiah*.

u *Isaiah*.

v *Isaiah*.

w *Isaiah*.

x *Isaiah*.

y *Isaiah*.

z *Isaiah*.

aa *Isaiah*.

ab *Isaiah*.

ac *Isaiah*.

ad *Isaiah*.

ae *Isaiah*.

af *Isaiah*.

ag *Isaiah*.

ah *Isaiah*.

ai *Isaiah*.

aj *Isaiah*.

ak *Isaiah*.

al *Isaiah*.

am *Isaiah*.

Among other the mad parts of *Xerxes*, it is reported, That hee fell in loue with a
 e Plane Tree in Lydia, which he adorned with chaines and costly furniture, and ap-
 pointed a Guardian thereto. *Antiaxerxes* writ to *Hyslanes*, Gouverneur of Hellest-
 pontus, That he should giue *Hippocrates Coms* (who then liued, and whose writings still re-
 maine the Physicians Oracles) as much Gold and other things as he would, and send
 him vnto him. In his time the *Ægyptians* rebelled, and created *Inarus* their King, to
 whom the Athenians sent three hundred Gallies for defence; but by *Aribabazus* and
Megabyzus they were subdued. To him *Isfemias* the Theban was embassador: who
 loth to pollute the Grecian freedome with that Persian custome of adoration (a thing
 for the shew of Religion therein, as some interpretre, no lesse hated of *Mordecai*,
Eshb. 3.) and not suffered otherwise to doe his Embassage, let fall his Ring when hee
 was brought into the Kings presence, and falling downe, tooke it vp at the Kings
 feet, satisfying both the Persian and his owne by this^f subtletie. *Antiaxerxes* died
 f *Relian. Var.*
Hist. 1. 1.

f *Æliar. Var.*
Hist. l. i.

After this *Artaxerxes*, surnamed *Long-hand*, another *Xerxes* succeeded and reigned a small time, as did also *Sogdianus*, or *Ogdianus*, whome *Darius Notbus* slew, and possessed the Throne. In the time of this King was the Peloponnesian Warre, which *Thucydides* hath related. *Artaxerxes Memnon* his sonne succeeded *An.M. 3245*. He slew his brother *Cyrus*, and enjoyed the Scepter 43. yeares. After his death succeeded *Ochus*, and reigned three and twentie yeares. Next to him was *Arjes*, or *Artanes*; and last of all *Darius*, whome *Alexander* ouerthrew the second time at Arbela. *An.M. 3619*, and conquered that Persian Monarchie to the Macedonians. Of the Macedonian successors of *Alexander* (so much as concerneth this place) is before handled in our Syrian relation. They were deprived of these parts by *Arjaees*, of whome and all his Parthian followers even now wee haue read in the Chapter of Parthia.

Concerning these Persian Kings, Chronologers (after their wont) differ not a little: Maſter *E. Lively* hath taken great pains in this Argument; beſides the painefull labours of *Scaliger*, *Junius* and many others, both Rabbines, and Greeks, and Latines, in whoſe ſtreams Elephants may ſwimme, and the greateſt Students may find enough to buſie their ſtudious braines: for me, it is ſufficient to taſt, or at leaſt to enter ſo farre, as a Lambe may lawfully wade, without perill of drowning. The Hebrews, through ignorance of the Olympiads, and humane Authors (where they are deſtitute of their owne) are moſt abuſed, ſome¹ reckoning but four Persian Kings in all, till *Alexanders* time: ſome² account five: and ſome³ three. Againſt theſe, *Petrusius* and *Temporarius* * moſt ſharply (and not vnworthily) inueigh, as alſo againſt their^k Chroni- cles, which aſcribe to the Perſians, from the firſt year of *Darius* the Mede, but two and fifty years. *Ioſephus* better ſeene in Ethnikæ Authors diſſenteth from them. As for *Meſtaſthenes* of *Amniss*, wee haue before ſhewed him to be counterſeit, and the reſt of his brethren, to be either the baſtards of *Amnis*, or Changelings, which he hath nurſed, and wel ſet vpon thoſe Authors, whoſe names they deare, *Vines* * calls them *Purtoſioſa* & *vel ſola auſta horrenda*, monſtrous reports, dregges, ſingulour pamphlets of vncertaine Authors; which if any be in loue with, he may enjoy without him his corruall. ¹ *Goſtopius* beſtowes much paines in the vncſeing of them; and learned men^m doe now generally diſſait them. *Ioſephus* * cites *Megaſthenes* in *quarto Indicoſum*, the fourth Booke of his Indian Hiſtorie; from whence *Petrus Comſter* * alledgeth the ſame teſtimonie, with deprauing the word *Indicoſum*, and making it *Indicioſum*. *Amniss* adds, not onely the corrupting of the name *Megaſthenes* for *Megaſhenes*, but a Hiſtorie vnder his * name, *de Iudicio Temporum* & *Annalium Perſicoſum*, wherein no marvell if he proceede in the ſtorie as he began in the title. *Beroaldus* * in the Perſian Chronologic faueth diuerſe names to the Perſian Kings; as *Aſſuſuſus*, *Artaxerxes*, *Darius* *Aſſyrius*, *Artaxerxes* *Pius*, *Lively*, and other moderne Writers out of the Greeke Olympiads and Hiſtorics, haue giuen truer accompt of the Perſian Times and Government, beginning with the five and fiftieth Olympiad, and continuing the ſame to the third year of the hundred and twelfth.

SGA-

Scaliger and Calvisius (as you have scene before) doe a little differ from this account of *M. Lively* which he lively procureth by conference of other Histories, both Humane and Ecclesiasticall, *Clemens, Eusebius, Hieronymus, Diodorus, Polybius, Xenophon, Theophrastus, Dionysius Halicarnassensis, Livie* and others. As much adoe is made about the beginning and ending of *Daniels* weekes, and the time of the building and finishing the second Temple, both which are much illustrated by the right knowledge of the Persian Chronologie. *Iunius* 3, *Lively* 1, and some others begin the account of the threescore and tenne weekes, and reckon the building of the second Temple, in the second year of *Darius Notus**, to whose reasons I referre the Reader, and returne to our Persian affaires. How this Persian Empire agreed to the dreame of *Nabuchodonosor* and the Visions of *Daniel*, *Broughton*†, *Reusnerus*, and others have written; it were too tedious here to relate. *Artaxerxes* (others call him, perhaps more truly, *Artaxares*) recovered the Persian Name and Empire fve hundred thirtie eight yeares, as *Bezaerus, Lib. 4*. reckoneth, after *Alexander* the Great had extinguished them, and in the yeare of our L O R D 230. Others say it was in the yere of C H R I S T 233, and in the yeare of the World 4183. and 56; after *Alexanders* Conquest; others otherwise. The catalogue of the Persian Kings in that their second Dynastie, you may read before, *Lib. 1. c. 13*.

Artaxares being a man of haughtie spirit, fought three battailes with *Artabanus* the Parthian, and at the third time deprived him of Life and Scepter together. He proceeded to subdue the neighbouring Barbarians; and passing over Tigris, disturbed the Romane Province of Meopotamia, deuouring in hope, and threatening in tearmes all those Asian Provinces, sometimes subject to the Persians, before the Macedonian deluge. *Alexander Seneus* (sonne of *Mammia*) the Emperour writ to him, to stay his course: But Pikes, not Pennes, were like to preuaile with *Artaxares*, who brought into the Field seuen hundred Elephants and eighcene hundred Chariots, and many thousands of horsemen, but with much bloudshed was forced to leaue the honour of the day to the Romans. *Herodians* seemeth to write harder fortunes of the Romanes in this warre. But *Lampridius*, *Eurapius*, *Orosius*, and *Zozimus* write, That *Seneus* obtained the victorie, andooke Ctesiphon and Babylon, and subdued also Arabia. *Agathias* affirmeth, That *Artaxares* was called *Magus*.

Valerianus was overthrown by *Sapor*, the successor of *Artaxares*, in Mesopotamia, and there taken, and was made a foot-stool for *Sapor*, on whose necke he vsed to tread, when he tooke horse; and at last was slayed alive, and sprinkled with *Salt*. *Zosimus* sayth, That he was treacherously taken at a meeting for conference; and *Trebellius Pollio* ascribeth it to the treason of his guide. This cruell Tyrant afflicted the Roman Provinces, to Cilicia and Cappadocia, filling with dead bodies the broken places betweene the Hills, feeding (as it were) those deformed gaping iawes with cruell banquets of mans flesh. *Odenatus P. Alimirus* brought some light to the Romans in this darkened and dreadful Eclipse of their Sunne, and recovered the Romane territories. His wife *Zenobia* after his death, like another *Semiramis*, proved a fortunate Generall and Warriour against the Persians, and also against the Romans, from whence he withheld Syria, till *Valerius Aurelianus* carried her to Rome, being by unexpected accident surpris'd. As for *Valerianus*, it was the iust judgement of God for his cruell persecution of the Christians, whome he had at first fauoured, till one of the *Aegyptian* Priests had perswaded him to this and other wickednesse, as humane sacrifices, and such like. *Enseb.* l. 7. c. 9. He was taken of *Sapor*, *An. Dom.* 260. after *Calvisius* computation. *Dmitry* hath given two years lesse.

In the time of *Probus* the Persians sued for peace, and obtained it; he procuring such peace in the East (*sayh Vopiscus*) that a rebellious Moute was not heard to peepe. *Carnus* his successor warred against the Persians; and having entred their Countrey as farre as Ctesiphon, was slaine with a Thunderbolt (no Romane Emperour, by I know not what secret detinie, from the time of *Craesus*, passing those parts, without unfortunate successe). This was *AN. DOM. 283.*

Diocletian sent Galerius against Narses the Persian, sonne to Varranes, or Varranes.

nes, the second: (for after *Sapores*, *Hormisdas* his sonne had reigned a yeare; *Varranes* the first, three yeares; *Varranes* the second, sixteen; and a third of that name only four moneths, as *Agathias* reckoneth.) But not farre from Carha (fatal to the Romanes) *Galerius Caesar* lost almost all his Armie, and therefore found homely welcome at his returne, *Dioleian* suffering him to lacquey (in his Purple Robes) some myles after his chariot. Indignation supplying his former defects, he recovered his credit with the ouerthrow of the Persians; *Narses* fled, leaving his wives, sisters, & children to the Conquerour. A League was made, with returne of Armenia, Mesopotamia, and Assyria to the Romanes.

Misdates the Persian began his raigne *An. Dom.* 301. To him *An.* 309. succeeded his sonne *Sapores*, and reigned (which I thinke was neuer read of any) longer then he liued in view of the world, beginning his raigne before his birth, which he continued three score and tenne yeares. For *Misdates* dying without issue male, and leaving his wife great with child, the Princes consulted with the *Magi*, whether this future birth would be a male; which they affirmed, observing their predictions by a Mare, then readie to foale, and the Princes set on the Crowne, or Royall Ensigne, on the mothers belly, acknowledging him for their King. This *Sapores*, in a letter to *Constantinus* the Emperor, intitled himselfe *King of Kings, partaker of the starres, brother of the Sunne and Moone*: he demanded all that had before belonged to the Persians, to be restored. Betwixt them grew a bloudie warre, as *Ammianus* relateth. *Sapores* tooke Singara & Bezabde, *An. Dom.* 359. but was repelled into Persia by *Constantinus*. *Julian* his successor seeking to subdue the Persian, lost himselfe. The best part of himselfe he had lost before in Apollasia, which plucked this destruction vpon him, *A.* 362. It is vncertaine whether diuine or humane hand executed this iustice on him. *Iovinian* was presently fauited Emperor, but forced to agree on dishonourable conditions with the Persians, leaving the Rabdicens, Carduens, Rhescens, Zalens, & Nisibis to the Persian dominion. And a little after, in the raigne of *Valens*, the league was broken by *Sapores*, who wonne Ctesiphon: *Valens* intending this warre, was by the Gothes ouerthrowne & burnt alive, before he could effect any thing, *An.* 377. When *Theodosius* reigned, the peace was renewed.

After *Sapores* succeeded *Artaxerxes*; and after him *Sapores*, his sonne, both which reigned nine yeares. Then followed *Varranes Cermasat* eleuen yeares, to who succeeded *Isidigertes*, who held peace with the Romans. *Procopius* writes, That *Arcaadius* the Emperor on his death-bed, *An.* 407. ordained in his last Will, this *Isidigertes* the Tutor and Protector to his sonne and heire *Theodosius*, which he faithfully performed. *Agathias* also acknowledgeth it a currant report. *Maruthas* was in credit with this King. He was a Christian Bishop, and by his praier had cured him of a grieuous sicknesse, which the *Magi* with their *Fire* superstition, and all their labour, could not effect. The *Magi* conspiring against *Maruthas*, watched opportunitie, that when the King should come (after the Persian wont) to worship the *Fire*, a man (whome they had hidden before within the earth for that purpose) cried aloud, That the King should goe forth, as being accounted of their God impious, who so loued a Christian Bishop. Hereupon the King bethought him of sending him away. But *Maruthas* suspecting the knauerie, counselled the King to cause the earth to be digged vp; for the *Fire*, sayth he, cannot speake. The King going into the Chappell or Sanctuarie, & hearing this voice againe, followed *Maruthas* his counsell, and found out their packing, & punished the authors, allowing *Maruthas* to build a Church, wherefoeuer he pleased, in Persia. And whiles the *Magi* yet added to their trecheries, he not onely punished their persons, but distasted their Religion, and purposed to become a Christian, but by death was preuented, which happened *An.* 421. *Varranes*, or *Varranes* his sonne, followed not his steppes, but both brake league with the Romanes, and persecuted the Christians. *Narses* his Generall, with his forces, were defeated, Azamza wasted, Nisibis besieged by the Imperials: The Saracens, which aided the Persian, stricken with a strange furie & amazement, drowned themselves in Euphrates. It is said, a hundred thousand men perished. *Theodosius* then Emperor knew these things by *Palladius*, who in three daies did ride from Constantinople hither, and backe againe in as many, yfing to flee in this manner

b Sacrat. Hist. Ecclij. l. 7. c. 19.

to any the remotest parts of the Empire, with such admirable, and almost miraculous expedition, with his celeritie making that spacious Empire seeme but narrow & strait. *Varranes* sent an Armie of those expert fouldiers which were among them, for their excellencie called *Immortall*, but the Roman swords soone proued them mortall. Thus succeeded that warre which he had begun for despite to the Christian Religion and Profession. He was forced to seeke peace, and ended or mitigated his persecution. To him succeeded, *An.* 441. another *Isidigertes*, who reigned seuenteen yeares; and after him *Perozes*, who reigned foure and twentie yeares: after him, his brother *Obolus* *Bizarius* calls him *Blesis* ruled foure yeares. *Cabades* his successor renewed the Warres with the Romans; and no maruell, for he was cruell to his owne people, and warred euen against Nature: for he ordained (as some report) That women should be common among wedlock-bands notwithstanding. Whereupon his Nobles conspired against him, depriued and imprisoned him. *Blases* was enthronized (*Scaliger* hath *Zamasfer*) who foure yeares after resigned the State vnto *Cabades* againe, who hauing before reigned eleuen yeares, added thereto thirtie more. *Nicephorus* tells, That he became friend to the Christians, & permitted free libertie of that Religion vpon this occasion. Betwene Persia and India was a Castle, called *Tzundadaer*, wherein *Cabades* had heard, that much money and jewels were kept. *Cabades* vied all meanes to obtaine it, but in vaine; so strongly was it (as the storie saith) garded with Devils. He therefore vied all the Persian Exorcismes to dispossesse them; and when they preuailed not, he sought to effect it by the Iewes, but with the former successe. At last he made vse of the Christians, who expelled the spirits, and deliuered the Castle vnto him.

It is reported, that he slew *Zelobers*, King of the Hunnes, for playing on both hands, and comming to helpe him in his warres against the Romans, hauing before sworne to assist the Emperour. About these times were the *Mameches* destroyed in Persia, for corrupting his sonne *Phaturnas* with their infectious leauen. He therefore slew their chiefe Prelate *Indagarus*, and many thousand *Mameches*, all in one day, hauing assembled them with a wile, professing, that he would make that his soane King. He assembled also the chiefe of the *Magi*, *Glonazes*, and *Boazanes* a Christian Bishop, for the greater solemnitie, with like deuotion as *Iehu* sacrificed to *Baal*, with the preience and assistance of *Iehonadab*, 2. King. 10. *Calvisius* saith, this was done *An. Dom.* 523. *Cabades* died *An.* 531.

His sonne *Cesroes* the Great succeeded and reigned eight and fortie yeares. He about the thirteenth yeare of *Iustinians* Empire, *An.* 539. invaded the Romane dominions, tooke Surus, burnt Berrza, destroyed Antiochia, and with lesse successe besieged Edessa. *Agathias* preferreth this *Cesroes* for his great exploits before *Cyrus* and *Xerxes*. Yet was his end ignoble, and vnworthie his high spirit. For *Mauritius*, in the time of *Tiberius*, entred into the Persian dominions, and burnt some villages neere to the place where *Cesroes* then was for his recreation, and saw this burning spectacle: wherewith Indignation and Griefe mustering greater multitudes of fearefull, vnquiet, enraged thoughts in his heart, then *Mauritius* had fouldiers in his Armie, vnable to beare such vnwonted sights of hostile flames in his Countries, and such vnwonted sights of inward perturbations, euen greatnesse of spirit made way to Pusillanimitie, and being weakened with colluctation of contrarie passions, a Feauer, taking that occasion and aduantage, apprehends him, and soone after kills him.

Some say, his sonne *Ormisdas* reigned seuen yeares with his father. He succeeded and reigned eight yeares; against him *Mauritius* performed wortheie attempts, which made way vnto him for the Romane Empire. And then also he had good successe against the Persians, by the valor of *Philippicus* his Generall; inasmuch, that the Persians moued with these & other discontents, by incitement of *Varramus*, deposed *Ormisdas*, killed his wife and sonne before his eyes; which hauing remained to performe vnto him that their last, vnouth, vnnaturall seruice, were presently after put out, and himselfe imprisoned. That *Varramus* had, a little before, beene sent as Generall against the Romane Armie: which his seruice being found vnseruiceable, and the Romanes preuailling, he was not onely depriued of his place, but, to his further disgrace,

was

c Niceph. Callist. lib. 16. c. 36. cedrinus. Zonas. An. l. 3.

d Mames, first author of this Heresie, was slayed alive, and cast to the dogs. Niceph. lib. 6. cap. 22.

by *Mithres* which is the Sun : was inaugurated at Palargidæ (as the later have vied at Cæse.) Many other things of excellent note the desirous Reader may there finde. *Herodotus* sheweth, that the Persians exercised their children to running long races, to endure all hardships of beate, cold, shoves, & such like. *Hem* which was punished with the whip by the Kings command, was to give thanks to the King for that his remembrance of him. There were officers appointed among the Persians, to see that none were idle: they punished severely Ingratitude, they hated lying, regarded Hospitality & courtesie. The lawes did not onely award punishments to the guilty, but rewards also to the well-deserving. While the King was drinking, there were women which did sing, one beginning, and the rest following. The Kings vied to be present in person in their warres. They were very devout in their religion, offering daily (the *Magi* being present) a thousand sacrifices, amongst which were Kine, Asles, Harts. But I hold you too long in this discourse.

How the Sophian Family, which now ruleth, came to the kingdome, shall after in due place be declared, when we have first acquainted you with their Ancient superstitions.

CHAP. V.

Of the Persian Magi, and of their ancient Religion, Rites, and Customs.



THE name of *Magi* is sometimes applied (say some) to all the Persians, or else to the particular Nation amongst them: sometimes signifyeth the most excellent in Philosophie, and knowledge of Nature, or in sanctity and holines of life. Thus *Suidas*^b calleth the Persian *Magi*, *Philosophi*, and *Philotes*, studious of knowledge, of Nature, and of God. Sometimes it signified such as we now call *Magicians*, practisers of wicked Artes. Among the Persians this name was ancient and honourable, faith *Pencerus*, applied onely to the priests, which lived in high reputation for dignitie and authority, being also Philosophers, as the Chaldeans were. To these was committed the custody of Religion, of ancient Monuments, of later Histories, of publike Records, and the explanation of the Persian wisdom, whose account appeareth in the former chapter, where after *Cambyses* death, one of them is reported to succeed in the Throne. Now whereas the Ethnikes had a tradition of two *Genj*,^d which attend every man, one good, the other euill; proceeding (in likelihood) from diuine truth, concerning good and euill Angels, which are either *misstring spirits* for mans good, or *tempters* vnto euill: Curious men hence tooke occasion to deuise new Artes, which were called *magia* and *sortes*; by the one calling vpon the good *Demon* or *Genius*; by the other, on the euill : which *euill One* could easily *turne himselfe into an Angell of light*, to delude blinde people, being indeede (as in our *White and Blacke* witches at this day) worse when an Angell, then when a Deuill. Hereof were diuers kindes: *Necromancie*, which inuocated the spirits of the dead : Of which *Hemakie Sooto*, the Heathens Diuine Poets, and our poeticall Diuines in the tales of Hell and Purgatorie, sturue who shall haue the blackest tincture. They had also their *Lecanomancie*, which was obserued in a Basin of water, wherein certaine plates of golde and siluer were put with Jewels, marked with their iugling Characters, and thence after pronuntiation of their words were auweres whispered; *Gastromancie* procured answere by pictures, or representations in glasse-vessels of water, after the due rites. *Catopromancie* received those resemblances in cleare glasses: *Crytallo-mancie*, in Crytall; *Dactylomancie* was a diuination with Rings (which perhaps *Gyges* vied) consecrated by certaine positions of the heavens and diuells enchantments. *Onymancie* with Oile and Sooto daubed on the Naile of an vnseised child, and held vp againe the Sunne : *Hydromancie* with water. *Asromancie* with ayre. But what should I adde the many more names of this Artifice Art, vnworthy the naming? *Tibi nomina mille*, *Mille nocendi artes*: Infinitely described are these blind by-waies of darknes and miserie.

Leaue wee them in their mazes, circles, labyrinth of Error : and let vs take

view

view of the Persian *Magi*, from whence *Plinius* deriueth the first originalls of Magickall Vanities; which are (saith hee) compounded of three Arts, that exercise most imperious power over the mindes of men; *Physicke*, and that offering her selfe more sublimate and pure, in the sacred name and rites of Religion, beautified also with the addition of Mathematicall Sciences; (*astreefeld cord not easily broken*, like a three-headed *Cerberus*, or tripple crowned Prelate, holding the world in feare or loue thereof.) *Zoroastres* (who liued as *Endoxus* testifieth sixe thousand yeares before *Plato*) first inuented it in Persia. *Hermippus* affirmeth, that *Agonax* taught him. *Apollonius* and *Zaratus* among the Medes, *Marmaridius* the Babylonian, *Hippocentus* the Arabian, and *Zarmocenis* the Assyrian, haue bene famous for their practise and writings of this Art. *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, sailed farre to learne it, vndertaking long exiles, rather then pilgrimages or peregrinations, to that ende. Hee impiously addeth *Moses* and *Israhell* (it may be hee meaneth *Ioshua*) to this impious number. The Scripture tells of *Iannes*, and *Iambres*, and *Simon Magus* famous in this infamie. It is like that in the Persian *Magi* concurred both a certaine stocke or kindred, which were also called (as is said) and the Philosophicall inquisition of Nature, and the Priestly function, and also some either implicite or explicite societie with Deuils. The same they were, at least in profession and reputation, that the Philosophers vith the Greekes, their Priests in Egypt, *Gymnosophistes* in India, Chaldeans in Babylon, *Dryndes* in Gallia; and in this our Isle, the Italian *Aruspices*, and other religious persons (the Treasurers of their Theologie and Philosophie) in other places. As for those *Magi* mentioned in the Gospel, some suppose them to come from Ethiopia; some from Arabia; some from Mesopotamia; some from Chalda; and some from Persia; and some from diuers of these Regions. Whencesoeuer they came, they had a brighter *Starr* to guide them with diuiner light, then those Magickall brands of hellish fire could yeeld.

Plato commends this *Magia*, and calls it *Machagisia*, and saith that the Kings of Persia learned it, as a knowledge of diuine mysteries, wherein by the worlds commonwealth, they were instructed to gouerne their owne. Others, as they were led by differing affection, doe as much discommend them. And truly (as in the Chaldean and Aegyptian Priests) their searching out the mysteries of Nature can not but deserue commendation, but their abusing this naturall Philosophie to vnnaturall conspiracie with diuels, cannot but bee detested of those which are not themselves detested of God. And either from this deuillish conspiracie, or ouer-curious vanity, did arise their predictions of future euents: in which respect the Ethnikes had them in high reputation. *Ammianus Marcellinus*,^k saith that *Zoroastres* added much to this Art from the Chaldean mysteries, and *Hykasper*, the father of *Darius*, from the *Brachmanes*, which he in his Indian trauels had found in a woodie solitarie, and learned of them the motions of the Scares, and pure rites of sacrifices: which he taught the *Magi*, and they, together with the skill of diuination, deliuered to their posteritie by tradition: and that progeny is alway consecrated to diuine seruices, and keepe continually burning certaine fire which first came from heauen; a small portion whereof was wont to bee carried before the Kings of Asia. There were but a few of them at the first: and it was vnlawfull to touch the sacrifice, or approach to the Altar, before the *Magus* with a certaine set speech had poured on his sacred preparatiue liquors. Afterwards being increased in number, they grew into an entire Nation, and inhabited vnwalled townes, being gouerned by their owne lawes, and honoured for religion.

That which hee telleth of the Chaldean, and Indian originall of their Science, proueth it to bee such as vied vnawfull prognostications, which the Scripture affirmeth of the Chaldeans, and *Philostratus*^l of the Indians, whose Historie of *Apollonius* (a Pythagorean) sheweth, that hee was not little infected vith this vanity, traulling as *Pythagoras* had done to learne the same in forreine Regions. And although some commend one sort of *Magia*, as being their Theologie and

Ec 2

Philosophy,

a *Stobæus*
(*ec. 42.*)
n. *Xen. mem.*
lib. 1.

o *Alibul. 12.*

a *Boethius Ara*
Cali.

b *Suidas in v.*
Magus.

c *Pencerus de*
diuina. c. de
Magia.

d *Brutus* was
certified with
such a *spectrum*:
the like they
tell of *Marius*
and many o-
thers.

e *Nemesius*
trist.

f *γαστρομαντεία*.
χρυσόμαντεία.
δακτυλομαντεία.
δελφικὴ μαντεία.
ὀνυμμαντεία.
ὕδρμαντεία.
ἀστρομαντεία.
Cum multis alijs.
de quibus *Penc-*
rus, & *Reginald*.
Scot. in *Delect.*
Mag.

h *Mat. 23.*
Boethius Ara
Cali.

i *Plato Alci-*
biad.

k *Am. Marcell.*
lib. 13.

l *Philostratus de*
vita Apollonij.

m Apollonius,
Hofianes, (cha-
vondas, Demo-
eritus, & Pytha-
gorici & Pla-
tonici.
n Suidas hence
came the
Prouerbe.
rō Pāzōm
hous Gōmōr.
o Srym 1.2.9
p Cicero de
dignat. 1.1.
q Strabo 1.5.
Nam Magus ex
matre & gaio
gignatur oportet
(sicut catullus)
Si uersa Per-
siam impiare
ligio.
r Gramay Per-
sica.
s Paulan. l. 6.
t Diog. Laert. de
vita Philof. 1.5.

* εὐδαίμων.

u Empedocles.
x Mānes father
of the Mani-
chees.

z Plut. de
Off. & Is.

Philosophie, yet seeing their Philosophie was corrupted with curiositie, and their Theologie with superstitious Idolatrie, it could not bee free from some kinde of impetie forerice, as the examples of those in which were most eminent herein, doe shew. Such an one *Pafes* was, who by enchantments would make shewes and resemblances of sumptuous feasts, with many attendants: and had a Magick or enchanted halfe-penny, which would returne to him againe, when he had bought any thing therewith.

The *Magi* had one chiefe amongst them in their Societie, called by *Socome*, or *Principes magorum*. *Cicerop* affirmeth that none might be Kings in Persia, before they had learned the discipline of the *Magi*; neither was it any more lawfull for euery one to be a *Magus*, then to be a King: Such was their estimation in Persia. *Strabo* 1 tells that they vsed carnall company with their mothers: and when they are dead are cast forth vnburied, to bee a prey to the Birds. The *Ostana*, and *Astrampyschi* are by *Suidas* reckoned successful of the *Magi*. One Sect of them liued onely on meale and Hearbes. *Pansianus* 1 reporteth that in Lydia, in the Cities *Hierocæsarea*, and *Hypæpo*, hee saw Temples hauing Persian surnames, and in euery of those Temples, Chappell and Altar, whereon was Affres not like in colour to the ordinarie sort. The *Magus* entering into the roome, layeth drie wood on the Altar, after that hee hath set his mitre on his head, and then at the name of a certaine God, singeth barbarous hymnes (which the Greekes vnderstand not) out of the booke: which being done, the heape is fired, and the flame breakes forth. *Diogenes Laertius* 2 relateth, that these *Magi* spent their time in the seruice of their Gods, offering vnto them prayers and sacrifices, as if none but they might be heard: they disputed of the substance and generation of the Gods, whom they reckoned to be the *Fire*, *Water*, and *Earth*. They reprehended Images, especially such as made a differing sexe of Male, and Female, among the Gods. They disallowed of iustice. To burne their dead bodies, they held it impious: but to lie with their owne mothers, or daughters, they accounted lawfull. They practised diuinations, and fore-tellings, affirming that the Gods appeared to them, that the ayre was full of formes * or shapess, which subtilly and as it were by euaporation, insule themselves into the eyes. They forbade outward ornaments, and the vse of Golde. Their garments were white, the ground their bed, Hearbs, Cheefe, and bread their foode. *Aristotle* saith, that they helde two beginnings, a good spirit and an euill, calling the one *Iupiter* and *Oromasdes*: the other *Pluto* and *Arimanius* (*Empedocles* 3 translated this plant into Philosophie, and long after, x *Mānes* a Persian here like into diuinitie.) *Theopompus* addeth these opinions of theirs; That men should againe be restored to life, & become immortal, and that all things consisted by their prayers; *Hecateus*, that the Gods were begotten: *Clearchus*, that the *Gymnosophista* descended from the *Magi*. Thus saith *Diogenes*.

Plutarch in his Treatise de *Off. and Isid.* cieth, approueth and aplyeth the opinion of the *Magi* vnto many others, which they conceiued touching their two beginnings, *Arimanius* and *Oromasdes*: For whereas they saw such a mixture of euill in euery good (which made *Solomon* to brand them all with the title of *vanity*) they gathering that good could not be either cause or effect of euill, found out this remedy worse the the disease, to hold two Authors of all things, calling *Oromasdes* a God; and *Arimanius*, the fountaine of euill, a diuell; the one cause of light: the other of darknes. Betwixt these two they placed *Mithras* as Mediator or Intercessor. *Zoroastres* was author of this opinion. To the first of these was praise and vovs offered: to the later mournfull deuotions. For, rubbing a certaine hearbe called *Omami*, they call on *Dis Pater* & *Orcus*, then they wash it with the blood of a faine Wolfe, & carry it into a shadowy place, where they powre it out. They assigne plants partly to the good, partly to the bad God: as they doe also quick creatures; the earthly creatures to the good, the watery to the bad, and therefore esteeme him happy that hath killed most of them. *Oromasdes*, say they, begotten of pure light, and *Arimanius* the child of darknes, warre one against another. The first created fixe Gods, *Beneuolence*, *Truth*, *Politie*, *Wisdomes*, *Riches*, *Honesty*: the later as many contrary. When *Oromasdes* had thrice enlarged himselfe, hee

was

was as farre beyond the sunne, as the sunne is from the earth, and formed the starrs: Of which, one he fixed as a Gardiau and watchman, the dog-starr: hee made other foure and twenty Gods, which he closed in an Egge. *Arimanius* did as much, but his foure and twenty brake their shell. And so became good things and euill mingled. But a fall time shall come, when *Arimanius* the Author of plague and famine shall perishe, and then shall bee one Societie of all mankind in happinesse, vnto but one language. *Theopompus* saith, according to their opinion, that one of these Gods shall raigne three thousand yeares, the other being discomfited; and other three thousand they shall fight and labour to destroy one another: at last *Dis Pater* shall bee destroyed, and men shall be happy. This opinion of the *Magi*, the Chaldeans haue applied to their Astronomie; in the seuen Planets, making two good, two bad, three indifferent: The *Græcians*, to their *Iupiter*, *Dis Pater* & *Harmonia*; *Empedocles* to his *Friendship* and *Discord*; *Aristotle* to his *Forma* & *Prinatio*. *Pythagoras* to his *One* and *Two*: *Plato* to his *Idem* and *Alterum*: *Mānes* to his deuillish heretic, as before is said.

Onely Persians, saith x *GRAMAY*, were chosen into their number. The name *Magi*, is a *Gramay Asia* among Authors applyed also to the Chaldeans, which in Babylon professed the same arts and superstitions; the disciples (saith b *LUCIAN*) of *Zoroastres*, of whose cunning in b *Luciani* charmes you may reade in his *Necromantia*, a pleasant discourse: *Mithrobarzanes* a *Necrom.* Chaldean *Magus*, and *Menippus*, whom hee washeth nine and twenty daies in *Emphra-*tes by the Moone, and in the morning sets him against the rising Sunne, with long charmes: after that spitting three times in his face, hee brings him backe againe not once looking aside. Their meate was Acornes, their drinke Milke, Mulse, and the water of *Chosapi*, their lodging on the wide field on the grasse. After all this hee brought him about midnigh to Tygris, where washing him, hee purifieth him with a Torch, and the hearbe *Squilla*, and other things, &c. which howsoeuer *Lucian* sutch to his scoffing, yet I haue inserted, as somewhat expressing their superstitions obserued in charming and diuinations.

Leauing these *Magi*, let vs take view of the Persian religious rites which c *Herodotus* thus describeth. The Persians neither erect Images, nor Altars, nor Temples, and im-
pore it to madnesse in such as doe: therefore as I thinke, because they are not of the
Greekes opinion, that the Gods haue arisen from men. Their custome is, ascending vp
the highest hills to offer sacrifices to *Iupiter*, calling the whole circle of heauen *Iupi-*
ter. They sacrifice to the *Sunne*, and *Moone*, and *Earth*, to the *Fire*, and *Water*, and
Winds: to these onely haue they accustomed to sacrifice from the beginning. They
sacrifice also to *Vrania*, which they haue learned of the Assyrians, and Ara-
bians. The Assyrians call *Venus*, *Myllata*; the Arabians, *Aluta*; the Persians,
Metra.

Their rites in sacrificing are these. Being to sacrifice, they neither set vp Altar, nor
kindle fire, nor vse vestments, pipes, cakes, or libaments: but hee which intendeth to
sacrifice, placing the sacrifice in a cleane place, callet upon that God, wearing their
Tuna d girded about with myrtle. The sacrificer prayeth not for himselfe alone, but
generally for all Persians, and especially for the King. And after that the sacrifice is cut
into small peeces, he streweth vnder the foddens flesh, small hearbes, chiefly trifoly;
and setting the flesh in order thereon, the *Magus* standing by singeth e some hymnes
(of the generation of the Gods) which they hold to be a most effectually enchantment.
Without one of their *Magi* no sacrifice is accounted lawfull. After all this, the sacrificer
vseth the flesh at his pleasure.

Of all daies euery man accounteth his owne birth-day to bee most solemnly obser-
ued: and then maketh greatest cheere. The richer sort then set whole Beeces, Camels,
Horfes, Asses, baked in an Oven or fornice, on the Table: the poorer, smaller bestes.
The Persians are small eaters: but in their drinking consult of the weightiest af-
faires. Of which they deliberate fasting, but pronounce sentence after they are
well in drinke. To vomit or make water openly, is vnlawfull to them. Those
that are axquall, salute vhen they meete each other vvith a mutuall kisse; which
is fastened on the cheeke onely, if they bee of vnequall degree. They holde
them-

E c 3

them-

d The attire
of the head,
among the
Persians, as the
Turkians among
the Turkes.
e *Theopompus*

themselves the best of all men, their neighbours so much better, how much nearer them they dwell. They are much addicted to Venerie with both sexes. Next unto Martial valour, they repute excellent the procreation of many Children; the King allowing annuall presents to him who hath begotten most Children, & therefore they vie many women. The child commeth not in his fathers sight till he be five yeares old, but liueth with the women, that if hee die before, his father should thence conceiue no griefe. From that time till he be twenty, he leaureth three things, to ride, to shoote, to speake truth. For to *lie* is with them the most shamefull thing; the second, *to be in debt*. For one fault onely no man ought to be punished. Whatsoeuer is not meete to be done, ought not to be spoken. A Leprous person if he be a Citizen may not enter into the Citie, nor haue any societie with men: for this disease is sent (say they) for some offence against the *Summe*: if hee bee a forrenner, they banish him out of their Region, and for the same cause carrie into that Region white Pigeons. In a Riuier they neither spit, nor make water, nor wash, but haue them in very religious veneration. These things, saith *Herodotus*, I can assure of the Persians out of mine owne knowledge: that which followeth I doe not so well know; that they bury not their dead bodies before they be torne of some fowle, or dogge: but I well know that their *Magi* doe wrap them vp in waxe and then bury them. These *Magi* differ both from other men, and from the *Egyptian* Priests in this, that these pollute themselves with their sacrifices, but the *Magi* with their owne hands kill any they haue killed verie many Ants or Serpents, or other things which creepe or flye. Thus saith *Herodotus*. *Strabo* c nameth *Anaitis*, *Amanus*, and *Anandanus*, Gods of the Persians: When the Persian Emperours had ouerthrowne the *Sace*, they encompassed with a wall a certaine rocke situate in a field, and erecting a Temple of the foresaid Gods, there instituted yearly solemnities, named *Saca*, which of the inhabitants of *Zela* are yet celebrated, (so they call the place.) That towne in great part belongeth to them which are called *Sacred seruants*, to which *Pompey* added a great country. Some report that *Cyrus*, hauing ouercome the *Saca*, attributing this victory to diuine power, consecrated that day to his country-Goddesse, naming it *Saca*, and wherefoer the Temple of that Goddesse is, there also are celebrated those *Sacra*ean feasts, in manner of the *Bacchanals*, day and night, the men and women drinking themselves drunken. *Strabo* in the end of the same cleuenth booke mentioneth their Temples, and amongst others the Temples of *Tanais*, which before in *Herodotus* is denied to be the vse of the Persians: *Cicero* blameth the *Magi*, for procuring *Xerxes* to burne all the Temples of Greece, because they included their Gods in walles, and to whom the whole world was a Temple and house. *Strabo* thus reporteth of the Persians: The Persians haue neither Images nor Altars; they sacrifice in a high place, they thinke heauen to be *Iupiter*: they worship the Sunne, whom they call *Mithra*, the Moone also and *Venus*, and the Fire, and the Earth, and the Windes, and the Water: they sacrifice in a cleane place, and present their sacrifice crowned: & whe as *Magnus*, the ruler of this busines, hath diuided the flesh in peeces to euery one, they goe their waies leauing no part thereof to the Gods, who (say they) are satisfied with the soule of their sacrifice. Some, as it is reported, lay a part of the Numbles on the fire. They sacrifice especially to the *Fire*, and to the *Water*, laying on the fire drye stickes, the barkes pulled off, and laying thereon fat Tallow, and pouring on the same, Oyle, they kinde the same, not blowing with their breath, but fanning or otherwise enforcing the winde thereto. If any bloweth the fire, or cast any dead thing or durt therein, hee is punished with death. They performe their *Water-ceremonies* in this sort: Comming to a Lake, or Riuer, or Fountaine, they make a ditch, and there slay a sacrifice, with great heede that none of the next water bee touched with the blood: after, laying the flesh on myrtle and I. awrell, the *Magi* burne the same with small twiggcs, and making certaine prayers, sprinkle oyle mixed with Milke and Honie, not in the fire or water, but on the earth. They are a long while muttering their prayers, holding a bundle of small Tamariske twiggcs.

In

In Cappadocia, where is very great store of the *Magi*, which (of the Fire) are called *Pyreliti*, and many Temples of the Persian Gods, they slay not the Sacrifice with a knife, but a Clubbe or Mallet, wherewith they beate it. The *Pyreliti* are great inclosed places, in the middlest whereof there is an Altar: Thereon the *Magi* keep much ashes, and a fire continually burning, whither they euery day resort, & make their prayers about an houres space, holding a bundle of twiggcs before the fire, hauing their heads couered with a kind of labelled Mitre, hanging downe on both sides, that the strings couer their lippes. These things are done in the Temples of *Anaitis* and *Amanus*. For there are their Temples, and there the Image of *Amanus* is caried in procession. These things we haue seene. It seemeth, that whereas *Herodotus* reporteth they had no Temples, Altars, nor Images: and *Strabo* so often mentioneth their Temples, and heere the Altar and Image of *Amanus*; that in *Herodotus* dayes they had none: which grew afterwards in vse, as a forcine rite brought in amongst the Persians after the Macedonians had conquered them; or else that there were differing Sects among their *Magi*, some (as these in Cappadocia) embracing Altars, Images, and Temples, some refusing some or all of these. For otherwise *Strabo* disagreeth not only from *Herodotus*, but from himselfe, before denying them the vse of Altars and Images, and here affirming it of the Cappadocian *Magi* (in other things) of the Persian Religion.

We may further adde (from *Gramay* a his Collections out of diuers Authors, and from others, concerning the Persian Religion) that they sometime oblerued the Grecian Deities, calling *Iupiter*, *Bel*, *Hercules*, *Sandes*, *Venus*, *Anaitis*. To *Iupiter* was sacred a Chariot with a Beame of gold. The *Summe* they worshipped (by the name of *Mithra*, and *Fideltus*) at Sunne-rising: and adored also the painted Image thereof. They accounted the horse the Sunnes peculiar beast, and offered vnto him white horses: and with white horses his sacred Chariot was drawne before the King, when hee sacrificed.ouer b *Darius* his tabernacle, the Image of the Sunne, enclosed in Crisfall, shone forth so that it might be seene of all. The order also of *Darius* his march, when he warred against *Alexander*, had in the first place their Fire, which they called *Sacred* and *Eternall*, carried on silver Altars. Next hereunto the *Magi*, singing their Country-Hymnes, followed by three hundred sixtie and five yong-men, (so many as their yeare had dayes) clothed in bright red. Then came *Iupiters* Chariot, drawne by white horses: after whom followed a horse, of exceeding greatnesse, consecrated to the Sunne. Their Riders had white garments, and golden Roddes. Likewise, both sides of the Kings Chariot were adorned with Images of gold and silver: two being most eminent among them; the one, of *Peace*, the other, of *Warre*.

That souldiour, which was initiated in *Mithra's* hallowed orders, was first proued by foure-score seuerall kindes of punishment: and if hee continued stedfast, hee was washed, putting on his head a Crowne with a Sword interposed. Chast virgins were hallowed the Sunnes Priests. They worshipped *Diana* whom they called *Nannea*, c *Tertul de Ce-*
(as some will haue it) in that history of *Antiochus*. They solemnized certaine feasts, d *2. Mac. 1. 13*
the chiefe whereof was that of *Mithra*. Another holy-day they called the *Destruction* e *Athenens 1. 12*
of vices, in which the *Magi* killed venomous things, and offered; and the seruants lorded it five dayes together, ruling both the family and their maisters. Their Kings birth-daies they did also solemnize, making therein a banquet called *Lyta*: at which time the King might not deny any thing to any suiter. *Megasthenes* they celebrated in memory of the *Magi* slaine by *Darius Histaspis*, and his Colleagues. Of their holie-day *Saca* before is spoken: in which (some report, that) the seruants changed offices and garments with their Maisters. *Minnius Falx* f obiection against them their incestuous copulation with their mothers. *Arnobius* derideth their worshipping of Ri- f *Min Fal. O-*
uers. The Christian Fathers and heathen Authors are plentifull in the narration of the g *Enl. b. de pra-*
Persian vanities. *Eusebius* s citeth a saying of *Bardefanes Syrus*; Among the Persians par. lib. 6. c. 8.
there was a Lawe to marry their sisters, daughters, and mothers: which custome the Persians oblerued also in other Countries, & therefore other nations hating them, called them *Mages*; of which are many in Egypt, Phrygia, and Galatia, whose posterity succedeth them in the same wickednes. This name *Mages* is deriued of *Magi*.

CHAP.

c Libr. 11.
f These Goro-
pius with
Dutch Ety-
mologies, and
interpretations
bringeth
from the Cim-
merians and
Saxons. See
his *Saxonia*.
p. 606.

g Stral. 1. 5.
h Cic. de leg. 1. 2.

a Gram. Af.
Persica.

b 2. Curt. lib. 3

c Tertul de Ce-
ren. mil. 1.

d 2. Mac. 1. 13

e Athenens 1. 12

f Min Fal. O-
Edu. Arnob. com.
Gent. lib. 6.
g Enl. b. de pra-
par. lib. 6. c. 8.

the house of an Armenian priest, being then about thirteene yeares old, who vsed him curteously, and instructed him in the rudiments of Christian Religion. A yeare after he went from Arming to Chilian, where he kept with a Goldsmith his fathers friend. In this time he had intelligence, by mutuall writing, with his friends at Ardouil: and with this Goldsmith hauing gathered together eightene or twentie men of their Sect secretly to take a strong castle, called Maumutaga, and hidden in ambush two hundred horsemen of his friends in Ardouil, suddenly slaying the gard, and possessing himselfe of the Castle, he entred a Towne not farre from the Castle, killing the inhabitants, and carrying the spoyle to the Castle. This Castle was very rich, because it was a principall Hauen of the Caspian Sea; and so strong, that when *Alumus* had newes hereof, he was dissuaded from sending any power thither to besiege him. Two dayes journey from hence is Sumachi: which with his power, now encreased, he also tooke, and diuided the spoyle euery where to his souldiors, which with fame of this liberaltie came from all parts vnto him. He sent also into Hiberia, three or foure dayes journey from thence, which was then gouerned by seuen great Lords, three of which, *Alexander Shee*, *Gargurambee*, and *Mirzambec*, with many promises of present spoyle and future exemptions from tribute, he vnto to his side, receiuing from each of them three thousand horse, so that he was now growne fiftene or sixteene thousand strong. *Alumus* with thirty thousand valiant souldiors went to meete him betwene Tauris and Sumachia, and hauing passed a great riuer, ouer which were two Bridges, he presently caused them to bee broken: *Ismael* arriuing there the next day, with great diligence found a passage through the streame, & with his whole forces, in front, in the breake of the day, assailed *Alumus* his army, little suspecting such a good morrow, that *Alumus* with a few companions hardly escaped. The paulions, horses, and other bootie, *Ismael* bestowed on his souldiors: and then hasted to Tauris, where entring without resistance, he made great slaughter, killing all the race of *Jacob*, opening his Sepulchre, and the Graues of other noblemen, which had bin at the battell of Darbent against his father, & burning their bones; 300 harlots he caused to be cut asunder in the middle: he killed all the dogges in Tauris, and because his mother had married to one of those nobles which were in the battell of Darbent, hee caused her head to be stricken off in his presence. In this while many towns, cities, castles, and Lords submitted themselves to him, and ware his red-coloured Turbant: but the Castle Alangiachana (whereto were subiect eighteen villages of Christians, which vsed yerely to send to Rome two men from the Patriarch to the Pope, of whose faith they were, speaking *Armenian*, hauing some bookes, but quite lost the vse of the Italian language) this castle (I say) held out for *Alumus* vntill his death.

While *Ismael* was Sultan in Tauris, the Sultan in Bagader *Murat Can* son of *Jacob*, with an army of 30000. marched against him, & in a plaine meeting with *Ismael* was there ouerthrowne, not 70. persons escaping to Bagader with *Murat Can*: the place bearing witness of the slaughter, buried vnder many new hills of bones. All these things were done anno 1499. And while I was in Tauris, many came from Natolia, Caramania, and Turkie to serue him; of whom they were graciously entertained. Anno 1507. our Author being then in Malacia saw with his eyes, the Sultan *Moslim* conveyed prisoner by *Amirbee*, who with foure thousand men going from *Moslim* (sometime Ninive) to Amit, where the Sultan kept, with promise and profession of his succor, being admitted the city, tooke him, & cast a chaine about his necke, whose head *Ismael* (more off with his owne hands. He was presented to him by *Amirbee* in the country of *Aladuli*, against whom *Ismael* was now warring: where taking the city Caribirt, he cut off the head of *Becarbee* son of *Aladuli* lord thereof with his owne hands. From thence returning to Tauris he had almost done as much to his two brethren, whome hee had left Gouernours in his absence, for transgressing their Commission, but with much intreaty of his Lords, spared their liues, yet confined them to Ardouil, not to depart from thence. The next yeere he pursued *Murat Can*, who was come to Syras, a Citie not inferiour to Cairo in Egypt, with sixe and thirte thousand men, but malecontent, and therefore many of them fleeing vnto *Ismael*. Whereupon *Murat Can* sent

two

two Embassadors with five hundred followers, with offer of Vassallage vnto him. *Ismael* cut them all in pieces, saying, That if *Murat* would be his Vassall, hee should come in person, not by Embassage. *Murat* can had closely sent Spies to observe the sequelle of his businesse, and being thereof by them aduertised, fledde: For many of his Nobles had already put on the redde Turbant, of whome he feared to be taken, as *Alumus* had bene; and therefore with three thousand of his most faithfull he fledde vnto Aleppo: but the Soldan of Cairo not admitting him, hee went to *Aladuli*, who entertained him honourably, and gaue him his daughter to wife.

Ismael, after great slaughters in Syras and Bagader, was forced to returne to Spaan with his Armie. For *Ieslbaug* the Tatar had taken all the Countrey of Corasan, and the great Citie of Eri, which is in compass betwixt fortie and fiftie myles, well peopled, and full of Marchandize: He had taken also Scrava, Amixandaran, and Sari, on the Caspian shore; and with intent to beguile *Ismael*, desired leaue to passe through his Countrey to Mecca on Pilgrimage. *Ismael* with deniall, and other sharpe words, repelled his suit, and abode a yeare in Spaan, to withstand his enterprises. After he returned to Tauris, where were great Triumphes solemnized in his honour. This *Sophi* is so loued and feared (sayth this Merchant) that they hold him as a God, especially his souldiors: of which, some goe into the warres without Armour, holding it sufficient, that *Ismael* will succour them: others, because they content themselves to die for *Ismael*, goe into battaile with naked breast, crying, *Schnack, Schnack, i. G O D, G O D*. And they forget the name of *G O D*, alway naming *Ismael*: they hold, That he shall not die, but liue euer. And where other *Mosulmans* say, *La ylla yllala, Mahomet resullala*, the Persians say, *La ylla yllala, Ismael vellallala*; reputing him a God and a Prophet. I haue learned, that *Ismael* is not contented to be called or worshipped as God. Their custome is to weare redde Bonnets, with a certaine thing like a girdle, large below, and straiter vpwards, made with twelue foulds, a finger thicke, signifying the twelue Sacraments of their Sect, or those twelue brethren, nephews of *Ali*. *Ismael* was of faire countenance, of reasonable stature, thicke and large in the shoulders, shauen all but the mustaches; left-handed, stronger then any of his Nobles, but giuen to Sodomie. At his second comming to Tauris, he caused to take twelue of the fairest boyes in the Citie to serue his lust, and after gaue to each of his Nobles one for the like purpose, and before tooke tenne of the best mens sonnes for the same intent.

Thus farre haue we had commerce with this namelesse Persian Marchant in *Ramusius* his shoppe, who sometime attended on his Court and Campe. Others adde hereunto, That he sent Embassadors to all the Mahometan Princes of the East, to receiue that redde-Hat Ensigne, together with his Sect; as did his sonne *Tammaz* after him, when *Nizamulucco* onely accepted thereof. But it is the common opinion, that the greatest part of the Mahometanes in Soria and of Asia Minor are secretly of that Sect. *Ismael* after this warred, and wonne, vpon the Zagatai Tartars, and other adiacent Nations, that he left vnto his successours a very great Estate, reaching from the Caspian Sea to the Persian, and betwene the Lake Iocco and Tigris, the Riuer Abbian, and the Kingdome of Cambaya, more then twentie degrees from East to West, and eightene from North to South. He ordained a new Liturgie, and forme of Prayer, differing from the auncient. Such was his authoritie, that they would sweare, By the Head of *Ismael*, and blesse in his name, saying, *Ismael* graunte thee thy desire. Vpon his Coyne, on the one side, was written, *La ilah ila labu Muhamedun resullalabe*: And on the other, *Ismaill halife sullalabe*, that is, *Ismael* the Vicar of *G O D*. The Jewes, at the first, had this *Ismael* in such admiration, that they foolishly reckoned *Ismael* to be their promised *Mesias*, gratulating themselves, in this conceit, throughout the most part of Europe, celebrating festiuall Solemnities, with mutuall Presents, in testimonie of their ioy; which yet was soone dashed, none hating the Jewes more then *Ismael*.

F

He

Oferius de Reb. Emman. lib. 10. 1. Sol. Ben.

Kno. Turk. Hist.

Serius Comm. in An. 1500.

Ant. Tenkison.

He lyeth buried at Ardouil, in a faire Meskit, with a sumptuous Sepulchre made by himsele in his life time; where is a faire Stone-Hospital erected by him for strangers, allowing to all travellers three dayes reliefe for horse and man freely. Ardouil is in latitude 38. degrees.

Angiolilla, c. 13.

The life of *Ismael* had beene answerable to the bloudie prefages in his ominous birth; for he came forth of his mothers wombe with both his hands shut, and full of bloud; for which cause his father would not have brought him vp, but commanded him to be slaine: but they which carried him away, moved with compassion, secretly nourished him three yeares, and after presented him to his father, who then acknowledged and received him with loue and kindeesse: for this his bloudie and warre-like spirit dwelt in a lovely and amiable bodie, adorned with all the Ensignes of beautie.

He died Anno 1524.

Michael Iffila.

in An. 1576.

Busbeq. epist. 3.

Ant. Tenkison.

Hak. Jo. 1. p. 349.

Schibach Thumes, or *Shangh Tamas*, succeeded, and reigned about fiftie yeares. He liued devoutly, and yet (for their Law reconcileth both) very voluptuously, inheriting his fathers Throne, but *not his valour, and spending the greatest part of his time amongst his women. So zealous was he of their superstition, that when *M. Tenkison* came to his Court with the Queenes Letters to treat with him of Traffique and Commerce for our English Marchants, before his feet touched the ground, a payre of the Sophies owne Shoes or Balmackes (such as himsele vsed to weare, when he arose in the night to pray) were put vpon his feet, least their holy ground should be polluted with Christian Steppes. And being admitted into his presence, and asked of his Religion, Whether he were a *Gower*, that is, an *Vnbeleuer*, or a *Muselman* (so they call them of their owne profession) hauing answered, That he was a *Christian*, beleeking *С Н Р 1576* to be the greatest Prophet: Oh thou vnbeleuer (said he) we haue no need to haue friendship with the vnbeleuers, and so willed him to depart: which he did, and after him followed a man with a Banet of Sand, sitting all the way that he had gone within the said Pallace, euen from the Sophies sight vnto the Court-gate.

Lib. 3. cap. 8.

In his time *Solyman* (as in our Turkish Relations before is shewed) much endamaged the Persians, and tooke Babylonia, Tauris, and other parts of their dominions: yet did *Tamas* recouer some part thereof againe, and draue *Solyman* out of Tauris, (or Ecbatana, as *Minadai* interpreteth) and, by a composition, caused him to raise the Fort of Chars, erected by the Turkes in his frontiers. He died the eleuenth of May, 1576, leauing behind him eleuen children: *Mahamet* the eldest, who had liued a while in Heri (sometime called Aria) and after in Siras (aunciently named Persopolis): his second sonne was *Ismael*, whome for his fiercenesse his father had confined to the Castle Cahaca: the third, *Aidere*; the rest, *Mamut*, *Solimano*, *Mustassa*, *Emanguli*, *Alichan*, *Amet*, *Abraham*, and *Ismael* the younger. He appointed his second sonne *Ismael* his successeur, esteeming him more worthe then *Mahamet Codabanda* (this surname was giuen him for his diseased eyes) as being giuen to a studious and quiet life, and contenting himsele, that *Abas Mirise* (which now reigneth) was confirmed in the Citie of Heri, and honoured with the title of the Visier of that Country.

Minadai of the
Warres be-
tweene the
Turkes and
Persians, f. 1.

Periaconcona, the daughter of *Tamas*, and elder then any of the brethren, being in Commission with other Councillors of State to see her fathers Will executed, whiles the Postes ranne with aduertisements to *Ismael*, was attempted by *Aidere* with earnest solicitation for the Crowne: whose ambitious desire shee so farre satisfied, as that shee caused him to be inuested in Regall apparrell, and setled in the great Gallerie, attending the acclamation of the people; being publicly installed, as though he were elected King. But meane while shee set fure guards of men, deuoted to *Ismael*, at the gates of the Pallace; thus purposing to entertaine him (with dreames of dangerous honours) till *Ismael* arrived at Casbin. But whiles he (suspecting the deceit) sought to flee, he left his head behind in the hands of *Sabamal* his vnkle, which he cast, all bloudie, in the midst of his conspiring partakers. *Ismael* soone after came, and receiued with publike applause the desired Soueraigntie: & as he had before

addicted

addicted himsele to the studie of the Turkish Law; (enough, if it had beene knowne, to haue barred his succession) so now, after the Turkish manner, he foundeth his Throne (a foundation too slipperie to stand) in bloud, causing the heads of his eight younger brethren to be cut off, together with all such as were neere them in bloud or affinitie, and all the fauourites of the late slaine *Aidere*. Thus is Casbin dyed in the bloud of her hopefull Gallants, and entertaines her beholders eyes with streames of bloud running from the slaine, which cause another streame of teares to issue from their liuing friends; who filling the ayre with mournfull complaints (which returning answere by Echoes, seemed to sympathize their griefe) and in compassion of those dying bodies, then gasping their last breaths, imitating (with true affection, and not affected imitation) the same in deepe and broken sighes: viewing also their owne dangers in the present ruine of their neereit and decreit some-time allies and acquaintance: tossed with this varietie of turbulent passions, conceiue, in this confusion of thoughts (that which is truly the daughter and mother also of confusion) *Trecherous Disloyaltie* to the author of these their sorrowes: *Ismael* posting on to his owne destruction, had now forbidden the deuotions of *Aly* the Persian Prophet, and enioyned the Turkish Rites of *Abukar*, and other the followers of *Mahomet*, by imprisoning, rayling, pulling out the eyes, and killing *Aly* his obseruants, establishing his Decree, not sparing, in this persecution, to torment the tender Ladies (some of them of his owne bloud) nor reuerencing age or profession; depriving euen the Calisse of Casbin (the eye of their blindness) of both his eyes, because he would not see equitie in this noueltie; and purposing (as the Fame went) to goe to Bagdat, there to recieue the Crowne from him whomsoever he should finde the successeur of the great Califfe, in the midst of her cruelties he was (with like cruelties) murdered by *Periaconcona*. The Executor of her fathers Will is thus made an Executioner of her fathers sonne, hauing brought in the conspirators, apparrelled in womens weedes, so strange him among his paramours. This was done the 24. of November 1577 after he had reigned one yeare, seuen months, and fixe dayes. *Mahomet Codabanda*, thought it now time for him to looke to his right, which by means of *Mirza Salmas*, the chiefe of the Sultans, he obtained. This Sultan presented him with the head of that *Uirago Periaconcona* vpon the top of a Launce, with the disheuelled haire, gaffly lookes, and bloudie impressions, yelding an vncouth (though not vndeferred) spectacle to the beholders: which (if like the Snake scalpe of *Medusa* it did not transforme them into stones, yet, as if it had beene the banner of *Megara*) seemed to display new quarrels, kindling inward hatreds, tumultuous seditions, and ciuill broyles, which exposed them to *Amuraths* forces, who thought it fit time for him to fish with his Turkish Nets in this troubled Persian streame. Of these warres is already spoken. Much losse did the Persians by this meane sustaine, and much more had followed, had not *Emir Hamur*, *Mahomet*s eldest sonne, with his valorous attempts, stopped the Turkish proceedings, and like the Easterne Sunne, with his greater brightnesse dispersed those weaker beames of *The Moone Standards of proud Ottoman*.

But soone was this Sunne eclipsed, not by the Moones interposition (for that is natural, if we vnderstand it of the heavenly; and ordinary, if of the earthly and Turkish) but by extraordinary and vnnatural procurement (as was thought) of his ambitious brother *Abas*, or of others suspected of his father, effected by a treacherous Eunuch that garded him; which sodainely stricke him through the body and slew him. *Abas* his brother by solemne oath cleared himsele of this odious imputation. And yet he is no lesse suspected of a more monstrous and vnatural treachery against his owne father, who is thought * to be poisoned by his meane, that by these bloudie steps hee might ascend to that throne which now hee enioyeth. But (all this notwithstanding) he hath since so subtilly handled the matter, that he is both beloued of his owne, and feared of his enemy: his subjects sweare and blesse in his name. * He hath recouered from the Turke both Tauris, and other Regions of Servania and Georgia, which the Turke had before taken from the Persians. Hee was reported also to haue taken Bagdat, but (it seemeth) not truly.

Ff 2

Turkish Par-
ticide imitated
in Persia.

De Medusa &
Megara, vide
Persias.

Lib. 3. c. 6.

I. Siluest. in Du
Barlas transl.
* Minadai, 19.
in his 9. books,
translated by
M. Hartwell,
the Reader
may see these
warres at full
Relatione di
Persia, & Tu.
Theoto. Politico.
Hetrus Porcius,
Laurentius Riff-
burgius, Anony-
mus quidam de
eodem bello
scripsit.

* Cartwright.
As * An. 1603.

As for Tauris, in the year 1514, *Selim* tooke it (as some say) on composition, which he brake, and carried thence three thousand of the best artificers to Constantinople. *An. 1535, Solyman* gaue it for a prey to hisouldiers; *An. 1585, Osman* spoyled it with vncouth and inhumane cruelties; whatsoever the insulting Conqueror, in the utmost extent of lawlesse lust, could inflict, or the afflicted condition of the conquered could in the most dejected state of miserie sustaine, was there executed. *Abu* in recouerie hereof vsed the Canon, an Instrument which before they had, to their owne losse, scorned. This Prince is (sayth our Author) excellent both of composition of bodie, and disposition of minde, of indifferent stature, sterne countenance, piercing eyes, swart colour, his mustachees on the vpper lippe long, his beard cut close to the chinne. He delights in Hunting and Hawking, Running, Leaping, and trying of Masteries: He is an excellent Horseman and Archer. In the morning he vseth to visit his stables of great Horses, and hauing there spent most of the fore-noone, he returns to his Pallace: About three of the clocke in the afternoone he goeth to the At-Maidan, which is the high street of *Hispaan*, the Citie of his residence, round about which are scaffolds for the people to sit and behold the King and his Nobles at their Exercises of Shooting, Running, Playing at Tennis, &c. all on horsebacke. In this place very often, in his owne person, he heareth causes, and pronounceth sentence, executing Iustice seuerely.

Now that we may mention some of the chiefe Cities of Persia (vnder which name I here comprehend, as usually in this Historie, their Dominion, not as it is measured by the Pennes of Geographers, but by the Swords of their Princes.) In *Sumachia* *Master Carrwright* sayth, They saw the ruines of a cruell spectacle, which was a Turret erected with Free-stone & Flints, in the midst whereof were placed the heads of all the Nobilitie and Gentrie of the Countrey. A mile from this Towne was a Nunnerie, wherein was buried the bodie of *Amalcke Canna*, the Kings daughter, who slew her selfe with a knife, for that her father would haue forced her to marrie a Tartarian Prince: the Virgins of the Countrey resort hither once a yeare to lament her death. *Sechi* is foure dayes journey thence, not farr from which is *Eres*, which, because they yielded to the Turke, were by *Emir-Hamiz* utterly destroyed, man, woman, and child. *Arasse* is the chiefe Citie of Marchandise in all *Servania*, especially for raw Silkes. *Taurishath* out-liueth many deaths, and is very rich by reason of continuall Trade, nourishing almost two hundred thousand people within her compasse; for walls it hath not. This was sometimes the Seat-Royall, and after that, *Casbin*, which is situate in a fertile Plaine, foure dayes journey in length, wherein are two thousand Villages. The buildings are of Bricke dried in the Sunne, as in Persia is most vsuall: The At-maidan, or chiefe street, is foure-square, almost a mile in circuite. Neere to it is *Ardouil*, of chiefe note for beginning of the *Sophian* Superstition. *Gegilan* is foure dayes journey from *Casbin*, and stands neere to the *Caspian* Sea. Neere to *Bachu* is a Fountaine of blacke oyle, which serueth all the Countrey to burne in their houses. *Cassan* is well seated, and rich in marchandise, but subiect to heat more then other parts of Persia. No person is there permitted to be idle. *Hispaan* is thought to be *Hecatompolis*: the walls are a dayes journey about on horsebacke, before the greatest, now the royall Citie of the Persians. It hath a strong Fort, two *Seraglio's*, the walls whereof glister with red Marble and Parget of diuers colours, paired all with *Mosaicque* worke, all things else combining Maicestie and Ioueliness, Magnificence and beautie. The inhabitants, as did the ancient Parthians, buy, sell, talke, and performe all their publike and private affaires on horsebacke: the Gentlemen neuer goe on foot. *Sieras* is thought to be *Persepolis*, it is rich of Trade, and there is the best Armour made in all the East, of Iyron & Steele, cunningly tempered with the iuice of certaine herbes.



I hath beene already shewed, how the Saracens had one *Calyfa*, or *Caliph*, whom they esteemed the Head of their Religion and Empire, in right vnto both succeeding their grand Seducer, *Mahomet*; and how the foure Captaines or Doctors, each ayming, vnder colour of Religion, to further his ambitious Projects, made way to difference of Sects in the beginning; and in succeeding Ages the Sword decided who was rightfull successeur, the posteritie of each challenging to himselfe that right, according as they were able in the field to maintaine it. These Persians affected *Hali*, as truest interpreter of their Law, and Lord of the State, to whom *Mahomet* gaue his daughter in his life time, and his *Alcoran* at his death, being his kinsman also by birth: and although, by the violence of the contradicting *Caliphes*, they did not alway make hereof open profession, yet euer and anon, as occasion was offered, this fire brake out, yet neuer into so great a flame, as after the year 1369, by *Sophi*, *Guano*, *Adar*, *Ismael*, and their successeurs, vnto this day.

From that diuision betwixt the Persians and Arabians, about the successeur of *Jodi Barr. Al. Mahomet*, (it is *Barrim* his relation, in which the Persians call themselves *Sia*, which signifieth the Vnion of one Bodie, but the Arabians call them *Rassadim*, that is, Vnreasonable, and themselves, *Cunnin*) proceeded other Sects amongst the Mahumetans; and amongst the Persians, two, called *Camurata* and *Mutazels*, which follow little the saying of the Prophets, but would haue all proved to by natural reason, not allowing *Mosai* or *Mahomet* any further. There is one Sect amongst them, called *Malabedi*, which subiecteth all things to *Gibance* and to the *Starres*, not to Diuine Prouidence. There are other called *Emozaidi*, which reiect many things in the *Alcoran*, and follow the Doctrine of *Zaidi*, the Nephew of *Hosim*, second sonne of *Ali*; these inhabite on the Confines of *Prestier Iohn*, and in *Melinde*.

But to come to the common Persians, and to obserue out of *Barrim* the diuersitie of Opinion betwixt them and the Arabians; their Doctors reduce these differences into seuentene Conclusions. The Persians say, That *G o d* is the author and worker of euerie good, and that euill commeth from the Deuill: The Arabians say, That would bring in two Gods, one of good, the other of euill. The Persians say, That *G o d* is eternall, and that the Law and Creation of Men had a beginning: The Arabians answer, That all the words of the Law are prayles of the workes of *G o d*, and therefore eternall, like himselfe. The Persians say, That the Soules of the Blessed in the other World cannot see the essence of *G o d*, because he is a Spirit of Diuinitie; onely they shall see his Greatnesse, Mercie, Ptie, and all other good things which he worketh in the creatures: The Arabians answer, That they shall see him with their eyes, euen as he is. The Persians say, That when *Mahomet* receiued the Law, his soule was carried by the Angell *Gabriel* into the presence of *G o d*: The Arabians affirme it of his bodie also. The Persians say, That the children of *Ali*, or *Alle*, and *Fatema*, and their twelue Nephewes, haue preheminence aboue all Prophets: the Arabians graunt it aboue all other men, but not aboue the Prophets. The Persians say, That it is sufficient to pray thrice a day vnto *G o d*; in the Morning when the Sunne riseth, which is called *Sab*; the second (*Dor*) at Noone; the third (*Magareb*) before Sunne-set, because these three containe all the parts of the day: the Arabians require twice besides, according to their Law, called *Hacer*, and *Assa*. The rest of their seuentene Articles of difference mine Author hath not expressed. These are sufficient to shew, That they not onely differ about the successeurs of *Mahomet*, as *Minadai* affirmeth, but about

* Deuill, *qasf*
doe euill: or,
Diuell, of
Διδάσκω,
an accuser or
cauillier.

Dogmaticall Points also in their ridiculous Theologie, and interpretation of their Law.

These differences haue continued of old and long continuance: what hath in later times accrewed hereunto by the Sophian additions of *Gume* and his followers, is in part touched in the former Chapter. Let vs now take view thereof, as the same at this present hath infected Persia and the neighbouring Regions.

* *Mimadai*, li. 2.
The chiefe is
now at His-
saan. *Cariv*.

There is resident in Casbin * their prophane Priest, called *Musnad-Dini*, that is to say, the chiefe of the Law, who is as the *Musfi* among the Turkes; and in the other subiect Cities are certaine peculiar heads obedient to this chiefe Priest; who notwithstanding are not chosen or displaced at his pleasure, but by the King himselfe, who should not onely be a King, but a Priest, as *Ali* and *Mahomet* were, from whome hee chalengeth succession. Howbeit, for auoiding of greater trouble, hee grauntheth that fauour, and putteth ouer that burthen from himselfe vnto others, to whose iudgements he also referreth himselfe, whensoever there is any Consultation or Treatie touching their Law and Religion. Vnder the *Musnad-Dini* are the *Califes* (sayth *Mimadai*) and these are they that execute their daily Seruice in the Moschees or Temples. The chiefe of these *Califes* is he that putteth the Horne vpon the Kings head when he is first enthronized: a ceremonie now performed in Casbin, because the Turkes forbid it to be performed in Cae, neere vnto Babylon, according to the auncient wont. Other Cities also haue a *Musnad-Dini* and *Calife*, although inferior to them of Casbin.

Pbil. Camerar.
I. F. Op. subel.
cem. 3. c. 12.

* There be
meanes to
draw vp that
skinne by art,
which may en-
dure a new
cutting.

The difference betweene the Turke and Persian (as commonly it happeneth in case of Religion) is so hotely pursued on both sides betwixt them, that they neither vse mutuall Marriage, nor Marchandise, as some assume: There can be no certaine Peace, or continuing Truce. And if one alters his Religion, and turnes to the other side, hee is not receiued without a new Circumcision. *Baiasetz* the greze Turke burnt two hundred Houses in Constantinople, infected with this Sect, together with the inhabitants, and set forth a publike Edict against it. *Ismael* is said, in like hatred of the Turkes, to haue caused a Swine to be nourished, which, in despite of the *Ortoman*, he named *Baiasetz*. *Solyman* returning from *Anassia*, was entertained in the house of one of this Sect, who therefore, after the departure of his Prince, purified his House with Washings, Perfumes, and other Ceremonies, as if it had bene polluted with a Turkish Guest: For which cause himselfe was slaine, and his House razed. But let vs take a further view of this Sect in other Countries.

Khol. T. H.
Sutius Comm. in
An. 1500.

Neither could it containe it selfe in the limits of the Persian Kingdome, but was spread further, and receiued euen in the heart of Turkie, and Skirts of India. For amongst other the Disciples of *Aidar*, *Chafan Shelife* and *Schach Culi*, afterwards surnamed *Cusfelbas*, fleeing the furie of the Persian King, who had slaine their Master, and persecuted his followers, came into *Armenia Minor*, and there tooke vp their dwelling at the great Mountaine *Antitaurus*, at the foot whereof the broken Rocks haue many darke Caues, the worke of Art partly, partly of Nature: which place of the inhabitants is called *Tekelits*, whereof *Schach Culi* was after called *Techellu*. Here these two giuing themselves wholly to a contemplatiue life, in a strict austeritie contenting themselves with such things as the earth voluntarily afforded, began to grow in knowledge first of the Heards-men and Shepheards, after of the Husbandmen and Country people, admiring their new holinesse. Yea, *Baiasetz* himselfe, then Emperour of the Turkes, moued with zeale of their deuotion, sent them yearly fixe or seuen thousand Aspers. Afterwards becoming Fortune-tellers, and prognosticating things to come, they were by the superstitious people drawne into Villages and Cities, where they preached *Hali*, according to *Adari* Doctrine, enioying their Disciples the redde Band on their Turbants; of which, the Turkes tearme them *Cusfelbas*, that is, Redde-Heads, with which, in short time, the Cities and Townes were filled.

When

When they were thus multiplied, there met ten thousand of the at a Faire at *Tascia*, or *Attalia*, where they executed the chiefe Magistrate; and being perswaded by these new Masters, they sware neuer to forsake their Captaines, or refuse any labour for their most holy Religion, vowing their soules and bodies in defence thereof. These Captaines not hauing otherwise to maintain their followers; gaue them leaue to forage the country adioyning, and to liue vpon the spoile of them that would not receiue their new doctrine, which they in many troups, and with many prayers accordingly performed. They entred into *Lycaonia*, and the people fled out of the country into *Iconium*. There two Prophets set vp proclamations of blessings to all such as would receiue their sect; and of destruction to the gain-layers. *Ismael* also, to encrease their strength, had sent them some troups of horse-men. *Baiasetz* two nephewes with the forces of the country, encountering them in battell, receiued the ouerthrow: *Orchun*, the sonne of *Baiasetz*, with his armie durst not assaile them. Thus marched they into *Bythinia*, where neere vnto the *Riuer Sangarius*, *Caragofes Bassa*, Viceroy of *Asia*, affronted them, hauing before commanded *Achmetes*, the eldest sonne of *Baiasetz*, to leuie forces in his gouernment of *Cappadocia* and *Pointus*, to slue them in at their backs. But *Techellu*, after the losse of seue thousand men, & all his ensignes, chased him out of the field into *Cutaie*, the seat of the Viceroy, where he besieged and tooke him with his wiues and children: and after being pursued by *Ali Bassa*, with forces out of *Europe*, hee impaled this *Caragofes* in the way on a sharpe stake fastened in the ground. Heere was he forced to fight, and his fellow *Chafan Shelife* slaine; but *Techellu* recouering the battell almost lost, left *Ali Bassa* slaine in the place; the Turkes fleeing before him. *Ionnes Bassa* was sent against him, when hauing lost a great part of his strength, he retired his weakened forces vnto *Antitaurus*, out of the woods and mountaines often assailing the Turkes: whence at last he fled into *Persia*. *Ionnes* caused strait inquisition to be made for these new sectaries, doing such to death with exquisite torments, as had borne armes in the late rebellion, and burned the rest in the forehead with an hot iron: and after transported them, together with the friends and kinsmen of such as had bene executed, into *Europe*, there to be dispersed through *Macedonia*, *Epirus*, and *Peloponnesus*, for feare of a second returne of *Techellu*. The remainder of *Techellu* his power as they fled into *Persia*, robbed a Carauan of Merchants; for which outrage, comming to *Tauris*, their Captaines were by *Ismaels* command executed, and *Techellu* himselfe burnt alive; but yet is this sect closely fauoured in *Asia*.

We haue now seene the proceedings of this Sophian sect, both in *Persia* and *Turkie*, both heere kept downe, and there established, by force. *Nicolas Nicholay* in his third booke, saith, That *Sophi* is not the name of their King, but of their sect, which enioyneth them to weare on their heads woollen Toliannes: *Sophi* in Arabian being the name of wooll. *Geffrey Ducket* saith, in the Persian language *Sophi* signifieth begger, and that their King is called there, not *Sophi*, but *Shangy*; but of this title is said before. Whether it hath bene deriued of the first Author, or of their woollen superstition; the Sophian sect is exceeding zealous in their Rites. To weare on the lower parts of their bodie, were to these Red-heads scarcely picular. Touching *Hali*, they haue diuers dreames: as that when they doubted of *Mahomet* successor, a little Lizard came into a Councell assembled to decide the controuersie, and declared that it was *Mahomet* pleasure, that *Mortus Ali* should be the man. He had a sword where-with he killed as many as he stroke. At his death hee told them that a white Camell would come for his bodie, which accordingly came, and carried his dead body and the sword, and was therewith taken vp into heauen, for whose returne they haue long looked in *Persia*. For this cause the King kept a horse readie saddled, and kept for him also a daughter of his to be his wife, but shee died in the yeare 1573. And they say further, that if he come not shortly, they shall be of our beleefe.

They haue few bookes, and lesse learning. There is often great contention and mutiny in great Townes, which of *Mortus Ali* his sonnes was greatest: sometime two or three thousand people being together by the eares about the same: as I haue seene (saith

Hak. tom. 3.

Some say it is
for one of his
Nephewes.

(saith Master *Ducker*) in Shamaky, and Ardouil, and Tauris, where I haue seene a man coming from fighting, and in a brauery bringing in his hand four or five mens heads, carrying them by the haire of the crowne. For although they shaueth their heads commonly twice a weeke, yet leaue they a tuft of haire vpon their heads about two foot long, whereof, when I enquired the cause, They answered, that thereby they may be the easilier carried vp into heauen when they are dead. In praying they turne to the South, because Mecca lieth that way from them. When they be on trauell in the way, many of them will as soone as the Sunne riseth light from their haires, turning themselves to the South, and will lay their gowned before them, with their swords and beads, & so standing vpright doe their holy things, many times in their prayers kneeling downe and kissing their beads, or some what else that lieth before them.

When they earnestly affirme a matter, they sweare by God, *Mahomet*, and *Mortus Ali*, and sometime by all at once, saying, *Olla Mahomet Ali*, and sometime *Shangham bafshe*, that is, by the *Shanghes* head. *Abas* the yong Prince of Persia, charged with imputation of treason, after other Purgatory speeches, sware by the Creator that spread out the aire; that founded the earth vpon the deepes; that adorned the heauens with Starres; that powred abroad the water; that made the fire; and briefly, of nothing brought forth all things: by the head of *Ali*, and by the religion of their Prophet *Mahomet*, that he was cleare. If any Christian will become a Bosarman, or one of their superstition, they giue him many gifts: the Gouvernor of the towne appointeth him a horse, and one to ride before him on another horse, bearing a sword in his hand, and the Bosarman bearing an arrow in his hand, rideth in the Citie cursing his father and mother. The sword signifieth death, if he reuolt againe. Before the *Shangh* seemed to fauour our Nation, the people abused them very much, and so hated them, that they would not touch them, reuiling them by the names of *Casars* and *Gawars*, that is, Infidels, or Misbelieuers. Afterwards they would kisse their hands, and vse them gently and reuerently. Drunkards and riotous persons they hate; for which cause *Richard Iohnson* caused the English, by his vicious liuing, to be worse accounted of then the Russes.

Ducker.

Their opinions and rites most what agree with the Turkish and Saracenicall. Their Priests are apparelled like other men; they vse euery morning and after-noon to goe vp to the toppes of their Churches, and tell there a great tale of *Mahomet* and *Mortus Ali*. They haue also among them certaine holy men called *Seres*; accounted therefore holy, because they, or some of their ancestors haue bene on pilgrimage at Mecca; these must be beleued for this Saint-ship, although they lie neuer so shamefully. These *Seres* vse to shaueth their heads all ouer, sauing on the sides a little about the temples, which they leaue vnshauen, and vse to braid the same as women doe their haire, and weare it as long as it will grow. *Iosafa Barbaro* at Samnachi lodged in an Hospitall, wherein was a graue vnder a vault of stone, & neere vnto that a man with his beard & haire long; naked, sauing that a little before and behind he was couered with a skin, sitting on a peece of a matre on the ground; I (saith he) saluted him, & demanded what he did: he told me he watched his father: I asked who was his father; He, quoth he, that doth good to his neighbour: with this man in this sepulchre I haue liued thirtie yeares: and will now accompany him after death; and being dead, be buried with him: I haue seene of the world sufficient, and now haue determined to abide thus till death.

Ios. Barb. apud Ramus.

Another I found at Tauris on All-Soules day, in the which they also vse a commemoration of soules departed, neere to a Sepulchre in a Church-yard; hauing about him many birds, especially Ravens and Crowes: I thought it had bene a dead corpe, but was told it was a liuing Saint, at whose call the birds resorted to him, and he gaue them meate.

Another I saw, when *Affambei* was in Armenia, marching into Persia against Signior *Iausa*, Lord of Persia and Zagatai, vnto the Citie of Herem; who drew his staffe in the dishes wherein they ate, and said certaine words and brake them all: the *Sultan* demanded what hee had said: they which heard him answered, that he said he should be

be victorious, and breake his enemies forces, as he had broken those dishes: whereupon he commanded him to be kept till his returne; and finding the event according, he vsed him honorably. When the *Sultan* rode through the fields, he was set on a Mule and his hands bound before him, because he was sometime accustomed to doe some dangerous folly: at his feet there attended on him many of his religious persons, called *Daruisa*. These madde trickes he vsed according to the course of the Moone, sometimes in two or three dayes not eating any thing, busied in such fooleries, that they were faine to binde him: He had great allowance for his expenses.

One of those holy men there was, which went naked like to the beasts, preaching their faith: and hauing obtained great reputation, he caused himselfe to be immured in a wall fortie dayes, there to abide without any sustenance; but when this time was expired, and some wondered, one more nose-wise then the rest smelled the sent of flesh: the *Sultan* hearing it, committed him and his disciple to the Cadilacher, who by torments caused them to confesse the couisage; for shortly a hole which was made in the wall by a cage, he had broth conueyed to him, and therefore they were both put to death. In the yeare 1478. *Chozamirech* an Armenian, being in his shop in Tauris, an Axi or Saint of theirs came to him, and willed him to deny his Christian faith: he answered him courteously, & prayed him not to trouble him; but when he persisted, he offered him money; the Saint would not haue the money, but importuned his first sute: *Chozamirech* said hee would not deny his Christian faith: whereupon the other plucked a sword out of a mans scabbard which stood by, and with a wound which he gaue the Armenian in the head, killed him; and ranne away. But the Armenians sonne complaining to the *Sultan*, procured his apprehension at Meren, two dayes iourney from Tauris: and, being brought before him, he with a knife killed him with his owne hands, and caused him to be cast on a dung-hill for the dogges to eat; saying, Is this the way to encrease the faith of *Mahomet*? But when some of the more zealous people went to see *Daruisa*, which was in guarding of the sepulchre of *Affambei* the former *Sultan*, and (as it were) Prior of the Hospitall, and requesting of him, obtained the bodie to burie it: the *Sultan* hearing it, sent for him, & said to him, Darest thou counteraund my commaunds? Away and kill him; which was suddenly dispatched. He, further to be reuenged of the people, committed the Towne to the sacke, which for the space of three or foure houres was done. And then he forbad further spoile, and fined the Towne in a great summe of gold. Lastly, he caused the Armenians sonne to come before him, and with many kind words comforted him. This long history I haue inserted, to shew the extremity of blinde zeale, and religious furie in the secular and vtoraries of these Persians, if Iustice should not withstand their rage.

Before is mentioned the commemoration of their dead, which is thus performed ouer their sepulchres. Thither resort great multitudes of men and women, old and yong, which sit on heapes with their Priests, and with their candles lighted: the Priests either read or pray in their language; and after cause to be brought somewhat to eat in the place: the place containeth betwene foure and fise miles: the houses which lead thither are full of poore people, which begge almes, some of whom offer to say some prayer for their benefactors: The sepulchres haue stones vpon them ingrauen with the names of the buried parties: and some haue a Chappell of stone thereon.

At Merdin he saw a naked man, which came and sat by him, and pulling forth a booke, read thereon, and after drew neere and asked him, whence hee was; hee answered, a stranger: I also a stranger, saith he, of this world, and so are we all; and therefore I haue left it, with purpose to goe thus vnto mine end; with many words besides touching meekenesse, and the demall of the world. He said, I haue seene a great part thereof, and finde nothing therein that contentes me, and therefore haue determined to abandon it altogether. To this Merdin a man cannot passe, but by a way made of stone, continuing a mile: at the head thereof is a gate and way to the Towne; and within the Towne is another hill with a like way of fise hundred paces in height. There is an Hospitall for entertainment of all strangers, made by *Ziungurbei*, the brother of *Vsuicassan*: and if they bee of better sort, they are entertained with carpets spread for

Ios. Barb.

for them worth an hundred ducats a peece: and victuals for all comers.

We might heere take further view of their stately Temples, their great and populous Cities, and other things worthe obseruation, if that our Turkish History had not related the like also among them, especially touching the persons and places religious. For the rest I referre the Reader to other Authors. ^a The wonders of Nature in these parts are: neere Bachu, a fountaine of foyle continually running, and fetched into the farthest parts of Persia: and another neere Shamaky, of Tarre, whereof we had good vse and prooff in our ship. Hereabouts you shall haue in the fields, neere to any Village in the night, two or three hundred Foxes howling. Kine they haue like ours, and another sort great boned and leane, as hard-fauoured as those which *Tharash* dreamed of. In Persia groweth great abundance of Bombasin cotton: this groweth on a certaine tree or brier, not past the height of a mans waight, with a slender stalke like to a brier or carnation lily-flowre, with very many branches, bearing on euery branch a fruit or cod round, which when it cometh to the bignesse of a wall-nut, openeth and sheweth forth the cotton, which groweth fill like a fleece of wooll, to the bignes of a mans fist, and then being loofe is gathered: the seeds are flat and blacke, as bigge as pease, which they sow in their fields and plowed ground in gear abundance.

I had thought I had ended this Chapter and our Persian Expedition, but our good friends the Iesuites would needs entertaine your wearie eyes, with reading an exploit of theirs, related by ^b one, sometimes their fellow Catholike, now (I hope) our fellow Christian. For the credit of this honest and loyall (if their *honesty* returne not with a *man* *est*, and loyall with a lie-all) societie, was a French pamphlet by them dispersed (a little before the Powder treason) amongst their Catholike friends in England, reporting the miraculous conuersion of the King of Persia, by one *Campion* a Iesuite, an Englishman, that had expelled a Diuell out of a possessed partie; and commanded the Diuell at his departure to giue a signe thereof, by striking downe the top of a steeple. Which being effected, the Kings conuersion followed, together with many of the nobility to the Roman faith; libertie also being granted to preach it openly, and to build Churches & Monasteries throughout the kingdom. This was beleued in England, especially by a friend of our Authors, vnto whom that pamphlet was sent, who requested him to say Masse in thanksgiving to God for so great a benefit. But in the end, that Iesuite who sent the Pamphlet, gaue out that it was but a thing deuised by French Hugonets, to disgrace their societie. Gracious societie! that can sometime cure their lies with a distinction of *piefrander*, ^c sometime couer them with a robe of the new fashion, *Equiuocation*: sometimes can expose their bastards at other mens doores, to shield themselves from shame with laying the blame on others; and haue a mint in their pragmaticall heads of such superfluous inuentions: what are they now disgraced, and that by Hugonets? Euen as truly as the Parliament-house should haue beene blowne vp by Puritans ^d (this also was the Ignatians deuise) or liketo that newes of the late Queene, ^e whose Ambassadors were at Rome for the Popes Absolution: or that of *Beza* recantation, and Geneueus submission to the Pope. Blessed Ignatius, (let me also inuocate, or let him deigne to reade in that all-seeing glasse ^f this poore supplication) in fute some better spirit, or some cleanelier and more witty conuoyance at least, into thy new progenie, lest the Protestants grower wiser sent, see, feeble the pableness, and impute the Iesuiticall courses to that Author which said, he *would goe out and be a lying spirit in the mouth of all Achabs Prophets*, which, *when he speaketh a lie, speaketh of his owne, because he is a Iyer, and the father thereof*. Hitherto we tooke Ignatius for their father, but now we finde a new, of whom they borrow, Bankruptly shifts, becomming only the Merchants of Babylon, disgracing humanitie, defacing dignitie, worthily ^g *ranked amongst the poore pollicies of the Hospitals of the desperate*.

^a Duckett.

^b John Copley his Doctrinall and Morall Obseruations concerning Religion, pag. 85.

^c Deuout-deccits: *speculatum* *admiris vifum* *tenetis amicit* Had euer any but a Iesuit diffentiation to many Deuotion and Deceits, Godlinesse, & Couenage together? ^d Proceeding against the Traytors. ^e Relat. of Religion. ^f *Speculum* *Trinitatis*. ^g 1. King. 22. 22. h. Iob. 3. 44. Apoc. 18. 15. i. Sir Ed. Sands Relat. of Religion in the West.

CHAP. VIII.

Of the Scythians, Sarmatians, and Seres, and of their Religion.



Under the name of Scythia, is contained a very great part of the world: It was diuided into *Scythia Europea*, and *Asiatica*. *Pliny* saith, that this name reacheth vnto the Sarmatians and Germans, and to those farthest nations, which were vnkowne to other men. And *Strabo* in his first booke saith, that all knowne regions towards the North were called Scythians or Nomades; and in his eleuenth booke he affimeth, that the Greekes called all those Northerne Nations, Scythians, and Celsoscythians. Those beyond the Adriatique and Pontike seas, and the Riuier Ister or Danubius, were called Hyperborei, Sauromatax and Arimaspi: those beyond the Caspian sea, Saca and Massagetax. Some will haue this name to be giuen them *and* *in* *enclitica*, which signifieth to be angrie: Others of their *Shonting*, called still of some of those Nations, and in some other languages *Schieten*, of which our word Shoote is deriued: *Mela* in his third booke and fifth chapter, calleth them all Saca: and in the fragment which beareth the name of *Cato de Originibus*, is mentioned *Scythia Saca*: this word *Saca*, *Berosus* interpreteth a Priest: saying, that *Noah* left to the Scythian Armenians his ritual books, which only Priests, and that only among priests, might reade, who were therefore called *Saca*, as *Noah* himselfe had bene. These peopled the countries from Armenia to the Baetrians, all which place was called *Scythia Saca*: ouer which *Saba* *reigning* in the time of *Imper Belus*, *Araxa* with his sonne *Scythia* possessed all from Armenia Westward, to Sarmatia in Europe. The Grecians fable *Heracles* to be the father of these Nations, begetting *Scythos* on a monster, whose vpper halfe resembled a woman, the nether part a Viper. It were an endlesse and boundlesse worke, to seke and set out the true and proper beginnings and bounds of this so large a Tract of the world, called *Scythia*: the particular Nations of them would be but harsh to recite out of *Pliny*, *Mela*, *Strabo*, and others: the multitude whereof he that will may finde in *Ortelius* his *Theſaurus* collected together. The Sarmatax, or Sauromatax, are sometimes made one peculiar people of the Scythians: and sometimes the names are confounded, Sarmatia also being diuided into *Europea* and *Asiatica*, whereof the one is interpreted by *Olinus*, *Polonia*, by *Ortelius*, *Russia*, and the other *Tartaria*. *Goropius* in his *Beceſſelama* admiring his owne language, coniectureth that while *Nimrod* and his company fell to *Babel*, or after our pronounciation, Babbie at *Babel*, others, namely, the Cymbrians, or posteritie of *Gomer*, stayed stil in *Margiana*, a country fruitful of Vines; whither he imagineth *Noah* descended out of the Arke, and there abode after the Flood. These he suppoſeth, being not at *Babel*, retained their old and first vniuersall language. But *Margiana* growing too little for their multiplied numbers, they were forced to send out Colonies. And thus the Saxons, Teſtoſages, Sauromatax, Geres or Gothes, the Danes, Galles, and other Scythian Nations, the true posteritie of *Gomer*, and keepers of the first language, as he by Dutch Etimologies gathereth, peopled both *Scythia* and *Sarmatia* in Asia, and Europe together with all Germany, France, England, Norway, Denmarke, and some parts of Asia Minor. He that will be further informed of his Reasons, let him reade his *Saxonica Gotodanica*, and other Treatises of his *Beceſſelamian* Antiquities. *Ptolomey* distinguisheth *Scythia* from *Sarmatia*: he confineth *Sarmatia Europea* with the Sarmatian Ocean, and the land vnkowne to the North: with *Vistula* on the West: the Easterne border is *Tanais*: from whence vnto the Hircanian sea Eastward, is *Sarmatia Asiatica*, on the North abutting on the vnkowne parts of the earth, on the South with the Euxine sea, and a line drawne right from thence to the Caspian sea. *Scythia* is by ¹ him placed to the East of *Sarmatia*, diuided by the hill *Imaus*, extending vnto the region called *Serica*, hauing on the North vnkowne places; on the South, the *Saca*, *Sogdiana*, *Margiana* and *India*. But our purpose is to take them here

^a *Plin. l. 4. c. 12.*

^b *Scythia and* *in* *enclitica* *signifieth* *to be angrie* *Others of their Shonting* *called still of some of those Nations* *and in some other languages Schieten* *of which our word Shoote is deriued* *Mela in his third booke and fifth chapter* *calleth them all Saca* *and in the fragment which beareth the name of Cato de Originibus* *is mentioned Scythia Saca* *this word Saca* *Berosus interpreteth a Priest* *saying* *that Noah left to the Scythian Armenians his ritual books* *which only Priests* *and that only among priests* *might reade* *who were therefore called Saca* *as Noah himselfe had bene* *These peopled the countries from Armenia to the Baetrians* *all which place was called Scythia Saca* *ouer which Saba reigning in the time of Imper Belus* *Araxa with his sonne Scythia possessed all from Armenia Westward* *to Sarmatia in Europe* *The Grecians fable Heracles to be the father of these Nations* *begetting Scythos on a monster* *whose vpper halfe resembled a woman* *the nether part a Viper* *It were an endlesse and boundlesse worke* *to seke and set out the true and proper beginnings and bounds of this so large a Tract of the world* *called Scythia* *the particular Nations of them would be but harsh to recite out of Pliny* *Mela* *Strabo* *and others* *the multitude whereof he that will may finde in Ortelius his Theſaurus collected together* *The Sarmatax* *or Sauromatax* *are sometimes made one peculiar people of the Scythians* *and sometimes the names are confounded* *Sarmatia also being diuided into Europea and Asiatica* *whereof the one is interpreted by Olinus* *Polonia* *by Ortelius* *Russia* *and the other Tartaria* *Goropius in his Beceſſelama admiring his owne language* *coniectureth that while Nimrod and his company fell to Babel* *or after our pronounciation* *Babbie at Babel* *others* *namely* *the Cymbrians* *or posteritie of Gomer* *stayed stil in Margiana* *a country fruitful of Vines* *whither he imagineth Noah descended out of the Arke* *and there abode after the Flood* *These he suppoſeth* *being not at Babel* *retained their old and first vniuersall language* *But Margiana growing too little for their multiplied numbers* *they were forced to send out Colonies* *And thus the Saxons* *Teſtoſages* *Sauromatax* *Geres or Gothes* *the Danes* *Galles* *and other Scythian Nations* *the true posteritie of Gomer* *and keepers of the first language* *as he by Dutch Etimologies gathereth* *peopled both Scythia and Sarmatia in Asia* *and Europe together with all Germany* *France* *England* *Norway* *Denmarke* *and some parts of Asia Minor* *He that will be further informed of his Reasons* *let him reade his Saxonica Gotodanica* *and other Treatises of his Beceſſelamian Antiquities* *Ptolomey distinguisheth Scythia from Sarmatia* *he confineth Sarmatia Europea with the Sarmatian Ocean* *and the land vnkowne to the North* *with Vistula on the West* *the Easterne border is Tanais* *from whence vnto the Hircanian sea Eastward* *is Sarmatia Asiatica* *on the North abutting on the vnkowne parts of the earth* *on the South with the Euxine sea* *and a line drawne right from thence to the Caspian sea* *Scythia is by 1 him placed to the East of Sarmatia* *diuided by the hill Imaus* *extending vnto the region called Serica* *hauing on the North vnkowne places* *on the South* *the Saca* *Sogdiana* *Margiana* *and India* *But our purpose is to take them here*

^c *Ortel. Theſ.*

^d *Olin. in Melit. Ortel. Theſ. ge. 1* *Gorop. Beceſſel.*

^e *Plin. l. 6. c. 14.*

in their more generall sense, vnderstanding all the North parts of Asia, now Tartaria Asiatica, (for of Europe, sauing wherein the European Scythians agree with the Asian, we are not now to speake.) And of these, first to consider their ancient Scythian rites, and in the next place their later Tartarian appellation and religion.

in Iustim. lib. 2.

Iustim is out of *Trogus* relateth the arguments vied of the Egyptians and Scythians, each seeking to challenge to themselves, to be the ancientest of Nations, in which quarrell the Scythians preuailed. Their manners and customes he thus reporteth. They haue no limitation of lands, nor tillage, nor house, but alwayes wander thorow places not inhabited, feeding their herds and flocks. They carry their wiuens and children with them on carts, which also being covered with hides, they vse for houses. No offence is more hainous amongst them then theft: gold & siluer they as much contemne, as others desire. Milke and hony is their food; their clothes, skins of beasts, for the vse of wooll they know not. They haue three times sought the Empire of Asia, neuer conquered of others. They chased *Darius* the Persian King out of their coasts: they slew *Cyrus* with all his army: they ouerthrew *Zopyron* a Captaine of *Alexander* the Great with all his forces. They only heard of, neuer felt the Roman armes, and themselves founded the Parthian Empire.

That which credulous & fabulous antiquitie hath reported, of the monstrous peoples inhabiting the Northerly and vnkowne parts of Scythia, is not heere to be recited, the countries being at this time discovered, and knowne to haue no such men, as either by nature are balde and flat nosed, with huge chins; or haue but one eye, where there are also Gryphons, keepers of their treasures, or men with goats feet: or other monstrosities of men, which *Pliny*, *Herodotus* and others, haue rather mentioned then beleueed; *Mandevil* and *Munster* following them in like relations. Next to these both in place and credit, we may reckon the Hyperboreans, of whom the Delians * report that they sent to *Delos* virgins with sacrifice to *Lencia*, bound vp in wheat-straw: through so many nations inhabiting betwene. Of the *Ilse* dones is reported, that when one dieth, his kindred bring thither beasts, which they kill, and cut, and dresse, and eat together with the flesh of the dead man, whose skull also they keepe and gilde, vsing it as an idoll, to which they performe yearly ceremonies: much exequies doth the sonne there performe to his dead father. Generally of the Scythian religion thus. Of the gods, they worship first *Vesta*, whome they call in their language *Tabiti*: next of all *Iupiter*, in their speech *Papam*, and the Earth supposing her to be the wife of *Iupiter*, and call her *Apia*. In the next place they worship *Apollo* and *Venus*, by the names of *Oetostym*, and *Artimpasa*, and *Mars* and *Hercules*. Some of them sacrifice also to *Neptune* or *Thammasades*. Images, Altars and Temples, they thinke ought not to be made, except to *Mars*. Their manner of sacrificing is generally this: The sacrifice is presented with the fore-foot bound, the Sacrificer at his backe hauing laid aside his holy vestment, woundeth the same, and while it falleth, calls vpon that god to whom he sacrificeth; and then putteth a halter about the necke, and strangleth it, without kindling any fire, or vowing, or other ceremony, and slayeth it; the flesh plucked from the bones, he casteth into a great Caldron, the bones he vsith for sewell to seeth the same (for wood the countrie doth not yeeld:) And if they haue not any such vessell, they put all the flesh with water into the paunch, and so the beast doth seeth it selfe. After it is boyled, he which sacrificeth offereth the libaments, or offerings of the flesh and inwards: their sacrifices are, besides other beasts, especially of horses.

Scythian Temples.

Their Temples to *Mars* they build on this manner. They heape together bundles of twigs three furlongs in length and bredth, & aboue on them is made a square plaine, three sides thereof are vpright, the fourth is made slope, and bending-wise thereby to get vp: thither they bring euery yeare an hundred and fifty waines of twigs to supply the waste of them. Vnderneath this work is erected an old iron sword, and this is their image of *Mars*, to which they offer yearly sacrifices, both of other cattel and of horses: and more to this blade then to other gods. Of their captiues they offer one of an hundred, but after another manner. For after they haue offered wine on their heads, they kill them by a certaine vessell, and after lifting them vpon that their heape or Temple, they

they embrew the Sword-god with the blood. This they doe aboue: beneath in the Temple they cut off all the right shoulders of the slaine men, and hurle them vp in the aire together with the hands; wherefoeuer the hand shall fall, there it lieth, and the dead bodie apart. When they haue performed all their solemnities they depart. Swine are so odious to them, that they will haue none of them nourished in their country.

There are among them *Diuiuers*, whose rites are these. They bring great bundles of willow twiggies, which they lay on the ground, and vntie, and laying them asunder one by one, diuine. Some of them practise diuination with the leaues of the Teill-tree, which they fold and vnfold in their hands. The King, when at any time he falleth sicke, sendeth for three choice men of those diuiners; who for the most part name some man vnto him, which hath forsworne himselfe, hauing sworn by the Kings throne, an oath vied of the Scythians: presently the man is brought forth, who, if he denieth what their art hath accused him of, the King sendeth for twice the number of diuiners: or if they by new practise of their art finde him guiltie, his head is cut off, and the first diuiners shew his goods: but if they shall absolue him, more diuiners are sent for; and if the most of them doe absolue him, then those three first are thus done to death. They lade a waine with twiggies, and binding the diuiners hand and foot, and stopping their mouthes, cast them into the waines, and set all on fire, burning oxen waine and men together, vntill some of the oxen by the burning of their harnesse escape. This punishment inflit they on their false Prophets. They make their leagues with other nations in this sort. They powre wine into a great bowle, mixing therewith the blood of them which ioine in league, cutting some part of the bodie with a knife or sword; and then dippe in that bowle or mazer a sword, arrowes, an axe, a dart, and after curse themselves with many words, last of all drinking the wine.

Their Kings are buried amongst the *Gerrhi*, with many ceremonies carrying the dead bodie through all the countries ouer which hee raigned, which cut and shauet themselves; and with him is buried his best beloued Paramour, his Cup-bearer, Cook, Master of his horse, Waiter, Messenger, Horses, and the first fruits of all other things, and also golden cuppes: and then cast on earth, making a very great hill.

When the yeare is gone about, they take fiftie of his principall attendants, which are not slaues, but free-borne Scythians, and strangle them with so many horses of the best, and fasten the dead men on the dead horses with much solemnitie. But to relate all the particulars hereof, and their burials also of priuate men (whose dead bodies are carried about fortie dayes, from one friend to another, entertained euery where with feastes, &c.) would be too tedious.

The Scythians so farre hate forren rites and religions, that *Anacharsis*, a Scythian Philosopher, hauing travelled through a great part of the world, and vowed to the mother of the gods, if he returned home in safetie, that he would sacrifice to her with such rites as hee had seene obserued in *Cyzicus*: in the performance of his vow, was slaine by King *Sarlinus*.

Seyles is also being King of the Scythians, when he brought in forren rites, and obserued the madde *Bacchanal* solemnities, which he had seene among the Greeks, lost both his kingdome and life. * They cut off the noses of men, and imprinted pictures in the flesh of women, whom they ouercame: and generally their customes of warre were bloudie: what man soeuer the Scythian first taketh, he drinketh his blood: he offereth to the King all the heads of the men he hath slaine in battell: otherwise he may not share in the spoile: the skinnies of their crownes slaid off, they hang at their horse bridles: their skinnies they vse to flay for napkins and other vses, and some, for cloathing. Once a yeare the chiefe men haue a solemnitie amongst them, in which they powre wine into a Mazer, of which none may drinke, which hath not slaine an enemy.

These customes were generall to the Scythians in Europe and Asia (for which cause * *Scytharum facinora patriare*, grew into a prouerbe of immense crueltie, and their Land was iustly called * Barbarous): Others were more speciall and peculiar to particular nations Scythian.

Of the Barbarous * crueltie of the Scythians, the sea confining was called *Enximus*, by

Scythian diuination.

Pb. Camerac. Acad. bibl. cent. 1. 58. yet tho Turkes (their of-spring) hold diuers religions.

q. Athenens lib. 12. cap 8. Herodot lib 4. Plin lib 7. c. 2.

* Polyb. lib. 1. g. * Barbara nec Scythia tellus, &c. T. bul. 6. 3. c. 4. Mar. 1. 220

and exacted at his hands the daily tribute of foure hundred Byzantines, besides Baldakines, and other gifts. Thus fare of their Conquests out of Frier *Iohn* a dorkesaid, who was in person with *Bathy*, or *Baydo*, and at the Court of *Gunn* the Emperour.

Haythou calleth *Baydo* the second sonne of *Ocaday*, or *Haccota Can*, affirming, That he sent his three sonnes; *Techi* into the West, as farre as Tygris; *Baydo* towards the North, and *Chageday* towards the South. He sent also one *Baydo* (whether the same, or another) with thirtie thousand horse, against the Soldan of the Turkes, whose Realme he subdued in the yeare 1244. Headdeth, That *Baydo* hauing conquered Cumania*, (which he confineth on the East with the Corasmsians, on the West with the Euxine, on the North with Cassia, happily Casan, on the South with the Riuier Etil) he subdued Russia, Gazaria, Bulgaria, and so passing into Austria, following the streame of his victories, in the passage of a great streame was there drowned. His heires succeeded him in the places which he had conquered; which Seignorie *Techay* possessed in *Haithons* time. This Historie of *Baydo* his death is not likely: For *Tuo* of Narbona, in an Epistle to the Archbishop of Burdeaux, recorded by *Mat. Paris* in the yeare 1243, sayth, That in the same present Summer they had departed out of Hungarie, and layd siege to Neustat, wherein this *Tuo* then was: and in the yeare 1246, Frier *Iohn* was with the said *Baydo*, who also rehearseth that Hungarian Expedition, and his returne vnto those parts about Volga, or Etil. Likewise *William de Rubriques*, a Frier Minorite, was sent to *Baatu* (so he calleth him) from *Lewes* the French King, in *An.* 1253.

And to this agreeth *Mathias à Michon* in his Sarmatian Historie, who witnesseth, That in the yeare 1241 the Tartars, vnder *Batu*, came into Russia, & destroyed Kiou, a Citie before stately and beautifull, hauing in it three hundred Churches and more, very faire, of which some remaine to this day among the shrubbes and bryers, receptacles for wilde beasts. It was the Seat of the Metropolitan, who had vnder him many Bishops through Moldauia, Valachia, Russia, and Muscouia. He sent *Peta* into Polonia, who destroyed the Countrey, and on Ashwednesday turned Cracouia into ashes, abandoned before both of the Prince and People; and after ouerthrew Duke *Henric*, and other Noblemen, with the forces of the Countrey assembled against them, together with *Pompo*, the great Master of the Dutch Order in Prussia: in which battaille, a certaine Tartarian Standard-bearer, carrying in a great Standard the Greeke letter X, and on the top of the staffe a blacke and terrible Image, with a long beard, began with inchantment strongly to shake the head of the Image: whereupon a smoake and cloud of intolerable stinke was presently dispersed ouer the Polonians, & they became heartlesse and vnable to fight. Duke *Henric* and Duke *Bolslau* and *Pompo*, with the flower of their Nobilitie, was here slaine, and the Countrey miserably spoyled. From hence they went into Morauia, where they put all to fire and sword more then a moneth together: and thence to Hungarie to *Bathy*, who entred Hungarie with 50000 souldiours; where first ouerthrowing those forces which King *Bela* had sent to prohibit them passage, they after chased the King himselfe, with the power of his Kingdome opposing himselfe against them, out of the field, who fled into Austria, and after into Sclauonia, leauing his Countrey a prey to the Tartars: who making spoile on that side of Danubius, the next Winter passed ouer the Riuier, then frozen, & filled all with blood and slaughter. *Bathy* sent *Cadan* to pursue the King into Sclauonia, still fleeing before him, who wasted Bosnia, Seruia, and Bulgaria. And after two yeares sackage in Hungarie, they passed by the fennes of Maoris into Tartaria, and happily had returned to make fresh spoyles in Europe, if the Embassage of Pope *Innocent* had not diuerted their purpose: or rather, that *Ocaday*, their great Cham, being about that time poysoned, they were to expect a new Commission from his successor, which was *Cume*; who when he was installed, euen in the presence of Frier *Iohn*, the Popes Legat, erected a Banner against all Kingdomes of the Christians, except they would be subiect to him: for their intent was to subdue all the world, as *Cyngis Cham* had ordained; and the superscription of his Seale was, *G O D* in Heauen, and Cuine Cham upon Earth, the strength of *G O D*, the Seale of the Emperour of all men.

But

But *Cume* in short time after died, and left the Empire to *Mangu Can*; to whome *Ayonus* the Armenian King went voluntarily in person, about the yeare 1257, and receiuing gracious entertainment, made vnto him seuen petitions: first, That he and his people should become Christians: secondly, That there should bee perpetual peace betweene the Tartars and Christians: thirdly, That in all Countries conquered by the Tartars, the Churches and Clergie-men of the Christians should be free from seruitude and tribute: fourthly, That he would redeeme the Holy Sepulchre and the Holy Land from the Saracens: fifthly, That he would destroy the Caliph of Baldack: sixthly, That himselfe might haue aid, as need should require, in his defence, of such Tartars as were nere vnto Armenia: seventhly, That such parts of Armenia which the Saracens now possessed, and the Tartars should recover from them, might returne to the Crowne of Armenia. *Mangu-can* answered, after deliberation with his Nobles, to the first, That himselfe would be a Christian, and perswade other his subiects, but force none thereunto: and to the rest in order, that his requests in all should be fulfilled, and to that end he would send his brother *Haolon* into those parts, as is before readie shewed. Thus was *Mangu* baptized, and many Nobles of both sexes. But before Ierusalem could be recovered, *Mangu* died, and *Cublai*, or *Cublai Can* succeeded, in whose time *Cublai* s. Imp. *Mat. Paulus* was an eye-witnesse of the Tartarian proceedings, who affirmeth, That *Mat. Paulus* was an eye-witnesse of the Tartarian proceedings, who affirmeth, That this *Cublai* exceeded in power, not his predecessours onely, but all the Kingdomes of Christians and Saracens, although they were ioyned in one. Before he obtained the Soueraignetie, he shewed himselfe a vallant souldior: but after he was Emperour, he neuer fought field but once against *Naiam* his vncler, who was able, out of the Provinces wherein he gouerned, to bring together foure hundred thousand Horse, to whom *Caidin* should haue added a hundred thousand Horse more. These both conspired against their Master and Lord *Cublai*: but before their forces were ioyned, *Cublai* stopping the passages, that none might passe to carrie newes, suddenly assembled, within tenne dayes journey of Cambalu, three hundred and threescore thousand horse, and a hundred thousand footmen. With this power riding day and night, he came suddenly on his enemies, and hauing first consulted with his Diuiners, after their manner, gaue the on-set, and tooke *Naiam* prisoner, whom he strangled betwixt two Carpets, least the Earth should drinke, or the Sunne should see the blood of that imperiall familie. *Naiam* had bene secretly baptized, and now also had the Crosse for his Banner, which occasioned the Iewes and Saracenes to scoffe at the Christians: but *Cublai* vnderstanding hereof, called them all before him, & said, That the Crosse would not helpe such wicked men as *Naiam*, who, was a Traitor to his Lord; say yee not therefore, that the *G O D* of the Christians is vniust, to forsake his followers; for he is the chiefe Bountie and Iustice. *Cublai* by his Captaines conquered the Kingdomes of Mien, Bengala, Mangi, &c.

After *Cublai Can* succeeded *Tamor Can*, sonne to *Cingis*, the eldest sonne of *Cublai*: *Mat. Paulus* 6. in whose time, *Haithon* (which then liued) sayth, That there were besides, three great Tartarian Princes, but subiect to the great *Can*: *Chapar*, which ruled in Turkestan, who was able to bring into the Field foure hundred thousand horsemen armed: *Flochtay*, in the Kingdome of Cumania, who was able to arme sixe hundred thousand horsemen to the warres, but not so resolute as the former. *Carbanda*, the third, ruled in Tauris, able to assemble an Armie of three hundred thousand horse, well provided. And all these liued in the Westerne bounds of the Tartarian Empire, euery way inferior in wealth and numbers to the Southerly and Easterly parts thereof.

CHAP. X.

A Continuation of the Tartarian Historie, and the question discussed, whether Cathay and China be the same.



Ince this *Tamur Can*, wee haue not so continued a Historie of their Empire and Emperours as before, and yet we haue had succeeding testimonies a long time of their State and Magnificence, but neither so diligent obseruers, nor so exact Writers as the former: besides that, their Histories seeme in some things more fabulous. Of this later sort are *Odericus*^a, a Frier, which liued three yeares in the Emperours Court, and travelled as farre as Quinsay, who died in the yeare 1331; Sir *Iohn Mandevile*^b our Countryman spent many yeares in those Countries a few yeares after *Odericus*, and wrote the Historie of his Trauels in the Reigne of *Edward* the third of England, *Echians Can* being then Emperour of the Tartars: in which, if many things seeme not worthe credit, yet are they such as *Odericus*, or some others, not of the worst Authors, had before committed to writing, and happily by others after his time, in those dayes when Printing wanted, foisted into his booke. Once, he setteth downe the distances and passages of Countries so exactly, as I thinke hee could not then haue learned but by his owne Trauels. After his time *Nicholo di Conti*, a Venetian, trauelled through India and Cathay, after sixe & twentie yeares returning home: and going to *Eugenius* the fourth, then Pope, to be absolved, because he had denied the Christian Faith to saue his life, his enioyned penance was, truly to relate to *Poggini* the Popes Secretarie his long peregrination: This was in the yeare 1444. About the same time *Iosafa Barba*, a Venetian, in the yeare 1436, had learned of a Tartarian Embassadour (which had bene at Cambalu, and returning by Tana, was entertained of the said *Iosafat*) some particulars touching the great Cham and Cathay, some part whereof he heard after confirmed by the mouth of *Usan-cassan*, the mightie Persian King, in the yeare 1474: So that from the yeare 1246 thus farre we haue a continued succession of the Cathayan Historie, besides that which an Arabian hath written in his Historie of *Tamerlane*, now extant in English.

I am the more curious in naming these Authors, least any should thinke that which is written of this people to be fabulous (all these, in a manner, concurring in the most substantiall things) or should confound, as diuersely lately haue done, the Countries and Affaires of China and Cathay. The cause of both these errors is, because that in these last hundred yeares and more, in which more of the World then euer before hath bene discovered, yet nothing of moment is found out of this Country or People. Whereunto may be answered, That since, diuers of the great Tartarian Lords, before subjects to the great *Cham*, hauing made themselves absolute Lords of their severall States, the way hath not bene so open to passe, being otherwise of it selfe exceedingly both long, difficult, and dangerous: and the adioyning Princes recouering themselves from Tartarian seruitude, will neither suffer their owne to goe out, nor others freely to enter their Dominions; as the Muscouite, the King of China, and others. *M. An. & Iankinsou*, which went as farre thitherward as Bogharre, could not passe further for warres in those parts. Neither haue any gone thither by Sea. And yet euen in this time we haue not altogether wanted witnesses, *Ludonicus & Vertomannus*, a hundred yeares since, in Bengala met with diuers Christians, who affirmed, That there were in their Country diuers Signiors, Christians, subiect to the great *Cham*. These were white men, of a Citie called Samau, In *M. Hakluts*^b painefull labours we may reade of diuers passages out of Russia and Persia by Carauans into Cathay, *Ramusius* also, in his Annotations before *M. Paulus*, telleth of one *Chaggai Memet*, a Persian Marchant, who had bene at Campion and Succuir in Catay (*Damircan* thea

then reigning) and had acquainted him with diuers particulars thereof.

Also in the Epistle of *k Emanuel Caruelius*, a Iesuite, dated at Malaca in Ianuarie, 1599, is contained the transcript of *Ierome Xaverius* his letter from Lahor, the Citie Royall of the great Mogor, dated August 1598. Wherein the Iesuite relateth, That whiles he was in conference with the Prince, there entered into the Pallace an old man of *Mahomet*s Religion, threescore yeares of age, who affirmed to the Prince, That he had come from Xatai by the way of Mecca. Presently some which knew him, affirmed, That he had distributed in almes a hundred thousand peeces of Gold at Mecca. The Prince asking if it were so, he affirmed, That he did it because he was old, & could not long liue, nor carrie those things away with him. Being demanded of the state of Xatai, he answered, That he had there liued thirteene yeares in the Citie Royall, Xambalu, the King whereof was very mightie, and had in his Empire a thousand and fiftie Cities, some of them very populous. He said, he had often seene the King, with whom no man speaketh but by a supplication, nor is answered but by an Eunuch. Being asked how he had access to thither, he answered, That he sustained the person as well of the Embassador of the King of Caygar, as of a Marchant: and being detained in the first Citie by the Magistrate, he shewed his Commission, and post was presently sent to the King, who returned in a moneth, riding 90. or 100. myles a day, with change of Horses, bringing him letters of admision. No man was trouble some to him in the way. They punish thees seuerely (which also is obserued of the Cathayans in *Iosapha Barba* and in *Marcus Paulus* aforesaid.) The people hee affirmed were white, comely, long-bearded, and very personable. In Religion he said they were *Isanites*, (or Christians, professors of 1 e s v s) and some among them *Mansamites*, or Iewes, and many Mahumetans, who hoped to draw the King, being a Christian, to their Sect. The Iesuite addeth, That he farther conferred with him another day about their Religion, who told him, That they had many Churches, and some very great; many Images, both painted and carued, especially of the Crucifixe, which they religiously worship. Euery Church hath his Priest much reuerenced. The Priests liued single, and kept Schooles, wherein they instructed the youth, which should after take Orders: they had also one among the Priests supereminent, and were all maintained at the Kings costs, as were the Churches also both built and repaired. They wore blacke clothes, and on holydayes, redde; with Cappes much like the Iesuites, but greater. He added, That he had often seene the King goe to Church: That there were many of both Sexes, which in Cloysters liued a Monasticall life, some obseruing also a single life in their own houses. He reported, That the Country was rich, and had in it many Mines of Siluer: the King had foure hundred Elephants, which they said were brought from Malaca. And from Pegu also he said, that Marchants resorted thither, which voyage was halfe a yeare (it seemeth through the Sea betwene China and Japan), *Xaverius* addeth, That while he was at Caximir, he heard of many Christians in Rebat, a Kingdome adioyning to Xatai, who had Churches, Priests, and Bishops, to whome he had written three wayes in the Portugall and the Persian Tongues.

The greatest obiection against this Historie, that distinguisheth Cathay from China, is the report of *Iacob Pantogia*^a, a Iesuite, in a letter dated from Panquin, the Seat Royall of China, in March 1602, in which he blameth a double error of our Mappes, both for making China larger then it is, and for adioyning to the same this questioned Kingdome of Cathay, whereas (saith he) China, or Sina, is Cathay, and this Panquin, where now we liue, is Cambalu. This he proueth by the incredible riches which he here saw, agreeing to that which is commonly reported of Cathay, and by the testimony of certaine Moores and Mahumetanes, whome he found in Panquin, which usually euery fifth yeare, resort hither vnder shew of an Embassage, and paying of tribute; indeede for gaine, by way of traffique: (their tribute meane-while obtaining sufficient retribution out of the Kings Coffers, who sustaineth them and theirs, all the time of their abode in China, at his owne costs, besides other gifts.) Of these Marchants, which resorted hither out of Persia and the Country of the Mogores, the Iesuits by enquire learned, that this country of China was called Cathay, & had no other name

This agreeth with *Vertomannus* report.

Iacob Pantogia

^a *Odericus ap. Hakl.*
^b Sir Iohn Mandevile.

^c *Nic. di Conti, ap. Ramusius.*

^d *Ios. Barba.*

^e *Ludovicus Reg. Litera Japonica.*
Cantugo Contagius in Thes. Relat. part. 4. &c.

^f *Hakl. to. 1. pag. 303.*

^g *L. Vertomannus.*

^h *To. 1. pag. 336. & seq.*
ⁱ *Ramusius.*

in Bead. Goes.

name in Persia, and among the Mogores, nor did they know any other Countrey so called. And asking further, how they called the Citie Panquin, they answered, Cambalu: whereupon the Iesuite concludeth without all scruple, as is said. And againe, in the Chinian Epistles, dated 1607, is reported, That *Benedictus Goes* (sent sixe yeares after of the Iesuites by the way of Mogor to finde out Cathay) remained in the borders of China, in the Province of Xanti, from whence he writ, *An. 1606*. That he could finde no other Catay then the Kingdome of China. This report furthereth *Pantogia's* opinion.

n M. P. d. 1. 4. 7.
o Galtotto Pere-
ra relations
Chin.

* W Panquin
were Cambalu,
the inhabi-
tants would so
tearme it as
the Cathayans
did.

p Lit. It. Ant.
An. 1603.

But if it be not sufficient to oppose the former report of *Xavier* to these of *Pantogia* and *Goes*, and the different qualities of the Chinians and Cathayans (as in their proper places shall follow) both in things priuate and publike, diuine and humane; I answer, That the name Cambalu is by *M. Paulus* and others interpreted the Citie of the Prince, or *Cam*. And *Pereira* interpreteth Pachin, or Panquin, where the King of China alwayes resideth, to signifie the Towne of the Kingdome, as he was there aduertised, the same signification (in manner) remaining to the diuers appellations in differing Languages, as a common name to be applied to any Citie Royall*. This *Pereira* was himselfe a longtime prisoner there, and accounted it a wonder in one Citie to meete with a few Moores, who were detained in China, hauing come thither twentie yeares before, and were permitted the vse of their Religion; of which they could say almost nothing, but *Mahomet* was a Moore, and their father was a Moore, and I am a Moore, with some other wordes of their Alcoran; wherewithall, and in abstinence from Swines flesh, they liue (sayth he) till the Deuill take them all. And yet the report of *Xavier* telleth vs, That the Moores are many and mightie in Cathay; of Iewes I remember not the mention of them in any Chinian relation; of Christians, which (he saith) is the Religion in Cathay, there are not to my knowledge, except some late gleanings of the Iesuites, any reported to be at all in China, but at Xenti & at Xucheo, which also were aliens, as appeareth by their complexion, long beards, and the vse of Bells.

And whereas in China theeres and malefactors are seldome executed (and none hath power to execute any without speciall Commission from the King) but either they die by stripes, hunger, or imprisonment, except some few once in a yeare: *M. Paulus* and *Iosafa Barbaco*, from the relation of eye-witnesses, affirme, That in Cambalu was such suddaine and rigorous execution of Iustice, that one taking a Jarre of Milke from a womans head, and beginning to drinke, vpon the womans out-cry was apprehended, and presently with a sword cut in sunder, that the bloud and milke issued together; a Tartarian Embassador affirming both this, and that he had seene the like execution vpon another, for taking a peece of Bayes from a woman, so chopped in twaine. But the relation of the Chinian and Cathayan differing Rites will further cleare this point.

q Will. de Rubr.
Hak. 10. 1.
r Ptol. l. 6. c. 16.

s Jo. de placo
Cap. 15.

* Rich. Iohnson
from a Tartar-
ian Marchant
learned the
way to Cathay,
and in Cathay
it selfe he re-
conneteth 75.
daies journey.
Hak.

As for the name of Cathay, ascribed to China by the Moores, I answer, That *William de Rubruquis*, who was in the Court of *Mangu Can*, supposeth Cathay to be *Serica Regio*, described by *Ptolomey* farre more Northerly then the Iesuite reporteth China to be, by his own Astrallabical obseruation. And to these *Seres* & *Ptolomey* ioyneth the *Sma*, or Chinois, on the South, and our later Geographers generally con-
curre in this opinion. He also which readeth *Ioannes de Plano Carpini*, shall find, that the Tartars conquered the Kara-Kitai, or blacke Cathayans, and then the Emperour of Kitai, by vndermining his Citie, as is said, in the dayes of *Cyngis*; and yet a great part of Kitai remained yet vnconquered, and withstood his forces, and namely that part which is neerest the Sea. And this wealthie Countrey of Great Cathaya hath many Provinces, the more part whereof doe yet withstand the Moals or Tartars (it is the last period in *Will. de Rubruquis*). I hence gather, that the name Kitai was applied to a great part of the North-east corner of Asia, happily no lesse generall to many Regions on that side, then India to the Southerly parts. And why may not the name of Cathay*, as well by the Mogores and Persians, be giuen to the North parts of China (one parcell of the North-east of Asia) as the name of India, not only to so great a part of Asia, but to America also, which was called India, because the first

disco-

discoverers that thought they had encountered the Indian Continent? And these parts of China, may much fitter retain the name of Cathay, to which Empire it had so long bene subiect, and by the Cathayan conquest was first knowne to our world.

But they know no countrey else so named: True; for the Lawes of the Cathayans forbidding egress of the Natiues, and ingresse of Aliens, and a more forcible law of Mountaines and deserts, wilde beasts, and wilder men; the manifold smaller and more beggerly Segniories betweene, euery one challenging their ninth (if not themselves confiscating, or theirs robbing all) now in so long a space may bury euen the name and knowledge of the great *Cam*, whereas neither armes of Princes, nor traffique of subiects, can open any new, or retain the olde notice of Nations. What dreames did the West conceiue of the East in Asia, and South in Africke, till the armies first, and Marchants after, of the Carthaginians, Macedonians, and Romanes discovered them? And yet how did those floods of Barbarous people afterwards drowne with barbarous ignorance the knowledge of all Arts, and this of Geography amongst the rest? And till the Tartarians, like a terrible thunderclap, with the lightning and noise of their Armies, brought a more sudden then welcome knowledge of themselves to the world, who euer in Persia or Assyria had heard of their names or of diuers people else, (and these Cathayans among the rest) first knowne by their conquests? Further the Iesuite himselfe to *Panquin* ascribeth iust fortie degrees: and *Marcus Paulus* his Father and Vnkle went from *Bogbar* (the altitude whereof Maister *Ienkinson* at his being there, obserued to be thirtie nine degrees, and ten minutes: ora: *Abifada Ismael* placeth it, thirtie nine, and an halfe North & Northeast to goe into Cathay. The like course did the same men hold going into Cathay, from Armenia afterwards with *Marcus* himselfe; *semper ab illa uolta di Græco & Tramontana*; whereas a course directly East, or inclining to the South, must haue bene taken, if China had bene Catai. Neither is it likely that their journey would haue bene so much letted by Frosts and Snowes. The same may bee gathered out of the discourses following in *Marcus Paulus*, where hee abuteth the countreies in succeeding linkes to Cathay, from the East, to the Northwards, and from the North-east declining Westward in reckoning from thence. And whereas *Pantogia* raiseth the most Northerly part of China but to two and forty degrees at the most, wherein as to an eie-witness wee yeeld him credit: How can it stand with reason, how can it be likely that in those temperate climes, the world can yeeld but a few Nations, and those base Moores, and Ethnikes, when as a good part of Spaine, halfe Italy, Greece, all France, Germany, and Hungary (to omit other wealthy parts of the world) are subiect to the same parallels? And indeede herein *Pantogia* hath well helped vs, whereas our moderne Mappes haue caused no small scruple to a diligent obseruer, in placing Cathay, a countrey reported to bee so fertile and ciuill in so Northerly a clime, very indifferently raising *Cambalu* to the height of threecore degrees, and paralleling Cathay with Norway: which cannot stand with other things thereof reported, howsoeuer the Tartars themselves were happily of a more Northerly climate then this mentioned. Others goe not so farre, yet they place *Cambalu* too farre within land, which *Paulus* saith is within two daies journey of the Sea. It seemeth that now this great Tartarian Prince hath no strength at sea, and therefore is the lesse knowne. And herein participate other great and mighty Princes, *Pesser Iohn* (so called) of *Æthiopia* in Africa, and the *Sophi*, and great *Mogor*, in Asia; ranked iustly amongst the greatest Emperours of the world: who hauing some part of their Dominion adjoining to the Sea, make little or no vse thereof. *Abifada Ismael* a Syrian Prince who wrote an exact Geography in Arabian 5 about three hundred yeares since, placeth *Cambalu* in 144. 8. Long. and 35. 25. Latit. it may haply bee 45. degrees in Latitude, one Figure being qualified, or else inuerted for 53. And as this Latitude disagreeeth from that of Panquin, so the Longitude a great deale more.

Thus much haue I thought good to dispute touching that difficult and hard question of *Cathay* and *China*: which though it will bee tedious to some, yet to the

H h

curious

u Hac.
x Abifada Is-
ap. Ramus.

y Lib. 1. c. 1.

z Lib. 1. c. 12.

a Hond. lab.

b Ab. Ismael ci-
ted by Ramus.
vel. 2.

curious may seeme short enough; although somewhat else may bee obserued to this purpose in the particulars of China, and Cathay following: this confirming my opinion further, that *Chaggy Memet*, *Mar. Polo*, *Mandevill*, *Odericus*, *Nicolo de Conti*, and others, eie-witnesses, speake of *China* or *Mangi*, and of *Cathay*, as diuers Countreys.

c.M.P.L.s.55: And *Farsur* King of *Mangi* possessed his Countreys, now knowne by the name of *China*, in peacettill *An. 1269.* being counted a richer countrey then *Cathay* it selfe, which was conquered before, if we vnderstand it properly; and *Cambalu* seemeth to be the Citie wherein *Cingis* the first *Cham* besieged and tooke the *Cathayan* Emperour. *Paulus* also mentioneth among the greatest Cities of *Mangi*, *Panghin*, and *Nang-hin*, which found to be the same with *Panquin* and *Nanquin*; reporting further that *Mangi* alone had in it a thousand and two hundred great, rich, and industrious Cities, (as much as is reported of whole *China*, and more) and that after *Cublai* Can had conquered that State, he diuided it into nine tributarie kingdomes, gouerned by so many Vice-royes vnder him, (which possibly the *Chinois* recouering diuided into fifteen, as now they reckon them :) And these Cities he fortified with Garrisons, not teene, as now they reckon them; but of *Cathay*. And these things are reported by him who of the Naturall inhabitants, but of *Cathay*. And these things are reported by him who long liued in these parts, *et non interfuit solum sed etiam presuit, et quorum pars magnafuit*, possessing the place of Gouernour vnder the *Can* three yeeres (according to the Tartarian custome) in *Tangis*: one of the chiefe Cities of *Mangi*, having vnder it seven and twenty other Cities: and the whole prouince of *Mangi* hee placeth Southeast from *Cathay*. And wherefore doth the King of *China* alwaies abide in *Panquin*, in the Northerly part of his Kingdome, but, as all which write hereof affirm, because of the Tartars which from those parts conquered the kingdome? which if they were so base a people as *Pantogia* affirmeth, could not bee so dreadfull to the *Chinois*, that their King for their sakes should there make his residence in the skirts and borders of the Kingdome. *Alhacen* a learned Arabian wrote the Historie of *Tamerlans* life, wherein he telleth of the great *Cham* of *Cambalu*, and the King of *China*: as diuers Princes of diuers countreys, one of which accrewed to *Tamerlaine* by marriage of the *Chams* onely Daughter, and the other by conquest. What needed such a wall (which *Scaliger* faith he hath scene in the Mappes of *China*) made by the *Chinois*, if the Tartars were not mighty neighbours, especially themselves being so mighty and populous?

For my part I cannot but thinke that in so great a tract as is situate to the North of *China*, there is now as there haue bene of olde many Cities, and a Tartarian or Cathayan Kingdome, although it remaine yet vnknowne. And who knew that there was such a Kingdome as *China* a hundred yeeres agoe? or who hath failed that way to seeke this, since? and how long was it before it was knowne in our world that there was such a Prince in the world as the great *Negus* aboue mentioned in *Ethiopia*; especially hee having no ships for warre or marchandise, nor many (scarse any) good hauens by Sea to make himselfe knowne: and within land Nature hath as it were imprisoned him, barring vp the passages with Mountaines and deserts: which seemeth now to be the case of the *Cathayan*; furthered by the ielousies of many great Princes not to admit any forreiner in, or license any of theirs to passe out, for feare of inuasion. *Sed plenum alea est faith Scaliger, de his aliquid statimere qua nobis per caliginem duntaxat nota sunt.* It is hard to determine in these misty mysteries. Euen as in Nature it falls out that the sunne shines there many howers before it ariseth to vs, so in Historie it may happen that there may shine a Tartarian Sunne in *Cathay*, when as a darke night in this longinquitie of distance hideth him from our eyes. Let every Reader iudge as pleaseth him: I am afraid betwixt *Cathay* and *China* I shall get a checke for staying longer then becommeth a pilgrim. Let vs now therefore minde our *Pilgrimage*, and take view of the Tartarian Religion: with thanks to the Iesuites for their paines, but loth to follow them in nouelties except we be forced: the rather, because none are so ready to blame men therein as their societie; which though they be new sprung vp, yet are *Veterarij*, so

(so *Scaliger* fittly^h calls them) pretenders of Antiquitie, but *nihil illis antiquius quam antiquare antiquitatem.* It is indeede for their nouelties that wee forsake them. *Id verius quod prius.* Truth and Antiquitie haue killed each other. But let vs leaue the Iesuites, which in more necessarie matters haue left the true Antiquitie, and come to our Tartarian taske.

CHAP. XI.

Of the Religion of the Tartars, and Cathayans.

IOannes de Plano Carpinitus writeth of their religion. They beleue that there is one God, the maker of all things visible and inuisible, the Author of good things and punishments, yet doe they not worship him with prayers, praises, or any certaine rites. They haue also Idols of Felt, in the fashion of a man, and the same they set on both sides of their Tent-doors, and vnder them they put a thing of Felt fashioned like a Dugge. These they account the keepers of their Cattell, Authors of their Milke and yong flore, and doe them much honour. Some place them in a faire Chariot covered, before the doore of their station: and who soeuer stealeth any thing out of that Chariot is slaine without all pittie. Their Captaines haue one alway in the midst of their Tent. To these Idols they offer the first fruits of their Milke: and the first morsels of their meate, and first draught of their drinke, at meales. And when they kill a beast, they offer the heart to their Idoll, leauing it before him till the morning, and then they take and eat it. They make an Idoll also to their chiefe Emperour, and offer thereunto with great solemnitie, as well other creatures as horses, which none after dare ride on till death. They breake not a bone of the beasts which they kill for meate, but burne them with fire. They bend themselves to this Idoll toward the South, as to a God. They worship the Sunne, Lights, and Fire: Water also, and the Earth, offering thereunto the first of their meates and drinkes, and in the morning before they eate or drinke. They haue no set rites prescribed by Lawe, nor doe they compell any to deny their religion simply: although in some of their customes they are very rigorous. Thus they martyred *Michael* Duke of Russia, because he refused to doe reuerence to the Image of *Cingis Can*, which had bene their first Emperour: and compelled the yonger brother of *Andrew* Duke of Saruogle in Russia, to marry his said brothers wife according to their custome, after that they had slaine her former Husband.

They haue certaine traditions, according to which they reckon these things following to be finnes. To thrust a knife into the fire or any way to touch the fire with a knife, or with their knife to take flesh out of the Cauldron, or to hew with an hatchet neare to the fire. For they thinke that they should so cut away the head of the fire. They account it finne also to leane on the whip wherewith they beate their horses (for they ride not with spurs). Also to touch arrowes with a whip, to take or kill yong Birds, or strike an horse with the raine of their bridle, and to breake one bone against another. Likewise to poure out meate, milke, or any kinde of drinke, vpon the ground: or to make water within their Tabernacle, which who soeuer doth willingly, is slaine: but otherwise he must pay a great summe of money to the inchanter to bee purified: who causeth the Tabernacle with all things therein to passe betwene two fires. Besides if any hath a morsell giuen him which hee is not able to swallow, and for that cause calleth it out of his mouth, there is an hole made vnder his Tabernacle, by which hee is drawne forth, and slaine without all compassion. Likewise who soeuer treads vpon the threshold of any of the Dukes Tabernacles hee is put to death. Thus are these *Gnates* *fragred*, vvhén as hostile inuasions, murder, and such other *Camels* are easily amongst them *swallowed*. They thinke that

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after

after death they shall live in another world, and there multiply there cattell, yeate, drinke and doe other actions of life. At a new Moone, or a full Moone, they begin all new enterprises. They call her the great Emperour, and bow their knees and pray thereto. The Sunne they say is the Moones mother, because she hath thence her light.

Their Sorceries.

They are given to Divinations, Auguries, Sooth-sayings, Witchcrafts, Incantments: and when they receive answer from the Diuell, they attribute the same vnto God, whom they call *Stoga*, & the Comanians call him *Cham*, that is, Emperour, whom they marvellously feare and reuerence, offering to him many Oblations, and the first fruits of their meate and drinke. According to his answers they dispose all things. They beleue that all things are purged by fire: therefore when any Embassadours, Princes or other Personages whatsoeuer, come vnto them, they and their gifts must passe betwene two fires to be purified, lest peradventure they haue practised some Witchcraft, or haue brought some poison or other mischief with them. And if fire fall from heaven vpon men or beasts, which there often hapneth; or if they thinke themselves any way defiled or vncleane, they thus are purified by their Inchanters. If any be sicke, a speare is set vp in his Tent with blacke felt welct about it, and from thenceforth, no stranger enureth therein. For none of them which are present at his death, may enter the hord of any Duke or Emperour, till a New Moone. When he is dead, if he be a chiefe man, he is buried in the field where pleaseth him. And he is buried with his Tent, sitting in the middell thereof, with a Table set before him, and a platter full of meate, and a Cup of Mares milke. There is also buried with him a Mare and Colt, a Horse with bridle and saddle: and they eate another Horse, whose bones the women burne for the soule of the dead, stuffing his side with straw, setting it aloft on two or foure poles, that hee may haue in the other world a Tabernacle and other things fitting for his vs. They bury his golde and siluer with him: the Chariot or Cart in which he is carried forth is broken, his Tent is destroyed, neither is it lawfull to name his name, till the third generation. They obserue also other funerall rites, too long to rehearse. They lament their dead thirty daies, more or lesse. Their Parents and those of their Family are thus cleaned. They make two fires, and pitch neere thereunto two Speares, with a line from the top of the one to the other, fastening on the same line some peeces of Buckeram, vnder which, and betwixt the fires, passe the men, beasts, and Tents. There stand also two women; one on this side, the other on that, casting water, and repeating certaine charmes: if any thing fall, or be broken, the inchanters haue it. And if any be slaine of Thunder, the men in the Tent must thus be cleaned and all things in the Tent, being otherwise reported vncleane, and not to be touched. No men are more obedient to their Lords then the Tartars. They seldom contend in words, neuer in deedes. They are reasonably courteous one to another: their women are chaste; adulterie is seldom heard off, and theft is rare, both punished by death. Drunkenesse common, but without bralls among themselves, or discredit among others. They are proud, greedy, deceitfull. They eate Dogs, Wolues, Foxes, Horses, and in necessitie, mans flesh, Mice, and other filth, and that in as filthy a manner, without Cloathes, and Napkins, (their bootes and the grasse can serue to wipe their greasie hands:) they haue no bread, hearbes, Wine, meate or Beere, nor doe they wash their dishes. It is a great sinne amongst them to suffer any of their fooode to bee lost: and therefore they will not bestow a bone on a dogge, till they haue eaten the marrow.

Their sicknesses and Funerals.

* Vin. l. 30. c. 86

Their conditions.

b Mat. Paris.

Tuo. Narbonensis in an Epistle recited by *Mat. Paris* b. An. 1243. reporteth the confession of an English man, which was taken with other Tartars by the Christians. He saith that they called by the Name of Gods the ancient founders and fathers of their Tribes, and at set times did solemnise feasts vnto them, many of them being particular, and but foure onely generall. They thinke that all things are created for themselves alone. They be hardy and strong in the breast, leane and pale-faced, rough and huff-shouldered, hauing flat and short noses, long & sharpe chinnes, their vpper iawes low and declining, their teeth long and thinne, their eie-browes extending from their foreheads down to their noses, their eies inconstant & blacke, their thighs thick, and legges short,

yet

yet equal to vs in stature. They are excellent Archers. Vanquished, they aske no fauour: and vanquishing, they shew no compasion. They all perisht as one man in their purpose of subduing the whole world.

Their proud swelling titles appeare in the copies of those Letters of Duke Baiot *hoy & Chin Can*, expressed by *Vincensius*. One of them beginneth thus, By the precept of the living G O D, Cingitcham some of the sweet and worshipfull G O D saith, that GOD is high above all, the immortal G O D, and vpon Earth Cingitcham onely Lord, &c. These Letters of the Emperour, the Tartars called the Letters of God: and so beginneth Duke Baiot *hoy* to the Pope, who had sent Frier *Asceline*, with *Alexander, Albericus, and Simon*, thither in Embassage. The word of Baiot *hoy*, sent by the diuine disposition of Cham, thus O Pope, &c.

Frier *Iohn* d saith, he stileth himselfe *The power of GOD, and Emperour of all men*: and hath in his scale in grauen words of like effect, as is already shewed. *Mandevill* hath the same report.

a Jo. de P. c. 37.
Sir Io. Mand.
e H. de Rubr.

Will. de Rubraquis f saith, that they haue diuided Scythia amongst them, from Danubius to the sunne-rising, euery Capitaine knowing the bounds of his pastures which they feed in the winter descending Southwards, ascending in the Summer Northwards. Their houses are moueable, remoued on great Carth which containe twenty foote betwene the wheels; their houses on each side ouer-reaching fise foote, drawne by about twenty Oxen. When they take them downe, they turne the doore alwaies to the South.ouer the Maisters head is an image of felt, called the *Maisters brother*: and another ouer the head of the good wife or Milkes, called her *brother*, fastened to the wall: and betwixt both of them is a little leane one, which is the keeper of the whole house. Shee hath also at her beds feete a Kids Skinne, filled with Woolle, and a little image looking towards the Maidens and Women. Next to the doore on the womens side (which is the East, as the mans side is on the West) there is an Image with a Cowes Vdder for the women, whose office it is to milke the Kine: on the other side another with a Mares Vdder for the men. When they make merry, they sprinkle their drinke vpon these Images in order, beginning at the Maisters. Then goeth a seruant out of the house with a cup full of drinke, sprinkling thrice toward the South, and bowing the knee at euery time: and this is done for the honour of the Fire. Then performeth hee the like superstition toward the East, for the honour of the Aire: next to the West for the honour of the Water: and lastly to the North, in the behaue of the Dead. When the Maister holdeth a cup in his hand to drinke, before he tasteth thereof hee poureth his part vpon the ground: if hee drinketh sitting on horse-backe, hee first poureth part thereof on the Mane of the Horse. After the seruant aforesaid hath discharged his cups to the foure quarters of the world, hee returneth to the house: and two other seruants stand ready with two cups, and two basons, to carry drinke vnto their Maister, and that Wife, which lay with him the last night, sitting together on a bed. Their Sooth-sayers or Inchanters are their Priests.

M. Paulus thus reporteth of their Religion. They say & that there is a God on high in heauen, of whom lifting vp their hands, and smiting their teeth three times together, euery day with censur and incense they desire health, and vnderstanding. They place a Table aloft, in the wall of their house, in the which is written a name, that representeth this God. They haue another which they call *Natigay* (or *Itegay*) of Felt or other fluffe in euery house. They make him a Wife and Children, and let his Wife on the left hand, his children before him, which seeme to doe him reuerence. This they call the God of earthly things, which keepeth their Children, beasts, and corne: and when they eate, they annoint his mouth with the fat, and the mouthes of his Wife and Children, and then cast out the broth out of the doore vnto other Spirits. And when their God hath had his part, they take theirs. Of this *Natigay*, they with like ceremonies of lifting vp their hands, and smiting of their teeth, desire temperature of the Aire; fruits of the Earth, Children and such like. Their wiues are exceeding chaste and obseruant: and though they be many, yet can *Rachel* and *Leah*, yea ten or twentie of them, agree with a marvellous vnion, intent vnto their household, and other business.

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1 M. d. R. 5.
in this sort.

nettle, where by they are gainfull, and not chargeable to their Husbands. When they marry, the Husband couenanteth with the father of the Maide, who hauing giuen him power to take her wherefoeuer he shall finde her, he seeketh her among iume of her friends where she hath then of purpose hidden her selfe, and by a kinde of force carrieth her away. They marry with any except their owne Mother and Sister. Their Widowes seldom marry, because of their seruice to their former Husbands in an other world, except the sonne marry his fathers wiues, or the brother, his brothers, because they can there in the next world, bee content to resigne them to their former Husbands againe. The women buy, sell, and prouide all necessaries into the house, the men intending nothing but their armes, hunting and hauking. If one hath buried a Male-child, and another a Female, the parents contract a marriage betwixt those two, and painting in papers, seruants, horses, clothes, and houshold, and making writings for the confirmation of the Dower, burne these things in the fire, by the smoke whereof they (in their smokie conceits) imagine all these things to bee carried and confirmed to their children in the other world: and the parents of the two dead parties claime kindred each of other: as if they indeede had married their children while they liued.

In *Xaindu* did *Cublai Can* build a stately pallas, encompassing sixteene miles of plaine ground with a wall, wherein are fertile Meddowes, pleasant Springs, delightfull streames, and all sorts of beasts of chase and game, and in the midst thereof a sumptuous house of pleasure, which may be removed from place to place. Here he doth abide in the monethes of *June, July, and August*, on the eight and twentieth day whereof, he departeth thence to another place to doe sacrifice on this manner. Hee hath a Herd or Doue of Horses and Mares, about ten thousand, as white as snow: Of the Milke whereof none may taste, except he be of the bloud of *Cingis Can*. Yea the Tartars doe these beastes great reuerence, nor dare any crosse their way, or goe before them. According to the direction of his Astrologers or Magicians, he on the eight and twentieth of *August* afore said spendeth and powreth forth with his owne hands the Milke of these Mares in the Aire, and on the Earth, to giue drinke to the Spirits and Idols which they worship, that they may preferue the men, women, beasts, birds, corne, and other things growing on the earth.

Their Sects
and orders.

Tebeth and
Chefmir.

Bachsi.

Seufim.

These Astrologers, or Necromancers, are in their Art marvellous. When the skie is cloudie and threatneth raime, they will ascend the rooffe of the palace of the *Grand Can*, and cause the raime and tempests to fall round about, without touching the said Palace. These which thus doe are called *Tebeth*, and *Chefmir*, two sorts of Idolaters, which delude the people with opinion of their sanctitie, imputing these workes to their dissembled holinesse: and for this cause they goe in filthy and beauly manner, not caring who seeth them, with dirt on their faces, neuer washing nor combing themselves. And if any be condemned to death, they take, dresse, and eate him: which they doe not if any die naturally. They are also called *Bachsi*, that is of such a Religion or order, as if one should say a Frier-Precacher, or Minor, and are exceedingly expert in their diuclish Art. They cause that the bottles in the Hail of the great *Can* doe fill the bolles of their owne accord, which also without mans helpe, passe ten paces through the Aire, into the hands of the said *Can*, and when he hath drinke, in like sort returne to their place. These *Bachsi* sometimes resort vnto the officers, and threaten plagues or other misfortune from their Idols, which to preuent they desire to many mutrons with blacke heads, and so many pounds of incense, and *Lignum Aloe* to performe their due sacrifices. Which they accordingly receiue and offer on their Feast day, sprinkling Broth before their Idols. There bee of these, great Monasteries, which seeme like a small Citie, in some whereof are two thousand Monkes, which shauie their heads and beards, and weare a religious habite, and hallow their Idols feasts with great solemnitie of hymnes and lights. Some of these may bee married. Otherthere are, called *Seufim*, an order, which obserueth great abstinence and strictnesse of life, in all their life eating nothing but Branne, which they put in hot water, and let it stand till all the white of the meale be taken away, and then eate it beeing thus

thus washed. These worship the Fire, and are condemned of the other for Heretikes, because they worship not their idoles, and will not marry in any case. They are shauen, and weare hempen-garments of blacke or brightly yellow, and although they were like, yet would they not alter the colour. They sleepe on great mattes, and liue the austere life in the world.

Of their Astrologers in *Cambalu* were not fewer then five thousand; Christians, Carayans, and Saracens, maintained with foode and rayment at the great *Can*s charge. These, by their Astrolobe foretell of the change of weather, mortality, warres, diseases, &c. And if any enterprise any great worke, he resorteth vnto them, and telling the houre of his natiuitie, by their Art is informed of the successe. They hold the soule to be immortall, and according to euery mans merits in his life, to passe into a more noble creature, till it be deified, or ignoble, as to a peasant, and then to a dogge, and so by degrees to the vilest. They shew much reuerence to their parents, to whom if any be vngratefull in their necessity, there is an office and officers appointed to trie and punish the offence. In the Emperours hall none dare spit, but for that purpose carrieth a little vessell to spit in: nor dare any there make any noyse or lowd talking. The Tartars were at first very vncharitable to the poore, and would curse them, saying, That if God had loued them, he would haue prouided for them: But after the Idolatrous *Bachsi* had commended Almes for a good worke, there was great prouision made for them, and euery day at least twenty thousand dishes of Rice, Mill, & Panike, by certaine Officers distributed amongst them. And for this liberality they adore him as a God.

Cingis amongst his first Lawes enacted (as saith *Vincentius*) the punishment of *Vincent. Bel.* death to be inflicted vpon offenders in those three vices, which before time had been most rife amongst them, namely, lying, adultery, and theft: of which yet towards o-
ther men that were not Tartars they made no conscience. *30. ca. 70.*

They are great Vsurers, taking tenne in the hundred for a moneth, besides vsf vpon vsf; in so much, that a souldier in Georgia, which had borrowed five hundred peeces of coine called *Typerpera*, retaining the same five yeares, was constrained to repay seven thousand. And a Tartarian Ladie for seven yeares vsf offitie sheep, demanded seven thousand *Typerpera*. They are so couetous, that though they abound in cattell, they will scarce allow any to their owne expence, while it is found and good, but if it die, or be sicke. They are addicted to sodomie or buggerie. They eate sometimes for necessity mans flesh, sometimes to delight themselves, and sometimes to terrifie others, reckoning it a great glory to haue slaine many, and that by varietie of cruelty. Their heads they shauie from care to care, in manner of a horse-shoe: wearing long lockes at their eares and neckes. There be some of the Tartars, which when they see their fathers grow old and diseased, they giue them fatte meates which may choake them. And when they are thus dead, they burne their bodies, reseruing the ashes as a precious ieuell, sprinkling their meates with that powder. But if any thinke not this enough (which I am afraid the most will deeme too much) let him resort to the large reports of *Vincentius* in his three last Bookes; an Author, I confesse, otherwise fabulous, and monkish, but herein to be beleued, as receiuing his Reports from the eyewitnesses. *ca. 86.*

Likewise *Nicephorus Greg.* vnder the name of Scythians hath written of them, their Expeditions, and Customes: their contempt of golde, and ignorance of the vsf of before these Conquests: and of the miseries which hereby the Turkes sustained, hauing the Tartars on one side, the Christians on the other, and in their bowells a more implacable enemy, famine against them. Settling themselves (saith he) in the parts of Mesopotamia, Chaldea, Assyria, they left their owne, and learned the rites and religion of these Mahumetans. *Niceph. Greg. hist. Rom. lib. 2.*

CHAP. XII.

Of the feſtiuall ſolemnnities, and of the magnificence of the Grand Can.

a Marcus
Paulus.

WE haue already ſpoken of the ſolemne ſacrifice obſerued on the eight and twentieth day of Auguſt: We read in our Author ^a *Marcus Paulus*, an eye-witneſſe of theſe his relations, of other the *Grand Cans* grand ſolemnnities. Of which, two are principall, one on his birth day, which in *Cublai Cans* time was the eight and twentieth of September. On which himſelfe was royally clothed in cloth of gold, and twenty thouſand of his Barons and ſouldiers were all apparelled in one colour, and like (excepting the price) to himſelfe, every one hauing a girdle wrought of Golde and Siluer, and a paire of ſhoes, ſome of their garments richly ſet with pearles and jewells, which they weare on the thirteene ſolemnnities, according to the thirteene Moones of the yeare. On this day all the Tartars, and ſeueral Princes ſubiect, preſent him with rich gifts; and all Sects of Religions pray vnto their gods for his health, and long life.

But their chiefe feaſt is on the firſt day of their yeare, which they beginne in February, celebrated by the *Grand Can*, and all the Countries ſubiect to him: in which they are all arrayed in white, a colour in their eſtimation portending good lucke. And then he is preſented with many clothes and horſes of white colour, and other rich preſents, in the ſame religiously obſeruing the number of nine; as nine times nine horſes, if they be able, and ſo of peeces of gold, cloth, and the reſt. Then alſo the Elephants (which are about ſixe thouſand) are brought forth in ſumptuous furniture: and Camels covered with ſilke. And in the morning they preſent themſelues in the Hall as many as can, the reſt ſtanding without in their due order. Firſt, thoſe of the Imperiall progeny; next, the Kings, Dukes, and others, in their due place. Then cometh forth a great man or Prelate, which crieth out with a lowd voyce; Bow downe your ſelues, and worſhip: which they preſently doe, with their faces to the earth. This Prelate addeth, God ſaue and preſerue our Lord long to liue with ioy and gladneſſe. They all anſwere; God grant it. The Prelate againe: God encreaſe his Dominion, and preſerue in peace all his ſubiects, and proſper all things in all his Countries. Whereunto they anſwer as before. Thus they doe worſhip foure times. After this, the ſaid Prelate goeth to an Altar there, richly adorned; on which is a redde Table with the name of the Great *Can* written in it, and a Censer with Incenſe, which hee incenſeth in ſtead of them all, with great reuerence performed vnto the Table. This done, they returne to their places, and preſent their gifts, and after are feaſted.

When *Cublai* had ouerthrowne *Naiman* his vnkle (as before is ſaid) vnderſtanding that the Chriſtians obſerued their yearly ſolemnnity of Eaſter, hee cauſed them all to come vnto him, and to bring the Booke of the foure Goſpels, which he incenſed often with great Ceremonies, deuoutly kiſſing it, and cauſed his Barons to doe the like. And thus he obſerueth alway in the principall feaſts of the Chriſtians, as *Chriſtmaffe* and *Eaſter*. The like hee did in the chiefe feaſts of the Saracens, Iewes, and Idolaters. The cauſe (he ſaid) was becauſe of thoſe foure Prophets, to which all the world doth reuerence: I E S V S of the Chriſtians, *Mahomet* of the Saracens, *Mofes* of the Iewes, and *Sogomambar Can* the firſt Idoll of the Pagans: and I (ſaith hee) doe honour to them all, and pray him which is the greateſt in Heauen, and trueſt, to helpe me. Yet he had beſt opinion of the Chriſtian faith, becauſe it contained nothing but goodneſſe: and would not ſuffer the Chriſtians to carry before them the Croſſe, on which ſo great a man as *CHRIST* was crucified. He alſo ſent *Nienlo & Maſſin*, the Father and vnkle of *Marco Polo* our Author, in embaiſſage to the Pope, to ſend him 100. wiſe men which might conuince the Idolaters, that boaſted of thoſe their magical wonders, whereas the Chriſtians that were there, were but ſimple men, nor able

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to anſwer them, which if it had bene effected, hee and his Barons would haue bene baptized.

^b *Odericus* ſaith, that in his time the *Can* celebrated, beſides the former, the feaſts of his circumciſion, marriage, and coronation. But before the conqueſt of Cathay they obſerued not any day at all with feſtiuall ſolemnnities.

Cublai Can was of meane ſtature, of countenance white, red, and beautifull. Hee had foure wiues, which kept ſeueral Courts, the leaſt of which contained at leaſt ten thouſand perſons. He had many concubines; every ſecond yeare hauing a new choice of the faireſt maidens in the prouince of Vngut, moſt fertile (belike) of that commoditie: which paſſe a ſecond election at the Courts, and the faireſt and fitteſt of them are committed to Ladies, to prouoe and to inſtruct them. Their parents holde it a great grace ſo to haue beſtowed their children: and if any of them proue not, they impute it to their diſaſtrous planet. They hold it for a great beauty, to haue their noſes flat betwene the eyes.

In December, January, and February, he abideth at *Cambalu*, in the North-Eaſt part of the prouince of Cathay, in a Pallace neare to the City builded on this manner. There is a circuit walled in, foure ſquare, each ſquare containing eight miles, hauing about them a deep ditch, and in the middle a gate. A mile inwards is an other wall, which hath ſix miles in each ſquare; and in the South ſide three gates, and as many on the North. Betwixt thoſe walls are ſouldiers. In every corner of this wall, and in the middle, is a ſtately pallace, eight in all, wherein are kept his munitions. There is a third wall within this, containing foure miles ſquare, each ſquare taking vp one mile, hauing ſix gates and eight pallaces, as the former, in which are kept the *Grand Cans* prouiſions. And betwene theſe two walls are many faire trees, and meadows ſtored with many beaſts. Within this is the *Grand Cans* Pallace, the greateſt that euer was ſcene, conſining with the wall about ſaid, on the North and South. The matter and forme thereof is of ſuch coſt and Art, with ſuch appartenances of pleaſure and ſtate, as were too long heere to recite. Hee for a ſuperſtitious feare ſuggeſted by his Aſtrologers of a rebellion which ſometime ſhould be raiſed againſt him in *Cambalu*, built a new city nere thereunto called *Taidu*: foure and twenty miles in compaſſe, and yet not able to receiue the Inhabitants of the old city, whence he remoued ſuch as night moue ſuſpicion, higher. This city was built by line, in foure ſquares, each whereof contained ſixe miles, and three gates, ſo ſtreight, that vpon the wall of one gate one might ſee the gate right againſt it. In the middeſt of the citie is a great Bell, which is rung in the night, to warne men to keep within doores. The great *Can* hath twelve thouſand horſemen vnder foure Captaines to his gard. He keepeth leopards, wolues, and lions to hunt with, and with them to take wilde aſſes, beares, harts, &c. and one ſort of eagles able to catch wolues. The two maiſters of his hunting game had ten thouſand men vnder each of them, the one part clothed in redde, the other in ſkie-colour: and when the Emperour hunteth, one of theſe Captaines goeth with his men and dogges on the right hand, the other on the left, compaſſing a great quantity of ground, that not a beaſt can eſcape them. From October to March, they are bound daily to ſend in a thouſand head of beaſts and birds. He hath alſo when he traueleth, ten thouſand falconers diuided in diuers companies, himſelfe abiding in a Chamber carried vpon foure Elephants, whence he may ſee the game, hauing alſo his tents pitched for his ſolace neare thereby. None may carry hawke or hunting-dogge out of his dominion, nor may hawke or hunt neare the Court by many dayes iourneis, nor at all, in their times of breeding, from March to October.

But he that liſt to be more fully informed heerein, let him reade *Marcus Paulus* and others which haue written of this Argument. It is religion to vs further to ſpend our diſcourſe of religion.

CHAP. XIII.

Of the alteration of Religion among the Tartars: and of the diuers sorts, sects, and nations of them now remaining.



a *Mag. Geogr. Ptoleop. Delict. Zueghay, Casxi & Morgat.*

b *Mart. Bron. Tauraria.*

After so long narration of the Religion of the auncient Tartars, and of the Cathayans, where their Emperours fixed their abode: it followeth to consider of the times following, wherein they have bene diuided both in policie and faith. *Maginnus* diuideth them into five principall sorts: which may likewise be subdivided into many inferior branches or Hords. The first of these he calleth *Tartari minor*, or the lesse, which is in Europe betwixt *Boristhenes* & *Tanais* comprehending *Taurica Cherjonesus*, inhabited by the *Precepote* Tartars, or as *Bronionius* beareth them *Perecopensis* of *Perecopia* a towne and Castle in *Taurica*: they are called also *Ossurnses* and *Crimis*, of two Townes bearing those names. These are now subiect to the Turke both in state and religion, having some Townes and Mahumetane Temples, and monasteries and Turkish garisons, and a few Temples and persons Christian, of the Armenian, Grecian and Westerne profession. They live in their homely cottages in the winter, but in the summer, wander in their carts as the other Tartars, then whom they are somewhat more ciuile. They pay three hundred Christians yearly to the Turke for tribute: of whom their *Can*, since the time of *Zelm*, receiveth a banner, and his approbation to the Empire, giuing his children or brethren in hostage. They elect also an heire apparant to their empire whom they call *Galgas*, and if the *Can* will preferre his sonne to that dignitie: hee killeth all his brethren, as the Turkes also deale with theirs.

It should seeme that they deriue their pedegree from *Ungis*, descended (if I may coniecture, where certaine historie faileth) of some of the sonnes of *Bathy*, the great Conquerour in those parts of the world. *Lochion Can* was the first which ruled in *Taurica*: long since *Bathy's* time. They vie the Chaldean and Arabian letters: they haue their *Cadies* to administer religion and iustice, as haue the Turkes. Of these European Tartars *Bronionius*, *Maginnus*, and others haue writtten a Discourse, to whom I referre such as desire to know further of their affaires.

They count the Don or riuier *Tanais* holy, in respect of the commodities it yeeldeth them. These Tartars passing through the confines of Polonia and Podolia, to help the Turke in the warres of Hungary, the wayes being secured and defended with the garisons, they vied a new stratagem to make way, by driving a multitude of Bulls before them, which contrary to their expectation, affrighted with the Ordnance, recoiled vpon their driuers, treading them downe, and scattering them. The *Chan*, when *St. Barthol* King of Poland was dead, sent his embassadors to bee elected their King; affirming, that their Pope should be his, their *Luther* his also: and for dainties, horse-flesh would content him. His suite was reiected with laughter.

The second part in this diuision is attributed to *Tartaria Deserta*, so called of the Desert huge tract of Countrey betwene *Tanais*, the *Caspian* Sea, and the lake *Kityz*: sometime knowne by the name of *Sarmatia Asiatice*. It containeth many Tribes: of which the principall are, *Zavolhenis*, called *Bulgar* Tartars, of *Volga*: betwene which riuier and *laich* they haue their abode. This they called the great *Hord*, and the Emperor thereof *Vlcan*, in the year 1506. subdued by the *Crim*-Tartars before mentioned: and after that by *Basilus* the Muscouite, to whose large stile *Bulgaria* is added, taking that name of *Volga*, as it were *Uolgaria*, or of *Bulgar* a towne vpon that riuier. *Cazan* and *Albacan* Hords of these *Zavol* Tartars haue bene subiect also many yeares to the said great Duke, who caused the Prince of *Casan* (being taken prisoner, when he was young) to be baptized. Neare vnto *Cazan* is *Vachen*, the people whereof are Gentiles; and the *Cheremizes* halfe Gentiles, halfe Tartars, and

c *L Chalcond. lib. 3.*

A Guaz de Sarmat. Stylm. ab Herbersst Petr. Bertius in tab. Cyttraus, Auton. Genfraus de imderis ex 4. scil. Ashum &c. Ph. Casmerar. Med. histor. ca. 98.

and *Mangat* or *Nagay*, Mahumetane Tartars, which in the year 1558. were throw ciuile warres, famine, and pestilence, destroyed to the number of aboute a hundred thousand. These Nagayans haue their diuers hords subiect to their severall Dukes, whom they call *Murzes*, hauing no vie of money, corne, or Arts. They in the time of their distresse, would for one loafe of bread, worth sixe pence, haue sold sonne or daughter to Maister *Lenk*, if hee would haue bought a thousand, although otherwhiles they deride the Christians, as liuing on the toppes of weedes (so they call our corne.) This our Author and Countreyman travelled downe the Riuier *Volga* to *Astracan*, which riuier, after it hath runne aboute two thousand English miles, hath threescore and tenne mouthes or falles into the *Caspian* sea. Through this Sea hee passed to *Manguslaue* an other part of the Desert *Tartaria*. The Prince whereof *Timor Soltan* hee found and saluted in a little round house, not hauing Towne or Castell, made of reedes, covered without with felt, within with carpets, accompanied with the great Metropolitane of their Countrey, esteemed of amongst that field-people, as the Bishop of Rome is in most parts of Europe. And had hee not presented himselfe to him with the great Dukes Letters, hee had bene spoyled of all that hee had.

They passed thence with a Carauan of Merchants twentie dayes, not finding water, but as they drew out of olde deepe wells, brackish and salt: and passed sometimes two or three dayes without the same. After that, they came to a Gulfe of the *Caspian* Sea agayne, where the water is fresh, and sweete. Not so the people: For the Customers of the King of *Turkeman* tolled of euerie five and twenty, one; and seuen ninths, for the said King and his brethren. Into this gulfe the Riuier *Oxus* did sometimes fall, but is now intercepted by the Riuier *Ardock*, which runneth toward the North: and (as it were) loath to view so cold a Climate and barbarous Inhabitants, after hee hath runne with a swift race a thousand miles, (as it were) in flight, hee hideth himselfe vnder ground for the space of five hundred miles, and then looking vp, and seeing little amendment, drowneth himselfe in the Lake of *Kithay*.

Thence they had three dayes journey to *Seliscure*, where finding *Asim* *Can*, to whom hee presented a ninth, hee receiued there the like festiual entertainment as before with *Timor*, that is, the flesh of a wilde horse and mares milke without bread. Hee and his brethren ruled all from the *Caspian* Sea to *Virgenc*, and had continuall warres with the Persians; and is called *Turkeman*: for the other Hords of that huge Tartarian Desert, the *Kingessen*, *Melgomazan*, *Seibanski*, *Thumen* (which still is said to remaine vnder the obedience of the *Grand Can*) *Bascheridi*, *Hesluti*, harsh names of harsher people in those most harsh and horrid Desarts, will hasten my Pen and your Eares, to some more pleasing subiect. The Thumen and their neighbours are great Inchanters, and by their Arte (they say) raise tempests and ouerthrowe their enemies. The *Kingessen* obserue these stinking holies: Their priest mixeth bloud, milke, and cow-dung together with earth, and putting them in a vessell, therewith climeth a tree, and after his deuout exhortation to the people, he besprinkleth them with this sacred mixture, which they account diuine. When any of them die, they hang him on a tree in stead of buriall.

The Tartars in *Turkeman* vie to catch wilde horses with hawkes tamed to that purpose, which seizing on the necke of the horse, with his beating, and the horses chattering, tireth him, and maketh him an easie prey to his maister, who alwayes rideth with his bow, arrowes, and sword. They eate their meate, and say their prayers sitting on the ground crosse-legged, spending the time very idly. As maister *lenkysen* with his company travelled from hence towards *Boghar*, they were assailed with forty thieues: of whom they had intelligence somewhat before, and therefore certaine holie men (for so they account such as haue bene at Mecca) caused the Carauan to stay while they made their prayers and diuinations touching their successe. They tooke certaine sheepe and killed them, and tooke the blade-bones of the same, which they first sodde, and then burnt, mingling the bloud of the said sheepe with this poulder of their bones with which bloud they wrote certaine Characters, vsing many other ceremonies

f *Regum, turres, Fauorum taberna.*

g *Asimino com. tanta Natura.*

h *Ortelius.*

monies and wordes, and thereby diuined, that they should meeete with enemies, which after much trouble they should overcome: which accordingly proued true. Of the faithfulness of these holy men hee had good prooffe, both here and elsewhere they refusing not to expose themselves to danger, and to forswear themselves rather then betray him and the Christians to their euillish Countrey men. For these robbers would haue dismissed the *Bussians*, so they call their Catholics, if they would haue deliuered the *Caphars*, that is, infidels, as they esteeme the Christians, vnto their power. One of their holy men (whell the enemies had surprized) by no torments would confesse any thing to the prejudice of his fellowes. But at last they were forced to agree, & giue the theues twenty ninths, that is, twenty times nine feuerall things, and a Camell to carry the same away. This Countrey of Turkeman or Turchestan is the first habitation of the Turkes, and the people were called by that name, both in *Hanthon* time, and in the time of *Mauritius*. Their religion then was the same with that which we haue aboue related of the Tartars, worshipping the foure Elements &c. as in the Turkish History you haue heard. *Pliny* nameth the Turkes nearer *Maotia*; but whether in deuouring the people with their swords, as they did the pastures with their cattell, they came from hence, or these from thence, or that *Pliny* might easily wander in so wandering a subiect; all auerre, that from hence they went first into Persia, and in succeeding ages haue made many fertile Countries, like their Turcomania, where Maister *Ienkinson* saith groweth no grasse, but heath whereon their cattell feed: The *Ottoman* horse blasfing with his breath the ground he treads on, (hath according to their owne Prouerbe) there neuer groweth grasse more. The Turkeman Nation is (saith *Hanthon*) for the most part Mahumetan, and many of them without Law at all. They vse the Arabian Letters.

These Deserts and Theeues haue almost made vs forget our diuision, according to which wee should haue told you, that from the Caspian Sea hitherto you must (according to *Maginus*) call the Tartars generally *Zagathayans*, who called of *Zagathay*, the great *Cans* brother, sometime their Prince. Which name I comprehendeth also diuerse other Nations more ciuill then the former, possessing the Countries sometime known by the names of *Baltriana*, *Sogdiana*, *Margiana*, now *Ieslbas*, that is, Greene heads, of the colour of their Turbants: differing from the Persians, whome they call for like cause, Redde-heads. These haue cruell warres continually with the Persians, whome they call *Caphars* (as they doe the Christians,) for their supposed heresie, of which in the Persian relation hath bene shewed, and for that they will not cut the haire of their vpper lips, for which they are accounted of the Tartars great sinners. In *Boghar* is the seate of their Metropolitane, who is there more obeyed then the King, and hath sometime deposed the King, and placed an other at his pleasure. There is a litle riuer running through the City, whose water breedeth in them that drinke thereof (especially strangers) a worne of an ell long, which lieth in the legge betwixt the flesh and the skinn, and is plucked out about the ankle, with great Arte of Surgeons well practised heerein. And if it breake in plucking out, the party dieth. They plucke out an inch in a day, which is rolled vp, and so proceede till thee bee all out. And yet will not the Metropolitane suffer any drinke but water or mares milke, hauing officers to make search and punish such as transgress, with great severity. *Zagatai* liued the space of one hundred twenty and one yeares before *Marcus Paulus*, and was (as hee saith) a Christian, but his sonne followed him in his kingdom, not in his religion.

Heere in this Countrey is Samarcand the Citie of *Great Tamerlane* (of some called *Temir Cmbli*, that is, as *Mahias a Michon* interpreteth it, *Happy sword*) whose army contained twelue hundred thousand: whose conquests exceed (if Histories exceed not) all the Great *Alexanders*, *Pompeys*, *Celsars*, or any other Worthies of the World. And one of the greatest Monarchs now of the earth, *The Great Mogore* is said to defend of him.

Of him are many Histories written by some that haue liued since his time, and could not well know his proceedings, it being generally deplored, that this *Achilles* wanted

wanted a *Homer*, which *Alexander* applauded in him, but wanted for himselfe: only one *Aibacen* (an Arabian which then liued) hath written largely thereof, and that (as he saith) by *Tamerlans* commaund, which *Iean du Bec*, Abbot of Mortimer, in his voyage into the East Countrey, met with, and had it interpreted to him by an Arabian, and we upon his credit: which if any thinke to be insufficient, I leaue it to his choise and censure. That Author saith, that *Tamerlan* descended of the Tartarian Emperours, and *Og* his father was Lord of Satchetay, who gaue to his sonne *Tamerlan* (which name signifieth heavenly grace in their Tongue) his Kingdome while he yet liued, appointing two wise Counsellors, *Odmar* and *Aly*, to assist him. He was well instructed in the Arabian learning, and a lover of learned men. Nature had set in his eyes such rayes of maiestie and beautie, that men could scarce endure to looke on them. He wore long haire, contrarie to the Tartarian custome, pretending that his mother came of the race of *Sampson*. He was strong, and had a faire legge: whereas *Leuclanius* saith he was called *Tamurleng*, of his lameness. His first Warre was against the Multicoite, whome he ouercame: The second against the King of China, with like success (I mention not his battailes in ciuill warres:) The third against *Baiaa*, the Turke (whome he captiued) passing thither by the way of Persia; where *Guines*, Author of the Sophian Sect, a great Astrologer, and accounted a holy man, encouraged him with Prophecies of his good success. This Warre he made against *Baiaa* in behalfe of the Greeke Emperour, and others, whome the Turke oppressed. He went priuily to Constantinople, and had fight of the Citie, with all kinde from the Emperour. He invaded Syria and *Egypt*, ouerthrew the Soldan, and wonne Cairo; destroyed Damascus, visited and honoured Ierusalem, and the holy Sepulchre, and granted great Priuiledges thereunto. The Princes of Lybia and Barbarie, by their Embassages in *Egypt*, acknowledged his Soueraignetie: In his returne by Persia he was encountered by *Guines*, who brought with him an infinite number of sundrie Kindes of beasts, which he made tame, and by which he taught men. As soone as he saw *Tamerlan*, he made his Prayers towards the Heauens for his health, and for the Religion of the Prophet, excommunicating the *Ottomans*, as enemies to the faithfull beleueers. *Tamerlan* gaue him fiftene or sixtene thousand of his prisoners, which he instructed in his opinion: and after conquered Persia, and so returned to Samarcand, where he had vowed to erect a Church and Hospitall, with all sumptuous Magnificence. Thence hee went to Mount Althay, to burye his vncl and father in law, the Great *Cham*, in whose State he succeeded. He enriched Samarcand with the spoiles gotten in his Warres, and called the Temple which he there built, the Temple of *Salomon*, wherein he hanged vp Trophees and Monuments of his victories, and caused all his battailes therein to be ingrauen, thereby (saith he) to acknowledge the Goodnesse of *God*. His Religion was not pure Mahumetisme, for he thought *God* was delighted with varietie of worship; yet he hated Polytheisme and Idols, only one *God* he acknowledged, and that with much deuotion, after his manner. Thus he beat downe all the Idols in China, but honoured the Christians, with great admiration at the strict life of some Votaries. When *Aly* his Counsellor was dead, he built a stately Tombe for him at Samarcand, and caused Prayers to be said three dayes for his soule. Being nere his end, he blessed his two sonnes, laying his hand on the head of *Sauochio* the elder, and pressing it downe, but lifting vp the chinne of *Leutachio* the younger, as it were presaging vnto him the Empire, although the elder were proclaimed. But this Empire was too great, and too suddenly erected to continue.

These three sorts of Tartars which wee haue hitherto mentioned, are all, for the most part, Mahumetans. There are some yet (as *Michonius* affirmeth) neere the Caspian Sea, which are not Mahumetans, nor haue their haire of their heads after the Tartarian manner; and therefore they call them *Calmauch*, or Pagans.

The fourth are those which in greatnes are first, namely the Cathayans, called *Carrabas* (that is, black-heads) of their Turbants, as the former, *Ieslbas*. But of their religion, further then that which hath bene before exprest, we can say little. And it seemeth

i Niceph. Cal.
lib. xi. ca. 30.

k Marcus Pau-
lus li. i.

l G. Boster.

m Ant. Ienking.

n Michonius
lib. i. ca. 8.

o Iesuit. epist.
Rel. Mogor.
p Leuclau. Pe.
rand. Iouius &c.

q Cic. Orat. pro
Arch.

r Some say
30000.

s Lib. i. cap. 24.

The Priests haue for their Fee the Head, Feet, Inwards, Skinne, and some part of the Flesh.

b Funerall ob-
seruances in
Sachian.

When any of great place dieth, they assemble the Astrologers, and tell the houre of his natiuitie, that they may by their Art finde a Planet fitting to the burning of the corpses, which sometime, in this respect, attendeth this fierce constellation a weeke, a moneth, or halfe a yeare: in all which time, they set before the corpses a Table furnished with Bread, Wine, and other Viands, leauing them there so long as one might conveniently eate them, the Spirit there present (in their opinion) refreshing himselfe with the odour of this prouision. If any euill happen to any of the house, the Astrologers ascribe it to the angrie soule for neglect of his due houre, agreeing to that of his Natiuitie. They make many staves by the way, wherein they present this departed soule with such cates, to hearken it against the bodies burning. They paint many papers, made of the Barkes of Trees, with pictures of Men, Women, Horses, Camels, Money, and Rayment, which they burne together with the bodie, that the dead may haue to serue him in the next world. And all this while of burning is the Musicke of the Citie present, playing.

Chamul, the next Prouince, is idolatrous, or heathenish: for so we distinguish them from Saracens, Iewes, and Christians, which I would were not as guiltie of Idolatrie as the former, in so many their forbidden Rites, although these haue all, and the other, part of the Scriptures, whereof those Heathens and Idolaters are viterly ignorant. Here they not onely permit, but account it a great honour to haue their wifes and sisters at the pleasure of such strangers as they entertaine, themselves departing the while, and suffering all things to be at their guests will: for so are their Idols serued, who therefore for this hospitalitie (they thinke) will prosper all that they haue. And when as *Mangu Can* forbid them this beastly practise, they obtained three yeares; but then sent a pitifull Embassage to him, with request, That they might continue their former custome, for since they left it, they could not thrive: who, overcome by their fond importunitie, graunted their request; which they with ioy accepted, and doe still obserue.

In the same Prouince of Tanguth is Succuir, whose Mountaines are clothed with Rheubarbe, from whence it is by Marchants conueyed through the world. Campion is the mother Citie of the Countrey, inhabited by Idolaters, with some of the Arabian and Christian Nations. The Christians had there, in the time of *M. Polo*, three faire Churches. The Idolaters had many Monasteries, abounding with Idols of Wood, Earth, and Stone, couered with Gold, and artificially made, some great, tenne paces in length lying along, with other little ones about them, which seeme as their disciples, to doe their reuerence. Their religious persons liue, in their opinion, more honestly then other idolaters, although their honestie is such, as that they thinke it no sinne to lye with a woman, which shall seeke it at their hands; but if the man first make loue, it is sinnefull. They haue also their Fastings, dayes, three, foure, or fve in a moneth, in which they shedde no blood, nor eate flesh. They haue many wifes; of which, the first-married hath the first place and preeminence. Here *M. Paul* liued about a yeare.

c Ramusius.

Touching the Religion and Customes in Tanguth, the reports of *Caggi Memet* in *Ramusius* (who of late yeares was in Campion) are not much different. He sayth, That their Temples are made like the Christians, capable of foure or fve thousand persons. In them are two Images of a man and woman, lying in length forth foot, all of one Piece, or Stone: For which vse they haue Carts with fortie wheeles, drawne of fve or sixe hundred Horse and Mules, two or three moneths iourney. They haue also little Images, with sixe or seuen heads, and tenne hands, holding in each of them severall things, as a Serpent, Bird, Flower, &c. They haue Monasteries, wherein are men of holy life, neuer coming forth, but haue fooode carried them thither daily: Their gates are walled vp; and there are infinite of Frier-like companions passing to and fro in the Citie. When any of their kindred die, they mourne in white. They haue Printing, not much unlike to that which is vsed in Europe; and Artillerie

on

on their walls very thicke, as haue the Turkes. All the Catayans and Idolaters are forbidden to depart out of their native Countrey. They haue three Sciences, *Chimia*, *Limia*, and *Simia*: the first, Alchymie; the second, to make enamoured; the third, Iugling, or Magick.

Succuir also is, according to his report, great and faire, beautified with many Temples. Their Rheubarbe they would not bestow the paines to gather, but for the Marchants, which from China, Persia, and other places, fetch it from them at a cheape price. Nor doe they in Tanguth vie it for Physicke, as we here, but with other ingredients make perfumes thereof for their Idols: and in some places they burne it in stead of other firing, and giue it their horres to eat. They set more price by an hearbe which they call *Mambroni cini*, medicinable for the eyes, and another called *Chiai Catai*, growing in Catay at Caciausu, admirable against very many diseases, an ounce whereof they esteeme as good as a sacke of Rheubarbe; whose description you may see at large, according to the relation and picture of the said *Caggi*, in *Ramusius*: for (to adde that also) they haue many Painters, and one Countrey inhabited onely by them. These Tanguthians are bearded as men in these parts, especially some time of the yeare.

Northwards from Tanguth is the plaine of Barga, in customes and manners like to the first Tartars, confining with the Scythian Ocean, fourescore dayes iourney from Ezina, in the North parts of Tanguth, and situate vnder the North starre. Eastward of Tanguth (somewhat inclining to the South) is the Kingdome of Erginul, addicted likewise to Ethnike superstitions, wherein yet are some, both Nestorians and Mahumetans. Here are certaine wilde Bulls as bigge as Elephants, with manes of white and fine haire, like filke; of which, some they tame, and betwixt them and their tame Kine engender a race of strong and laborious Oxen. Here is found a beast also, as bigge as a Goat, of exquisite shape, which euery full Moone hath an apostemation or swelling vnder the bellie, which the Hunters (at that time chafing the said beast) doe cut off, and drie against the Sunne, and it proueth the best Muske in the world.

The next Easterly Countrey is Egrigaia, idolatrous, and hauing some Christians of the Sect of *Nestorius*. But Tenduc, next adioyning, was at that time governed by King *George*, a Christian and a Priest of the posteritie of *Presbyter Iohn*, subiect to the *Grand Can*. And the *Grand Can* giue commonly their daughters in marriage to this generation and stocke of *Presbyter Iohn*. The most part of the inhabitants are Christians, some Idolaters and Mahumetans being there also. There be also that are called *Argon*, descended of Ethnikes and Moores, the wisest and properest men in those parts. All the people, from hence to Cathay, are Christian, Mahumetan, and Gentile, as themselves like best. In Thebet, the next Countrey, the people in times past (saith *Will. de Rubruquis*) bestowed on their parents no other Sepulchre then their owne bowels, and yet in part retain it, making fine cuppes of their deceased parents skuls, that drinking out of them in the middle of their iolitie, they may not forget their progenitors. They haue much gold, but hold it an high offence to imprison it, as some doe with vs, in Chests or Treasuries; and therefore hauing satisfied his necessitie, they lay vp the rest in the earth, fearing otherwise to offend God. Cambalu is in the Northeast parts of Cathay; and fortie miles Westward from hence (all which way is enriched with Palaces, Vineyards, and fruitfull Fields) is Gouza, a faire Citie, & great, with many Idoll Monasteries. Here the way parteth, leading Westward into Cathay, and South-Eastward vnto Mangi, or China. Tanifu and Caciausu are Prouinces, which trend Westward from hence, inhabited with idolatrous Nations, and here and there some of the Arabian and Christian profession, full of Cities. Cunchin and Sindinfu are Ethnikes; as is Thebeth: where they haue a brutish custome, not to take a wife that is a virgin; and therefore, when Marchants passe that way, the mothers offer vnto them their daughters, much struing which of them may be the most effectually bawd to her child. They taking to their pleasure such as they like, gratifie them with some Iewell, or other Present, which on their marriage-day she weareth, and she which hath most of such presents, bringeth the most accepted dowrie to her husband, as testimonies of the great fauour of their Idols.

I 3

This

d M. Paul.

e W. de Rubr.
c. 28. Odericus
saith the same.

f Isidore re-
porteth the
like custome in
Calicut.

This Thebeth contained sometimes eight Kingdomes, with many Cities, but was now desolated by the Tartarians. There are great Necromancers, which by their infernall skill cause Thunders and Tempests. They haue Dogges as bigge as Asles, with which they catch wilde Oxen and all sorts of Beasts.

Caidu is an Heathenish Nation, where, in honour of their Idols, they prostitute their wiues, sisters, and daughters to the lust of trauelers; which being entertained in the house, the good man departeth, and the woman setteth some token over the dore, which there remaineth as long as this stallion-stranger, for a signe to her husband, not to returne till the guest be as well gone from her house, as honestie from her heart, and wit from his head. They make money of Salt, as in Cathay of Paper. In Caraian also (a large Prouince adioyning) there are some Christians and Saracens, but the most Ethnicks, which are not discontented, that other men should lye with their wiues, if the women be willing.

Carazan is of like ir-religion; their soules captiuated to the *Old Serpent*, and their bodies endangered to mightie huge bodies of *Serpents*, tenne paces long and tenne spannes thicke, which that Countrey yeeldeth. They keepe in their denmes in the day, and in the night prey vpon Lions, Wolues, and other Beasts, which when they haue deuoured, they resort to some water to drinke, and by their weight leaue so deepe impression in the sand, that hereby men knowing their haunt, doe vndersee this their Tract with sharpe stakes, headed with yron, couering the same againe with sand; by this meanes preying on the spoyler, and deuouring the deuourer; esteeming nothing more fauourie then the flesh, nor more medicinable then the gall of this Serpent. More Serpentine then this diet, was that custome which they vsed, when any proper and personable Gentleman, of valorous spirit, and goodly presence, lodged in any house amongst them: in the night they killed him, not for the spoyles, but that his soule, furnished with such parts of bodie and minde, might remaine in that house. Much hope of future happinesse to that house did they repose in so vnhappy attempts. But the great *Can* killed this Serpent also, ouerthrowing this custome in the conquest of that Prouince.

Cardandan confineth on the Westerne limits of Carazan. They make blacke lists in their flesh, rasing the skinne, and put therein some blacke tincture, which euer remaineth, ^b accounting it a great ornament. When a woman is deliuered of a child, the man lieth in, and keepeth his bed, with visitation of Gossips, the space of fortie dayes. They worship the ancientest person of the house, ascribing to him all their good. In this Prouince, and in Caidu, Vocian, and Iaci, they haue no Physicians, but when any be sicke, they send for their Witches or Sorcerers, and acquaint them with their maladie. They cause Minstrells to play, while they daunce and sing, in honour of their Idoles, not ceasing till the Deuill entrench into one of them, of whom those Sorcerers demand the cause ⁱ of the parties sicknesse and meanes of recouerie. The *Demoniacke* answereth, for some offence to such or such a God. They pray that God of pardon, vowing that when hee is whole, hee shall offer him a sacrifice of his owne blood. If the Deuill see him vnlikely to recouer, he answereth, that his offences are so grievous, that no sacrifice can expiate: but if there be likelihood of recouerie, he enioyneth them a sacrifice of so many Rammes with blacke heads, to be offered by these Sorcerers, assembled together with their wiues, and then will that god bereconciled. This is presently done by the kinsmen of the sicke, the sheepe killed, their blood hurled vp towards Heauen. The Sorcerers and Sorceresses make great lights, and incense all this visited house, making a smoke of *Lignum Aloes*, and casting into the aire the water wherein the sacrificed flesh was sodden, with some spiced drinckes, laughing, singing, dauncing in honour of that God. After all this reuel-rout, they demand againe of the *Demoniacke*, if the God be appealed: if so, they fall to those spiced drinckes, and sacrificed flesh with great mirth, and being well apayed, returne home; if not, they (at his bidding) renue their superstition, ascribing the recouerie (if it happen) to that Idoll: and if he dieth notwithstanding, they thrust it off to the want of their full due, fleeing, or tasting the same before, to the Idols defrauding.

Thus

Thus they doe in all Catay and Mangi. Thus much out of the large Reports of *Paulus*.

Rubragius telleth the like of *Cailar* and *Ceracoram*, where he had been in these Catayan Prouinces, concerning their *Christopher* or Giant-like Idols, and Idoll Temples: in one of which he saw a man, with a croffe drawne with inke on his hand, who seemed by his answers to be a Christian, with Images like to that of Saint *Michael* and other Saints. They haue a Sect called *Inguies*, whose ^k Priests are *Shanen*, and cladde in ^k Hypocritical saffron-coloured garments, vnmarried, an hundred or two hundred in a cloister. On their holy-dayes they place in their Temples two long formes, one ouer against another, whereon they sit with bookes in their hands, reading softly to themselves. Nor could our Author (entering amongst them) by any meanes breake this their silence: They haue, where soeuer they goe, a string about them full of nut-shells, like the Popish bead-rolls; alway they are vtering these words, *On mam baiani*, G o n thou knowest, expecting so many rewards, as they make such memorials of G o n. They haue a Church-yard, and a Church-porch, with a long pole on it (as it were a steeple) adioyning to their Temples. In those porches they vie to sit and conferre. They wear certain ornaments of paper on their heads. Their writing is downwards, and so from the left hand to the right; which the Tartars receiued from them. They vse Magicall characters, hanging their Temples full of them. They burne their dead, and lay vp the ashes in the top of a *Pyramis*. They beleue there is one G o n, that *he is a Spirit*: and their Images they make not to represent G o n, but in memoriall of the rich after their death, as they professed to *Rubragius*. The Priests (besides their saffron-iackets buttoned close before) wear on their left shoulder a cloake, descending before & behind vnder their right arme, like to a Deacon carrying the Houfexboxe in Lent. They worship towards the North, clapping their hands together, and prostrating themselves on their knees vpon the earth, holding also their foreheads in their hands. They extend their Temples East and West in length; vpon the North-side they build (as it were) a vestrie; on the South a Porch. The doores of their Temples are alwayes opened to the South. A certaine Nestorian Priest told him of so huge an Idoll, that might be seene two dayes before a man came at it. Within the Quier, which is on the North side of the Temple, they place a chest long and broad, like a table, and behind that chest stands their principall Idoll, towards the South: round about which, they place the other lesse Idols: and vpon that chest they set candles, and oblations. They haue great Bells, like vnto ours. The Nestorians of those parts, pray with hands displayed before their breasts, so to differ from that *Inguian* Rite of ioyning hands in prayer. Thus saith *W. de Rubragius*, who was there *An. 1253*. In Thebet (saith *Odoricus*) resideth the *Abassi*, or Pope of the Idolaters, distributing religious preferments to those Easterne Idolaters, as the Roman Pope doth in the West.

CHAP. XV.

Of other Northerne people adioyning to the Tartars.



About the mouth of the riuer *Ob*, ^a is said to be an ancient Idoll, in forme of an old woman, holding in each arme a child, and a third at her feet, called by her worshippers (the *Ingu*, *Obdoran*, and *Condorani*) *Zlata Baba*, that is, the golden old wife, to which they offer precious Furs, and sacrifice Harts, besmearing the mouth and eyes of the Idoll with the blood. In the time of their sacrificing, the Priest demands of the Idoll touching things to come, and sometime receiueth answer.

The *Samoyeds* are Idolaters and Witches, obseruing diuellish superstitions, as witnesseth *Richard Iohnson*, who in the fifth of January, 1557. saw amongst them, as ^b followeth. The *Samoyeds* about the bankes of *Pechere*, are in subiection to the *Muscovite*, ^{b R. Iohnson, apud Hakl. 10. 1.}

coute, and when they will remoue from one place to another, then they will make sacrifices, in manner following. Euery kindred doth sacrifice in their owne tent, and he that is most ancient, is their Priest. And first the Priest doth begin to play vpon a thing like to a great lute, with a skinned on the one end like a drumme; his drumme-sticke is about a span long, and one end is round like a ball, couered with the skin of an Hart. Also the Priest hath as it were a white garland on his head, and his face is couered with a peece of a shirt of male, with many small ribbes, and teeth of fishes and wilde beasts hanging thereon. Then he singeth, as wee vse here in England to hollow, whoope, or shout at Hounds, and the rest of the company answer him with this Outes *Igha, Igha, Igha*, to which the Priest with his voice replieth. And they answer him with the selfe-same words, so many times, till in the end, he become, as it were, madde, falling downe as he were dead, hauing nothing on him but a shirt, and lying on his backe, I perceiued him yet to breath, and asked why he lay so: they answered, Now doth our God tell him what we shall doe, and whither we shall goe. And when he had lien still a little while, they cried thus three times together, *Oghao, Oghao, Oghao*, and as they vse these three calls, hee nisseth with his head, and lieth downe againe; and then he rose vp and sang with like voices as he did before, with the like answer, *Igha, Igha, Igha*. Then he commaunded them to kill five Ollens, or great Deere, and continued singing still, both he and they as before. Then he tooke a sword of a cubit and a spanne long (I did mete it my selfe) and put it into his belly halfe way, and sometime lesse, but no wound was to be seene; they continuing their sweet song still. Then he put the sword into the fire, till it was warme, and so thrust it into the slit of his shirt, and thrust it thorow his bodie, as I thought, in at his nauell, and out at his fundament, the point being out of his shirt behinde, I laid my finger vpon it. Then he pulled out the sword, and fate downe.

This being done, they set a kettle of water ouer the fire to heate, and when the water doth seeth, the Priest beginneth to sing againe, they answering him. For so long as the water was in seething, they fate and sang not. Then they made a thing being four square, and in height and squarenes of a chaire, and couered with a gowne very close the fore-part thereof, for the hinder-part stood to the tents side. Their tents are round and are called *Chome*, in their language. The water still seething on the fire, and this square seat being readie, the Priest put off his shirt, and the thing like a garland, which was on his head, with those things which couered his face, and he had on yet all this while a paire of hosen of Deere-skinnes, with the haire on, which came vp to his buttocks. So he went into the square seat, and fate downe like a Taylor, and sang with a strong voice or hollowing. Then they tooke a small line made of Deere-skinnes of foure fathomes long, and with a small knot the Priest made it fast about his necke, and vnder his left arme, and gaue it to two men standing on each side of him, which held the ends together. Then the kettle of hot water was set before him in the square seat, which seat they now couered with a gowne of broad-cloth without lining (such as the Russes vse to weare). Then the two men which did hold the end of the line, still standing there, began to draw, and drew till they had drawn the ends of the line stiffe, and together; and then I heard a thing fall into the kettle of water, which was before him in the tent. I asked what it was, and they answered, his head, shoulder, and left arme, which the line had cut off, I meane the knot, which I saw afterward drawne hard together. Then I rose vp, and would haue looked whether it were so or not, but they laid hold on me, and said, that if they should see him with their bodily eyes, they should liue no longer. (And the most part of them can speake the Russian tongue, to be understood, and they tooke me to be a Russian) Then they began to hallow with these words, *Oghao, Oghao, Oghao*, many times together: in the meane while I saw a thing like a finger of a man, two times together, thrust thorow the gowne from the Priest. I asked them that fate nere to me what it was, that I saw, and they said, not his finger, for he was yet dead; and that which I saw appeare thorow the gowne, was a beast, but what beast they knew not, nor would not tell. And I looked vpon the gowne, and there was no hole to be seene. At last the Priest lifted vp his head, with his shoulder

and

and arme, and all his body, and came out to the fire. Thus fate of their seruice, which I saw during the space of certaine houres. But how they doe worship their Idols, that I saw not: for they put vp their stuffe to remoue from that place where they lay. And I went to him that serued their Priest, and asked him what their God said to him, when he lay as dead. He answered, that his owne people doth not know, neither is it for them to know, for they must doe as he commaunded.

The Hollanders in the yeare 1594. sent to discouer a way to Cathay and China, by the North-east, which by Master *Burroughs*, *Pei* and *Iacman*, English men, had bene long before in vaine attempted. *William Barentz* was the chiefe pilot for this Discouerie. This yeare they sailed through the Straits of Vaygats, and thought themselves not faire short of the River Ob. The next yeare they returned for the same discouery. They landed in the Samogithians or Samoyeds cuntry, and named a place, because they there found Images carued of wood, *Idoll-nooke*. They gaue names to places long before discouered by the English, as if they had bene the first founders. They learned of certaine Muscouites, that the inhabitants of *Nova Zemla*, had neither Religion nor Ciuilitie prescribed them by any Law, but worshipped the Sunne, Moone, and North-Starre, and euery yeare offered vnto them sacrifices of Deere and other things. On the nine and twentieth of *August* there arose a thicke fogge, whereupon *Olmer Brunel* (which had bene three seuerall yeares sent by the King of Denmarke, for the discouerie of Groenland) reported that in threescore and sixene degrees, he had often obserued such thicke fogges, that some perished thereby. These happened most commonly in *October* and *November*. The last of *August* they had speech with the Samoyeds: they were of a short stature, scarcely foure foote high, with long haire, broad faces, great heads, little eyes, short and bow-legs, very swift, clothed with beasts skins, whereof the hairy side was outward. They know no God. The Sunne (whose presence they are long deprived of in the Winter, which is recompensed in their nightlesse Summer) is worshipped amongst them. And when the Sunne is declining out of their sight, the Moone, or North-Starre, is his receiuer or successeur (if you will) in that tribute of their deuotions. They haue, besides, many Idols rudely carued. In times past they had no King, but now they chuse one to that dignitie. They burie their dead, and offer yearly their sacrifices for them to the Sunne, Moone, and North-Starre, of their Deere, which they burne, except the head and feet. They eat the flesh of wilde beasts, either raw, or dried in the aire; which makes them haue very vnfauourie breath. On the sixth of *September* two of them went on shore, on the continent of Moscouia, and encountered with a Beare, which killed one of them: his crye brought in others of their fellowes (which were also straggling about) to his rescue, but the Beare laid hold also vpon one of them, and could not be driuen to forsake his prey, till himselfe became a prey in recompence. The two torne carcases were there buried. They tooke off from one Beare, which they killed, an hundred pound of fat, which serued them for their lampes: the skinned was nine foot large, and seuen wide.

In the yeare 1596. There were sent other two shippes, to prosecute this Discouerie, which on the fourth of *June* had fight of a triple Sunne, attended and guarded with a double Rain-bow, one encompassing them, the other crossing them ouerthwart. After many dreadfull combates with the ice, and one of the shippes departing from the other, they were forced to Winter in *Nova Zemla*; where they built them a house to serue them for a fortification against the sauage Beares, tempestuous stormes, continuall snowes, ice, and vnspokeable cold; and (if worse may be) a worse then all these they endured, a continuall night of many weekes, wherein neither the Sunne, nor any of his courtly traine, the least rayes to bee the harbengers of his desired presence, did present themselves to their eyes: and the fire could scarcely preuaile against the insulding tyrannie of the cold, to warme them. The Beares together with the Sun forsooke them, but plentie of Foxes remained; and with the Sunne the Beares also returned: sometime laying violent siege to their house. From the fourth of *November* till the seuen and twentieth of *Iannarie* they saw no Sunne. Their watch also or clocke was by violence of the cold forced to stand still, that they could not measure their times.

c Hist. Voy. to. 1.
G. uard de
Veer ap.
De Bry: 3. part.
Ind. Orient.
d Nauig. 1.
Nauig. 1.

e Description
of the Sa-
moieds.
f Nauig. 3.

times. Thus did they waite in expectation of the Sunnes returne, that they also (not able further to pursue the voyage) might returne home, which eleuen of them did in *October* following.

But seeing these North-easterne seas are so frozen and vnpassable, I will therefore in an inkie sea finde an easier passage for the Reader, with more both ease and security, to this mightie Kingdome of China, whereof we are next to speake.

CHAP. XVI.

Of the Kingdome of China.

a *Prin. Geog.*
L. 7. c. 3.
b *Es. 49. 12.*
c *Of or in parcy.*
Ann. Annot.

c *Scal. Can.*
15ag. lib. 3.
d *Pierre du*
Jarric lib. 4.
des *histoires des*
Indes Orient.
cap. 17.

* *Gotard. Ar-*
thus lib. 1. Ind.
Orient. cap. 49.

c *Jac. Pantog.*



Hina is supposed of some, to be that countrey, whose people of *Ptolomey* are called *Sina*. Some thinke them to be the people mentioned by the Prophet *Esay*,^b whereunto *Iunius* also inclineth. The Arabians call them *Tamin*: and the Portugals first of all other (because they could not pronounce it aright) called them *Chinians* (saith *Joseph Scaliger*): *Pierre du Larric*, saith,^d that before that time in all the East they were called *Chys*, and the inhabitants of Ceilan were called *Chingales*, because they were mixed with the Chinois; and Cinamom, was of the Persians named *Darehim*, that is, wood of China, as some thinke: he addeth their opinion that deriue that name from the Chinian salutation, in which they vse the word *Chy*, *Chys*, a nickname therefore given them: and others that thinke the Citie *Chincheo* gaue name to the whole Region: but it were tedious to recite heere the severall opinions in this question; the difficultie whereof ariseth from this, that the Chinois themselves know not this name, but call their countrey *Tamen*. Leaving therefore these derivations and names of Cin, Cauchin China, Battechina, and the rest; let vs come to the Countrey it selfe. It bordereth * on the North, with Catay and the Tartars; on the South, with Cauchin China; on the East, with the Sea; on the West, with the *Bramas*. It reacheth from seuentene degrees to two and fortie of Northerly Latitude, and lieth after their owne description ^a almost foure square. On the West it is separated and secure from vnneighbourly neighbours, by a sandie wilderness; on the North, by a wall, which Nature hath partly framed of high mountaines, and Art hath supplied with the labour and industrie of men. It is diuided into fiftene Prouinces; fixe whereof border on the Sea, *Cantau*, *Foquien*, *Chequiam*, *Nanquin*, *Xantum*, *Paquin*: the other nine bee inland, *Quianfi*, *Huquam*, *Honan*, *Xiens*, *Xanfi*, *Suchnon*, *Queichen*, *Iuan*, *Coanfi*. Some reckon these names somewhat differently. The King holdeth his Court in Paquin; his predecessours, before the Tartarian conquest of this countrey, are said to haue resided in Nanquin, or (according to the more ancient writers) in Quinsay. *Pantogia* reporteth his owne iourney from Macao to Paquin, the space of fixe hundred leagues, in all that space trauellling but one day by land, for shortning his way, otherwise all the way by water, carried in a Riuer, called of the Chinians a little sea for the greatnesse, abounding with sea-fish, an hundred leagues vp from the sea, and after that in another Riuer of like bignesse, whose waters were thicke and mirie, which they clarifie with allume, before they can drinke it: all the rest of the streames that he passed were made by mens hands. These Riuers are abundantly stored with shipping of two sorts; one for sayling, and the other for habitation: and from Nanquin to Paquin the space of three hundred leagues, it seemed to be, as it were, a continued street of shippes: and though they came in the morning betimes to Nanquin, yet were there the same houre about fixe hundred saile of vessels, vnder saile readie to enter, which were laden with prouision for the Citie. The Kings shippes in that Region about Nanquin, are reported to bee about ten thousand, to carrie his tents and tributes, besides a thousand saile belonging to private men. The shippes wherein the *Mandarines*, or Magistrates and Officers are carried, are not inferior in sumptuous stateliness to the shippes Royall in Europe. The Riuers are no

little

lesse adorned and beautified with Cities, Townes, and Villages, so many, as that in all this way they had alway sight of one or other: and so great, that sometimes they failed two or three houres, with the streame alongst the walls of some Citie. Their Townes and Cities haue high walles.

Nanquin standeth in two and thirty degrees, and is eight or ten leagues from the sea, with a Riuer leading thither. It hath three faire bricke walles, with large and stately gates. The streetes are of two leagues, or of two and a halfe in length, wide, and paved. The compass is at least eleuen or twelue leagues, and containeth by conjecture two hundred thousand houes, and (according to all the opinions of the Iesuites there abiding) equalling, or exceeding in people foure of the greatest Cities in Europe. There are diuers other Cities within a dayes iourney hereof, which are great and famous for traffique, of which Hanchewm and Suchewm are chiefe, which are of the Chinians called Paradise, for the plentie of all things. Suchewm is as Venice in situation, hauing her streets part by water, and part on land; so rich in traffique, that the China-bookes doe reckon twelue millions of reuenue to accrue from hence to the Kings coffers: and he that seeth these Cities (saith the Iesuite) will beleue those reports.

To stay heere a while, That *s* Quinsay, whilome the royall seate of the Kings of *Mangi* (as *Venetius* recordeth) now supposed to be swallowed vp with some Earth-quake, or in *Bellonaes* all-consuming belly deuoured, may seeme to be heere raised from the graue: the waterie streets; the trade and reuenue, exceeding alone (if some account truly) any one the richest Kingdome in Europe: the situation in the midst of China, and neere to the sea; the signification, Quinsay being interpreted, *The Citie of beaues*: and so is Suinten (in the discourse of this Kingdome, translated by *R. Parke*) said to signifie. All these reasons doe moue me to coniecture, that Quinsay is now by euerion of Earth-quake, warres, or both, and by diuersion of the Court from thence, conuerted into this smaller Suchewm, the name also a little inuerted, remaining, as diuers languages and dialects will suffer, almost the same. Or perhaps sickening with so long warres (begunne in the time of *M. Paulus*, and continuing in the dayes of our countrey-man *Mandaniel*, almost an hundred yeares after, both of them seruing the great *Can* in those warres.) Quinsay at last, after so long and tedious a consumption, died, and bequeathed what suruiued those spoiles, of her land-greatnesse vnto Nanquin, of her sea-treasures vnto Suchewm, both succeeding, but not together equalling (that wonder of the world) Quinsay, to encompassing an hundred miles, and twelue thousand bridges, sixteene hundred thousand households, with the countrey adioyning, then the ninth part of the Kingdome of *Mangi* yeelding sixteene millions and eight hundred thousand ducats of gold, besides fixe millions, and foure hundred thousand ducats for the custome of salt, in yearly reuenue to the great *Can*. Well then may it befeme Suchewm, and Nanquin, both to haue risen out of the ashes of such a Phoenix. Hereto agreeth the report of *Nicolo di Conti* (who was there about the yeare 1440.) that the King had then built Quinsay anew, thirtie miles circuit. But let vs listen to *Pantogia*.

These Cities of China want that elegance and magnificence, which stately Temples, and sumptuous buildings doe afford vnto our Cities of Europe. Their houes are low, without the ornament of porches, galleries, windowes, and prospect into the streets. In the Winter ^m they haue store of ice and snow, euen about Nanquin. They haue abundance of all things necessarie to the life of man, fruits, flesh, and fish, with prices correspondent. They haue two, and some where three, harvests in the yeare. Few mountains, but plaines of an hundred leagues. Wine they make of Rice. They eate thrice a day, but sparingly. Their drinke (be it water or wine) they drinke hot, and eat with two stickes of luory, ebony, or like matter, nor touching their meat with their hands: and therefore little naperie serueth them. Their warme drinckes and abstinence from fruits, are great preiudicials of their health, which for the most part they enioy. The Chinians ⁿ haue thinne beards (not about twentie hairens) short noses, small blacke eyes, long garments, and, if they would resemble a deformed man, they paint

f All their Cities are alike, except in bignesse.

g After I had written this, I was further confirmed in my opinion by the relation of the Citie of Quinsay, largely written by *Contigou Contigou*, *bin la 4. parte del Theorico politico cap. 47.* who is of the same mind. h *Botero Relat. part. 2.*

k *M. Paulus lib. 2. cap. 68.*

l Of Quinsay see a particular and large discourse by *Contigou*.

m *Ant. Dalmeida.*

n Description of the Chinians.

him with short habite, great eyes and beard, and a long nose. They are white, but not so much as in Europe. They have Artificers of all trades: and in idleness none may live. The impotent are well provided for in Hospitals. They have no Gentlemen, but every man is a Plebeian until his merits raise him. Preferment is achieved only by learning. This maketh them generally studious. Their letters are not reduced into alphabetical order, nor are properly letters, but characters, whereof they have forty thousand; and therefore in that they frame not difference of syllables, but of sense, in diuers languages, yea in Iapon, their writing is understood, not their speaking. Their paper is like a thinn transparent parchment, and beareth ink but on one side. Their writing is downwards, not side-ways, as ours. They have in ordinary and daily use eight or ten thousand of those characters. Their words are monosyllables. Rhetorique is the onely science which they aime at: for he obtaineth places of honour, which can most fitly place his words, and most eloquently write of the subject propounded. They have not publike Schooles, but in the Cities are publike trials or commencements every third year, whither these Probationers resort, and are examined, and are accordingly preferred. They have three degrees: Graduates of the first degree are called *Sinai*; of the second, *Quingun*; of the third, *Chinan*. Euerie Citie yeeldeth trial for the first degree. For the second, onely the Metropolitan Citie of the Prouince; whereunto they of the first degree doe resort every third year; and in a publike house, doe the second time make an Oration, of some obscurer theme then the former. There are such multitudes of them, that some are sometime killed in the entrance of that their Commencement-house. For the third degree, they are examined onely at the Court the third year after. And out of this Order are taken their *Mandarines* or Magistrates, after some studie in the law of the Land. While they are writing their Probationary Themes, they are shut vp, with one to attend them, foure and twentie houres, with penne, inke, paper, and candle, and hauing subscribed their names, certaine Registers copie the said Orations, without setting to the Authors names; and then seale vp their first patterns. Those nameless copies are by appointed Officers examined, and those chosen which they approue for best; the names & authors are known, by comparing these copies with the principall. In the first degree they obtaine certaine immunities to themselves and their families; provided that he proceed in his studies, or else they will degrade him. He that hath obtained the third degree of *Loytia* (as they terme it, or as we may stile it, *Dollor*) writes it vp ouer his doores, that all men may honor his house: and this is the highest Nobilitie whereto they can ascend. To the elder brother of these fellow-commencers, is a triumphall arch erected, besides other solemnities. They haue bookes, written by certain wise-men or Philosophers two thousand yeares since or more, of Politicall and Morall Philosophie; the Authors whereof they honor for Saints, especially one *Confusius*, to whom the *Mandarines* doe therefore once in the yeare offer sacrifice, and the Kings doe honor his posteritie, vnto this day. And he alonely in the pith and weight of his Sentences, may be compared to *Plato* or *Seneca*, though farre short of their elegant and eloquent phrase. Their Printing is somewhat differing from ours, not ioyning the letters, but for every leafe making a table with letters or characters on both sides. They print also white letters in blacke, more artificially then we. Poetrie, Painting, and Musicke, are amongst them commendable qualities. Their learning is not so exceeding, as the first Chinian relations report, in the Mathematickes and other liberrall Sciences. The principall *Mandarines* admire the Iesuites in these things, who esteeme the greatest learning of the Chinois, after their valuation, to be nothing superiour to that of the Romans, in the dayes of *Cicero*: (although it cannot be denied, that Rome euen then approached neare her highest toppe of humane Science) It were an endlesse worke to recite the admirable things of this huge Kingdome: and therefore I remit the Reader to those diuers Authors, which haue written treatises of them.

Yet out of these I hope the Reader will pardon me, to obserue some thing touching their politic and gouernment. This kingdome is by themselves called *Tamen*, and the inhabitants

Inhabitants, *Tamagines*: China is a mere stranger in China. The King is absolute Monarch, and in reueneue exceedeth all the Princes in Europe, and Aslike together; which ariseth out of that which is properly called *Census*, the poll-money of his subjects (paying three Mazes, or halfe ducats) exceeding thirtie Millions; and his Tributes, out of the profits of the earth and their handicrafts, amounting to fixe and twenty millions after their own bookes: His Customes in Canton (one of the least Prouinces) are neere eight millions. *Pantogia* summeth the whole at a hundred and fifty millions. His expences are exceeding great; all the *Mandarines*, Eunuches or Courtiers, Souldiours, Hospitals, and Priests receiuing Stipends out of his Exchequer. The Kingdomes adjacent are willingly refused of his King, whose predecessors sometime possessed, after freed them, as bringing more burthen, then profit: which of late appeared in *Corea*, which the Iaponites invaded, the *Chinois* defended, as abutting on the Frontiers: but when the enemy left invading, the defender soone after voluntarily relinquished these new subiects. The King hath one wife and many Concubines, whose children inherit, if the lawfull Wife bee barren: as euen now it happened; *Vanlia* the present King being the soone of a Concubine, as his apparant heire also is. These women are so straitly kept that they are neither suffered to goe abroad, nor to speake vnto their kinsfolks, which likewise receiue no increase of honour or authoritie by their kinfwomens advancement. His Courtiers are Eunuches, whom their poorer Parents haue gelded in their youth in hope of this Court-preferment, where after they are admitted by that Manderine appointed to this office, they are trained vp vnder elder Eunuches to bee made seruiceable. Of this drosse of mankind are supposed to bee in the Court a hundred and threescore thousand. This King is esteemed more tyrannicall, then his predecessors, neither doth he euer come abroad, as they were wont once in the yeare, to sacrifice in the Temple sacred to Heauen and Earth. His Palace is farre more spacious, but not equall in workmanship to those in Europe. It is compassed with a triple wall; the first wherof might enuiron a large towne. Herein besides the many lodgings of the Eunuches, are hills, groues, streames, and other things of pleasure. The Iesuite our Author saith, that he passed eight huge Pallaces before he came to the lodgings of those Eunuches, which were appointed to learn how to order their Clockes or Watches, wherewith they had presented the King: and there were as many beyond. And ascending vp a towre, he saw Trees, Gardens, houses, exceeding all that euer hee had seene in Europe, who yet had bene in many the most sumptuous buildings therein. Within the third wall, is the King, with his women, children, and such seruants as are thither admitted. When the Heire apparant is proclaimed, all his other sons are sent away soone after, and confined to certaine cities, where they nothing participate in affaires of State: otherwise are honoured as the Kings kindred, living in pleasure in their Pallace-prisons, vnto the third and fourth generation. The Kings Title is, *Lord of the world, and Sonne of Heauen*. The *Mandarines* haue their habite (both in attire and language) in their iudiciall proceedings peculiar. Of these *Mandarines*, (to omit them which are officers in each Citie) there are three principall in each Prouince. The first hath to deale in cases Criminall, and is called *Ganchufin*: The second is the Kings Fosterer or Treasurer, and is called *Puchinfu*: The Lieutenant for the warres, named *Chompin*. These all are in subiection vnto the *Tutan* or Vice-roy of the Prouince. All these Magistrates beare office three yeares together, chosen alwaies out of other Prouinces, to auoid corruption. They haue an annuall officer called *Chaien*, who maketh inquisition of all crimes, both of priuate persons, and Magistrates themselves. None may execute the sentence of death, but by especiall Commission from the King. And therefore the Malefactors are consumed in the prisons. But they haue authoritie with certaine Canes to beate men on the legges in such terrible crueltie, that a few blowes may either lame or kill the partie. And therefore no King is more feared then these *Mandarines*, who goe (or are carried rather) on mens Shoulders in sumptuous chaires (such is their fashion) attended with fifty or threescore Sergeants going before them, two and two in a ranke, armed and furnished with Halberds, Maces, Battle-axes, Chaines, and these Causes: some crying to giue way, wherewith and the noise of these Chaines,

K k

and

• Descrip. Mar.

p Loytia, or, Louia.

q Perna.

r Census.

* Tributum.

s Utigal.

* An. Dom.

1602.

c Pantogia.

and Canes both men and dogges, with mute silence giue place. In the midst of their Cities are pallaces of the Kings for these officers to reside in. In Panquin and Nanquin the multitude of these Magistrates is incredible, one of these Cities containing more then two thousand and five hundred, as many as some where are of Citizens. These all twice a day heare causes, and execute iustice. In Panquin are fixe *Mandarines*, Presidents of so many seuerall Councils. The first of these is called the heavenly *Mandarin* for that his most ample power, which entreateth with the King for the preferment, Degradation, or correction of all the *Mandarines* in the Kingdome: for not one of them is there whose office is not by his Maestie confirmed or abrogated. The second is Master of the ceremonies, both in humane magnificence, and diuine sacrifice. The third is Head of the councill of warre. The fourth, is chiefe Treasurer. The fift is Surueyor, and Procurer generall of the Kings buildings in his Palace, in the walls of Cities, and such like. The last dealeth as Chiefe vnder the King, in causes criminall. These six are inferior to the one order of *Mandarines*, which are of the Kings Priuy Council. These Magistrates are no way comparable in wealth to the Nobles in Europe. Their sentence against guilty persons is without solemne furniture of words: as, Let him haue twentie strokes, more or lesse, which by those Canine Cane-men is suddenly executed, the party lying grouelling on the ground. These Canes are cleft in the middle, three or foure fingers broad: twenty or thirty blowes will spoile the flesh fifty or threecore will aske long time to be healed, a hundred are incurable. They vse also the Strappado, hoisting them vp and downe by the armes with a cord. They be aboue measure patient in hearing causes: and their examinations are publike. Condemned persons haue a pillory-boord fastned about their necke, & hanging downe before them to the knees, in which his fellony or treason is expressed, which boord neither suffereth them well to eate or sleepe, and in fine killeth him. There be in euery Metropolitane Citie foure principall houses for those three officers before mentioned: the fourth, for the *Taishu*, wherein is the principall gaole or prison, walled about, high and strong, with a gate of no lesse force within the same are three other gates before you come where the prisoners lie, in the meane space are such as watch & ward day and night. The prison within is so great, that in it are streets & market-places, & neuer void of seuen or eight hundred men that goe at liberty. But by following *Perera* (sometime a prisoner there) into his prison, I find my selfe almost imprisoned, and therefore will flee hence into their Temples, & there take sanctuary. Here they deale as madly with their Gods, as there with their men.

CHAP. XVI.

Of the Religion used in China.



How much the greater things are reported of this so large a Country, and mighty a kingdome, so much the more compassion may it prouoke in Christian hearts, that amongst so many people there is scarce a Christian, who amongst so ample reuenues, which that King possesseth, payeth either heart, or name, vnto the King of Heauen, till that in so huge a vintage, the Iesuits of late haue gleaned a few handfuls to this profusion. *M. Paulus, N. di Conti & Odoricus* call this country *Mangi*, which somewhat better agreeth with *Tamen* & *Tamegine*, as (*Perera* saith) they call the felues, then *China*, which he thinketh from the neighbor country of *Canshin-China* was applied to this. It had (saith *Paulus*) twelve hundred Cities, after *Odoricus*, two thousand, and yet both they describe an other large country of *Catay* more Northerly, that here againe we may present such scruples. Their Religion was then, & continueth still (though with some alteration) idolatrous or Echnike, & it is thought that a great part of Asia, especially the Islands as far as *Zeilan*, & euen to *Madagascar*, borrowed some of their superstitions from hence, as hither they sometime paid their tribute, vntill a fulnes and feare of surer, caused the *Chinese* as you haue heard to let themselves bloud, and willingly to relinquish all that which they doe not now enioy. They were before the Tartarian conquest giuen

^a *M. Polo* saith that in *Zipangu* (or *Japou*) they called it *Cin*. *Longobard* saith that the *Mandariens* called the country about *Canton* *Mangines*, that is, Barbarous rude and vnciuill, as, far from the Cities Royall.

^b *Gi. Bat. Ben.*

^c *M. Polo.*

to Astrologie, and obserued Natiuities, and gaue directions in all matters of weight. These Astrologers or Magicians told *Farfur* the King of *China* or *Mangi*, that his kingdome should neuer bee taken from him, but by one which had a hundred eyes. And such, in name, was *Chin Janbaian* the Tartarian Captaine, which dispossest him of his state, and conquered it to the great *Can* about 1269. This *Farfur* liued in great delicacie, nor did euer feare to meete with such an *Argus*. Hee brought vp yearly two hundred thousand Infants, which their Parents could not prouide for: and euery year on certaine of his Idol-Holy-daies feasted his principall Magistrates, and all the wealthiest Citizens of *Quinsay*, ten thousand persons at once, ten or twelve daies together. There were then some few Nestorian Christians; one Church at *Quinsay*, two at *Cinghianfu*, and a few others. They had many Idol-Monasteries. They burned their dead: the kinsmen of the dead accompanied the corpse, clothed in *Cannas*, with musick and hymnes to their Idols: and when they came to the fire, they cast therein many papers wherein they had painted slaues, Horses, Camels, &c. as of the *Cathayans* is before reported, to serue him in the next world. They retorne, after their funerall rites are finished, with like harmony of instruments, and voices, in honour of their Idoles, which haue receiued the soule of the deceased.

Odoricus affirmeth that at *Katan* or *Zaiton*, he found two Couents of Minorite-Friers, and many Monasteries of Idolaters, in one whereof he was, in which (as it was told him) were three thousand Votaries, and a hundred thousand Idols. One of those Idols (lesse then some others) was as bigge as the Popish *Christopher*. These Idols they feede euery day with the smoke of hot meates set before them: but the meate they eate themselves. At *Quinsay* a Chinian conuert ledde him into a certaine Monastery, where hee called to a Religious person and said: This *Raban Francus*, that is, this religious Frenchman cometh from the Sun-setting, and is now going to *Cambalath*, to pray for the life of the great *Can*, and therefore you must shew him some strange sight. Then the said religious person tooke two great baskets full of broken reliques, and led mee vnto a little walled parke, and vnllocked the doore. We entred into a faire Greene, wherein was a Mount in forme of a Steeple, replenished with hearbs, and trees. Then did he ring with a Bell, at the sound whereof many creatures, like Apes, Cats, and Monkeys, came downe the Mount, and some had faces like men, to the number of foure thousand, putting themselves in good order, before whom hee set a platter, and gaue them those fragments. Which when they had eaten, hee rung the second time, and they all returned to their former places. I wondered at the sight, and demanded what creatures they were. They answered (quoth he) the soules of Noble men which wee here feede for the loue of God, who gouerneth the world. And as a man was honorable in his life, so his soule entereth after death into the body of some excellent beaſt, but the soules of simple and rusticall people possesse the bodies of more vile and brutish creatures. Neither could I dissuade him from the opinion, or perswade him that any soule might remaine without a body.

Nic. di Conti saith, that when they arise in the morning, they turne their faces to the East, and with their hands ioined, say: *GOD in Trinitie* keepe vs in his Lawe.

Their religion at this time is idolatrous and Pagan, wherein the common people are somewhat superstitious, but the King himselfe and the *Mandarines*, as seeing the vanities thereof, and not able to see the truth, are in manner irreligious and profane: the first worship that which is *Nothing in the world*, and these finde nothing in the world, but the world and these momentary things to worship. Yet doe they acknowledge a Deitie of the Heauen and Earth, whereof the former Kings haue beene more superstitiously obseruant: and this *Paulus* also, when as some fewe yeares since his pallace was fired with lightnings, being guiltie of his owne vnworthinesse, hee commanded his sonne to pray vnto heauen for reconciliation. And although the *Mandarines* confine their happinesse with their lues, yet some of them are found admirable in their grauitie and constancie of resolution. This appeared lately, when as the King, in loue of his second wife or concubine, would haue preferred her son to the title of Prince and hope of succession, neglecting the elder, which was the sonne of her, who among

Kk 2

his

^d The name signifies a hundred eyes.

^e *Odoricus* ap. Hak.

^f *Nic. di Conti* ap. Ramus.

^g *Catay*, *Arden* cap. 52.

^h *Paulus*.

r It seems
that some Ro-
mish Friars
have been
there of late

z Mass. l. 6.

t Jacob Anton.
1603.

u 瑪士多
斯.

x Scant. ap
Ortel.

y 李. Longobart

said to have their Generals (whom they call *Tricon*) which reside in Panquin. These ordaine Provincials, who againe have subordinated to them the Priors of feuerall houses or Colleged, in those their houses acknowledged chiefe. The Generall is clothed with like in his owne colour, and is carried on mens shoulders in an Iuery chaire by foure or fixe men of his habite. They liue partly of reuenues given them by the King, and partly by begging: which when they doe, they carry in their hands a certaine thing, wherein are prayers written, whereon the almes are laide, and the giuer thereby cleared of his money, I should haue said, of his sinne. They are shauen, & wear beades, cate together, and haue their Cells, assist at burials, arise two houres before day to pray vnto the heauen and *Singuan*, who (they say) was the inuenter of that their manner of life, and became a Saint, in which their deuotion they continue vntill breake of day, singing and ringing of belles. Once, both the Friars which formerly, and the Iesuites which later haue beene there, affirme a great conformitie betwixt their and the Chian ceremonies. They may not marry in the time of their Monkish deuotion, but they may (acquainting the Generalls therewith) at their pleasure relinquish their vowe. The eldest sonnes may not enter into religion, because they are bound to sustaine their aged parents. At the admittance of any is a great Feast, made by their friends. At the launching of any Ship, they dedicate the same to the Moone, or some Idoll: and besides there resort thither these Monkes, to make sacrifices in the poope, and reuerence the Deuill, whom they paint in the fore-castle, that hee may doe them no harme. Else would shee make an vnfortunate voyage. The religious men, as is said, are shauen, the people wear long hayre, in combing whereof they are womanishly curious, these hoping by their lockes to bee carried into heauen, the other, professing a state of greater perfection, refuse any such helpe. There bee of their religious more austere, which liue (in Deserts and solitarie places) the liues of Heremites. They haue hills consecrated to Idols, whither they resort in heapes on pilgrimage: hoping hereby to merit pardon of their sins, and that after their death they shall bee borne againe more Noble and wealthy. Some of these will not kill any liuing creatures, especially such as are tame, in regard of this their Pythagorean opinion of the transanimation or passage of soules into beastes. The Iesuites conuerted one man neere vnto Nanquin, which had thirtie yeares together obserued a fast; not strange among the Chinois, neuer eating flesh or fish, and on other things feeding temperately. Writters are punished in China, with the losse of that money so employed.

Of their Priests is before shewed, that they haue both secular and regular: the one weareth long haire and blacke clothes, and hath priuate habitation: the other liue in couents, and are shauen. Neither may marry, though both doe (and not here alone) far worse. They much commend in their bookes the consideration & examination of a mans selfe, & therefore do esteeme highly of them which sequester themselves, from humane society to diuine contemplation, that (as they say) they may restore themselves to the felicity & to that pristine state, wherein the Heauen created them; And therefore haue not onely Colleged of learned men, who leauing the affaires of state and secular distractions, doe in priuate villages liue together, obseruing these contemplations with mutual conferences; but euen women also haue their Nunneries, & liue a Monasticall life vnder their Abbesses after their manner: although euen such as are married liue closely enough; their feete to this ende so straitly swaddled in their infancy, that they grow but little, (and to haue little feete is with them great commendation) whereby they can not but lamely walke abroad. And if any Widdow refuse a second marriage, shee obtaineth hereby much praise, and many priuiledges. Their *Banzy* are so little accounted of, that the Iesuites wearing their habite were little set by, and therefore taking the Mandarin-habit, of that apprell in learned men were exceedingly honoured of all sorts.

Many are the ceremonies which they there obserue in Funeralls. As they honour their parents in their life time, (being otherwise liable to greuous punishments, yea some of their Mandarins will sue for the Kings licence to leaue their publike function to giue priuate and more diligent attendance to their parents) So after their death they moune three

three yeares in white hattes and garments. The first moneths they gird vnto them a rough vesture with a rope, like the bare-foote Friars. This is not onely obserued of the meaner sort; but the mightiest *Mandaryns*, after newes of their fathers death, leaue their function, and in their priuate houses beuaile their losse. The wealthier sort keepe them aboue ground two or three yeares in a Parlour fitted for that purpose, whether they daily resort vnto them, to salute them, and to burne Incense, and set meats before them. Sometimes also the *Banzy*, or Priests, resort thither with their Dirges and holy things. Their wiues, children, and neighbours come likewise to beuaile them. The Mandarins will not vse those things which before they did: not the same Apparell, House-hold-furniture, Salutations. They colour part of the paper in which they write, with another colour. They obserue not their wonted proper names, but call themselves otherwise, as disobedient, or such like, Musicke is banished: their diet is hard. When the corpse is to be buried, all the kinned come together, and assemble as many Priests as they can, which on musickall instruments, and with their voyces tune, their mournfull Ditties. The place whither the corpse is carried, is adorned with diuers Images. The coffin is very large, the prouiding of which they commit not to their heire, but themselves in their liues take order for the same, bestowing great care & cost for the best wood & workmanship which they are able to procure, wherein spending sometime seuen, eight, or a hundred ducats. They hold it vnfortunate to die before they haue prouided the same. They are no lesse curious for the place of their buriall, thinking that hereon dependeth the fortune of their posteritie, and therefore sometime spend a whole yeare in consultation, whether it shalbe toward the North, or some other region. Their Sepulchres are in the fields, where they fortifie them, and oftentimes resort thither to performe their obsequies. To be buried within the walls were a thing most miserable, neuer to be forgotten. And for some time after they will eate no flesh, in regard of that passage of soules before spoken of. This opinion is of more autoritie and credite with them then that of Hel or Heauen, although (as is said) their Bookes and Pictures depaint terrible things in that kinde. Others adde, that as soone as one is dead, they wash him, and clothing him in his best apparell, all perfumed, set him in his best chaire, and there all his neereft kindred kneeling before him, take their leaue with teares. They coffin him (as before) and place him in a roome richly furnished, and cover him with a sheet, in which they paint his portraiture. A Table standeth by full of viands, with candles on it. Thus do they keepe him fiftene dayes, euery night the Priests executing their superstitious exequies, burning and shaking certaine papers before them. By the Sepulchre they plant a Pine tree, which is sacred, and may not be cut downe, nor conuerted to any vse, if the weather ouerthrow it. Their funerrall pompe is in manner of Procession, with candles carried in their hands. They burne vpon the graue many papers, painted with men, cartell, and prouision for his vse in the next world.

The times religious are the new Moones, and full Moones (as yee haue heard) in which they make great banquets, and then also they muster their soldiery, who alone may wear weapons in China. They solemnize also their birth-dayes, whereunto their kindred do resort of custome with presents, and receiue good chere. The Kings birth-day is a great festiuall. But New-yeares day, which is the first day of the new Moone in February is their principall feast, and then they send New-yeares-gifts to each other.

Their order for the poore may be a patterne vnto Christians: they suffer none to begge, nor to be idle. If any be blinde, yet he is set to some worke, as grinding in a querne, or such like; of which sort (after *Boterus* account) there are foure thousand blinde persons that grinde sil in Canton alone. If they be impotent, that they cannot worke, their friends (if they be able) must provide for them; if not, they are kept in Hospitalls, out of which they neuer passe, and haue all necessaries prouided them by Officers appointed in euery Citie to this businesse. Common women are confined to certaine places and may not goe abroad, nor dwell in the City, for infecting others, and are accountable to a certaine Officer of their cuill earnings, which when they

are

a Mass. and
Discourse of
China.

b P. 11.

c Discourse
of China.

d G. B. B.

are old, is bestowed on their maintenance. Their dwelling is in the Suburbs of cities.

The Lawe of Nations is little respected in China. Embassadours are in manner imprisoned for the time of their abode, their affaires being intrusted of by the Mandarins; who thinke no Nation worthy to deale with their King, in any equal termes of Embassage. *Perera* the Portugall Ambassadour was imprisoned at Canton, and there died. Proud people are not vnder heaven then they. Long nailes is an honorable signe, as of hands not employed to bafe and manuall labours. They thinke no Bookes to be learned as their owne, which their ancient men take paines to conne by heart, as boyes in Schooles, and their Professors do reade with subtle and curious exceptions, distinctions, and obseruations on the Text. They thought the Popedom must needs befall the Iesuites at their returne into Europe, for the learning which they had gotten in reading these Chianian Authors.

In their Temples they haue a great Altar, after the Dutch fashion, that one may go round about it. There set they vp the Image of a certaine *Loutoa*. At the right hand standeth the Deuill (their *Perous*), more vgly then amongst vs he is painted: whom they worshippe with great reuerence that come thither to aske counsell, or draw lots. Besides these Temples, which they call *Mani*, they haue another sort, wherein both vpon the Altars and walles stand many idoles well proportioned, but bare-headed. These beare the name of *Omith son*; accompsted of them spirits, but such as in heaven do neither good nor euill, thought to be such men and women as haue chafte lyued in this world, in abstinence from fish and flesh, fed onely with rice and fallads. Of that Deuill they make some account: of these spirites little or nothing at all. They hold opinion, that if a man doe well in this life, the Heauens will giue him many temporal blessings: but if he do euill, then shal he haue infirmities, diseases, troubles, and penury, and all this without any knowledge of God. They imagine also, that they which liue here well, presently after death shal become Deuills, if otherwise, that then this Deuill doth transfigure his soule (as is said) into a dogge or other beast. And therefore do they sacrifice vnto him, praying that hee will make them like vnto himselfe. When a man lieth on his death-bed, they set before him the picture of the Deuill, with the Sunne in his right hand, and a poniard in his left, and desire the patient to looke well on him, that hee may be his friend in the future world. They liked the Christian manner of praying, and desired vs (saith *Perera*) to write them somewhat concerning Heaven, which wee did to their contentation. They are great Sodomites, although they haue many wiues and concubines, which they buy of their parents, or in the markets, in like manner as the Turkes. They are not by Lawe prescribed to chuse this or that Sect: and therefore they haue many sects, some worshipping the Sunne, some the Moone, some nothing: and all, what themselves best like, as is in part before shewed.

Antony Dalmeida saith, That in saying Masse, they were so thronged with the people, that they were almost trodden vnder foot. And of a Chianian Priest (contrarie to the zeale elsewhere in any Religion) they were invited to dinner, and feasted together with many other of their Priests that vsed them kindly. Amongst them he obserued, that the Deuill had taught them in many things to imitate the sacred ceremonies (it is the Iesuites phrase) of the Catholike Church. At Ciquon also (a City like Venice) they provided themselves of a house, on both sides whereof dwelt these *Bonzi*, or Chianian Priests, who vsed them gently, and daily resorted to them to heare their doctrine; and some of them desired Baptisme: so little is this Religion prized of her forwardest Schollers. This I note by the way, lest these reports should seeme to contradict themselves, relating the deuotion, and manifold superstitions, and yet suppose negligence, atheisme, and polytheisme, professed and practiced in these large confines according to each mans choice. And as that Religion, which of the one sort is practiced, is against the light of reason, that a man (as *Tertullian* saith) should be mercifull or cruell (as these Chinois are) vnto their Gods: So the other (and especially they which are most learned) neither hope nor feare any thing after death, and ascribe this vnto their happinesse, that they are not touched with such (as they suppose them)

them) superstitious fancies. Yet euen they which ascribe no Diuinity to their Idoles, obserue their Country-customes of sacrifices and offering vnto them. Their Temples are not so sumptuous as some report, but meane, and meanly kept. They consult, not onely with their gods, (as you haue heard) but with their Wilards and Fortune-tellers; whereof they haue great store. They are exceedingly addicted to two vaine studies; of Alchimy, wherein if they haue not so good successe as he in the West, which (as *La Nou* saith) turneth to little *Lead* in his *Buller* into so much *Gold*, yet they vse as religious and costly diligence: (for besides much siluer lost, to find siluer, many of them seeke to better their fortune in this attempt, with many yeares fastings:) The other is to prolong their life, for which they deuise a thousand Artes and Compositions. Of both these studies they haue diuers Bookes and Professors. There be which fable themselves to be very old, vnto whom is great recourse of Disciples, as to some heavenly Prophets, to learne lessons of long liuing. They supposed the Iesuites, (whom they tooke to be of great learning) did not truly tell them their age, but suspected, that they had already liued some ages, and knew the meanes of liuing euer, and for that cause abstained from marriage.

The Chianian salutations are so full of ceremonies, beyond any people, that I dare not salute them, for feare of tediousnesse. Religion it is yet vnto me to passe vn-saluted that Religion which I reade obserued by them in intertainment of the Spaniards of the Philippina's. They were feasted by the Viceroy; and two Captaines appointed Stewards, or Feast-maisters, before they fate downe, did take each of them a cup full of liquor in his hand, and went together, whereas they might discouer the Heauen, and offered the same to the Sunne, adding many prayers, that the coming of their guests might be for good, and then did fill out the wine, making a great courtisie. And then proceeded they to their feast. The Chinois in the eclipse of the Sunne and Moone, are afraid that the Prince of heauen will destroy them, and pacifie him with many sacrifices and prayers; they holde the Sunne and Moone, man and wife.

Ludouicus Georgius in his Mappe of China, describeth a huge Lake in the Province of Sanci, made by inundation, in the year of our Lord 1557, wherein were swallowed seuen Cities, besides Townes and Villages, and innumerable multitude of people: one onely childe in a hollow tree escaping so great a destruction. Such as escaped drowning, were, as *Beterus* addeth, destroyed with fire from Heauen. From this worke of Diuine Iustice I might passe to those admirable works of humane industrie amongst them: Of which sort are (besides that wall continued by the ioynt agreement of Art and Nature some hundreths of leagues; and their printing) their artillery farre short of that excellencie of ours, or rather more excellent, as more fauorable; their souldiers peeces not hauing barrells about a spanne long, and their great artilerie of little vse: their porcellane and fine earthen dishes; their sailing waggons, and other things, may not be further described for feare of prolixitie: all which are so much the more to be admired, because they are their owne inuentions, and not borrowed. The opinion of *Scaliger* touching the steeping of that their porcellane, and burying it in the earth, is gainesaid by later Writers, who affirme, that the earth, whereof these dishes are made, is naturally hard, beaten small, steeped, and often stirred, and of the finest, swimming in the toppe, is the finest vessell framed.

This Country hath few in it of other Religions. The Tartars conquered it, and possessed the same about two hundred yeares, and were expelled at last by a *Bonzi*, whose posteritie still enioy the Scepter. There are still about Paquin and many other places of the kingdome, some Tartars which haue their *Moschees*, and obserue *Mahomet*. They differ in countenance from the Chinois. *Perera* saith he saw at Fuquien certaine Moores, who could say little of their Religion, but, *Mahomet* was a Moore, my father was a Moore, and I am a Moore, with some other words of their Alcoran, wherewithall, in abstinence from swines flesh they liue, (saith hee) vntill the Deuill take them all. Hee reasoned with them, because hee had in many Chianish cities seene the reliques of *Mahomet* kept; and they answered, That they came in great ships, fraught

c Of Perera.

f Gal Perera, a. f. 111.
g For he hath three Crownes on his head, & long barres, & chas. on his hands & f. etc.
h a dreadfull countenance & face vpon his belly, and is set in a daisie corner. Art. b. p. 492.

h Linchot. c. 23

i A. Dalmeida. 1580.

k Pantog.

L. Nou Disc. courle.

I Discourse of China p. 247.

m Linchoten Cap. 23.

n Magnus et Ortelius.

o Pantogia.

p Scal. Exer. 99.

q Linchot c. 23.

fraught with Merchandise from Paquin-ward, to a Port appoynted to them by the King, where they conuerted to their Religion the chiefe *Mandarin* or *Loytia*; whereupon the people beganne to turne Mahumetane. They now waxing bolder, prohibited the eating of swines flesh, the peoples chiefe foode: who hereby prouoked, complained of a conspiracie betwixt these Moores and the *Loytia*, against their King. Heereupon he and the chiefe of them were executed, and the rest disperfed into certaine Cities, where they remained slaues to the King.

Mathew Riccius learned of certaine Mogore-strangers, that in the Xenfian Province the north part of China, in a place called Xucheo, there are white men with long beards, which vse Bells, and worship *Isa*, that is, *Iesus* and *Marie*, and honour the *Crucifix*. Their Priests were married, and cured diseases without medicines. The former part of this report agreech iust with that of *Carualius*, before mentioned in the eight Chapter, touching Cathay, which Geographers place next hereunto.

The Iesuites haue three or foure places of residence; But the *Labourers* are few, and their *haruest* nothing so plentifull as in other places, which they impute to the hardnes of learning the Chinian language, and especially their writing in so many Characters not distributed into any Alphabetically order: to be exact in which, is required a good part of a mans age: their inhospitall Lawes to prohibite strangers entrance into their Country, and suspition of them when they are entred; their Epicurean opinions and liues; their addicting themselves to auncient customes; the conceit of their owne learning; their pride, cruelty, extortion, polygamie, and such like. Themselves can in their Epistles and Tractates acquaint you with their Roman conquests in these parts, and here and elsewhere *Iarrie* one of their society is an Arch-Trumpeter, to found their exploits: I can not say, alwayes without iarring.

Baterius ascribeth vnto China seuentie millions of people, whereas he alloweth to Italiane scarce nine, and to Spaine lesse, to England three, to all Germany, with the Switzers, and Lowe Countries, but fifteene, and as many to all France. Lamentable it is, that the deuill should haue so great a tribute in this one kingdom. *Gonsales* in his Discourse of China, translated by *Parker* reckoneth almost seuen millions of soldiers in continuall pay.

In the later Epistles from China, dated 1606, and 1607, little is there to further this History. As for their tales of Miracles in those and the Iaponian Epistles (bearing the same date) wherein *Ignatius Loyola's* picture is made a miracle-worker; I hold this not worth relation. At Nanquin was a conspiracie of 3 thousand people, to make a new King, but they were executed and quartered for their treason. The Chinois beleue (as is there reported) that there is a certaine spirite which hath power of the life and death of children that are sicke of the meafells, and therefore when their children are sicke thereof, they hang a Glasse before the doore of the Chamber where he lieth, that the spirit comming to destroy the childe, seeing his Image in that Glasse, should not dare to approach nearer. Their baptisme cured the disease: a new remedy for meafells; a new vertue of baptisme.

I thought it not impertinent heere to adde the Catalogue of the Kings of this Countrey, according to their owne Stories, which although it be in part fabulous, (as what auncient prophane Storie is not?) yet, because I haue done thus in other Nations, and haue so worthy a patterne in this, as the Worthie of our Age *Joseph Scaliger*, pardon me to trouble thee with this Chronicle of their Kings.

The first was *Vitey*, a Giant-like man, a great Astrologer and Inuener of Sciences; hee reigned a hundred yeares. They name after him a hundred and sixteene Kings (whose names our Author omiteth) all which reigned two thousand two hundred fifty and seuen yeares; all these were of his lineage: and so was *Tzintzoum* the maker of that huge wall of China which killed many of the Chinois, of whom hee tooke every third man to this worke. For which cause they slew him when hee had reigned fortie yeares, with his sonne *Agnizi*. They ordained King in his stead *Anehsan*, who reigned

r *Pier. dir. Iarrie*
vic. lib. 4.

f *Littera à*
Mat. Ricci.

e *Historie of*
China.
u *Joseph. Scaliger*
Canon. Isagogic.
lib. 2.

reigned twelue yeares; his sonne *Futey* succeeded and reigned seuen yeares; his wife eighteene; his sonne, three and twenty: then followed *Gmtey*, foure and fifty; *Gmtey* the second, thirteene: *Ochantey*, five and twenty: *Coantey*, thirteene: *Tzentzey*, six and twenty and foure moneths: *Antheby*, six: *Pintatey*, five: *Tzintzoum*, three and seuen moneths: *Huy Hannon*, six: *Cnoum*, two and thirte: *Bemtheby*, eighteene: *Vanthey*, thirteene: *Othey*, seueenteene: *Tanttheby*, eight moneths: *Antey*, nineteene yeares: *Tantey*, three moneths: *Chitey*, one yeare: *Limtheby*, two and twenty yeares: *Tanttheby*, one and thirty yeares: *Lampy*, one and forty yeares: *Cuytheby*, five and twenty yeares: *Fontheby*, seueenteene yeares. Fifteene other Kings reigned, in all, one hundred seueente and six yeares. The last of which was *Quantey*, whom *Tzobu* deposed, who with seuen of his lineage reigned three score and two yeares: *Cotey*, foure and twenty yeares: *Dian*, six and fifty yeares: *Tym*, one and thirte yeares: *Tzayn*, seuen and thirty yeares: *Tanco* with his lineage (which were one and twenty) reigned two hundred ninctie and foure yeares: *Baufa* a Nunne, wife of the last of them (whom she slew) one and forty yeares: *Tantzoum* slew her, and reigned with his posteritie (which were seuen Kings) one hundred and thirte yeares: *Dian*, eighteene yeares: *Onon*, fifteene yeares: *Onzim*, nine yeares and three moneths: *Toxon* foure yeares: *Anechin*, ten

yeares: *Zaytson*, and seueenteene of his race, three hundred and twenty yeares: *Teynyat* the last was dispossessed by *Uxon* the Tartar, vnder whom, and eight of his Tartarian succellours, China endured subiection ninctie and three yeares:

Gombu

expelled *Tzintzoum* the last of them. He with thirteene succellours haue reigned about two hundred and fortie yeares.

(*)





OF THE EAST-INDIES:
AND OF THE SEAS AND
ISLANDS ABOUT ASIA, WITH
THEIR RELIGIONS.

THE FIFTH BOOKE.

CHAP. I.

Of India in Generall, and of the ancient Rises there observed.



The name of *India*; is now applied to all farre-distant countries, not in the extreme limits of *Asia* alone; but euen to whole *America*, through the error of *Columbus* and his fellowes; who at their first arriual in the Westerne world, thought that they had met with *Ophir*, and the Indian Regions of the East. But the Ancients also comprhended vnder this name a huge Tract of Land, no lesse in the iudgement of *Alexanders* followers, in his Easterne Inuasions, then the third part of the Earth; *Ctesias* accounted it one halfe of *Asia*. *Ptolomey* and other Geographers, did vsually diuide *India* by the Riuer *Ganges*, into two parts, one on this side *Ganges*, and the other beyond. Although heere we finde no lesse difficultie concerning *Ganges*, which the most account the same with *Guenga*, that falleth into the Gulfe of *Bengala*, which they also imagine to be that, which of the Ancients is called *Sinns Gangetikus*: Other^b esteeme the Riuer *Cantan* (whereon *Cantan* chiefe Citie of one of the Chinian Prouinces, whereof we haue so lately taken our leaue) to be that *Ganges*: Of which minde are *Mercator*; *Maginus*; *Gerardus Arthus*, and their disciples. *M. Paulus* diuideth *India* into three parts, the Lesse, the Greater, which he calleth *Malabar*; and *Abessia*, betwixt them both. *Dom. Niger*^d reckoneth the same number; the first, from the Riuer *Indus* (whence this name *India* flowed) vnto *Barisus*, hee calleth *Caissarat*: the second or middle, from thence to *Caberis*, *Miniber*: from thence Eastward to *Ganges*, he nameth *Maabar*, and all these on this side *Ganges*: beyond it placing *Magin*, or *Mangi*. *Ptolomey* maketh the *Sims*, to be next beyond *India extra Gangem*, on which he abutted them on the West: and therefore if *Sims* be *China*, then are they by him placed quite beyond *India*:
L 1 and

^a *Ptol. lib. 7.*

^b *Mercat. tab. vniuers. Magin: Ger. G. Arthus lib. Ind. Or. c. M. Paulus lib. 3. d. Nig. com. d. Nig. x.*

and therefore *Mercator* and *Maginus* esteeme Cathay to bee the Region of the *Sima*.

It is our part to leaue this matter to the discussing and deciding of others, and to hold on our perambulation through this wide and spacious Region: first relating the generalities and antiquities thereof; and next proceeding from China (where we left) vnto the next adioyning Nations, certainly reputed Indian, how vncertaine soever Ganges runneth, whether on this side, or beyond them: to which when we have added our surveye of the Ilands adioning to the Continent of Asia, wee may end this Booke, and our promised Asian Discoury. Vnder the name of *India*, heere we comprehend all that Traēt betweene Indus and the Persian Empire on the West, vnto China Eastward, as it trendeth betwixt the Tartarian and the Indian Seas.

Semiramis first inuaded India, as *Ninus* her husband had done before to *Bactria*, but not with like successe. For although she had thought to haue encountered the Indian Elephants with her counterfeits made of Ox-hides, sowed together in that shape, and stuffed with Hay: for which vse she caused three hundred thousand beasts to be slaine, which might both serue in the battell for shew, and before-hand to exercise her horse to such fights; and, if we beleue *Antiquities*, mustered in her huge army no lesse then three millions of foot-men, and five hundred thousand of horse: Yet *Strabon* tells, at that time the Indian Monarch, brake her Forces, and chased her out of the field.

In these first times the Indians ^f are said to liue like the Scythians, without houses, Cities, Temples, in a wandering course with their Tents, liuing on the barkes of the tree *Tala*, and wilde Venison, the skinneres whereof were their garments. In all India were no seruants, but all free-men. These things were altered by *Bacchus* or *Dionysius*, who made an Expedition hither, not so much with Armes, as with Arts. Hee taught them the vse of wine, oyle, and sacrificing; in memory whereof, Posteritie honored him for a god. Of this the Poets, and histories of *Alexander*, and others make much mention. So doth *Suidas* tell of one *Brachman*, that prescribed the Rites and Lawes of the *Brachmanes*: *Solimus*, of *Hydaspes*; and others, of *Ganges*, *Herules*, and the rest, with much vncertainie. The first certaine notice of those parts was by *Alexanders* inuasion and conquest, who yet pierced but a small way in this vast part of the world, except that little we haue of the Persians exploits in these parts. The *Romans* were hindered by the Persians and Parthians, from passing higher with their armies, although their Ambassages be reported, both to *Augustus*, and long after to *Antoninus Pius*.

Strabo in his fifteenth booke is large in this Indian subiect. He reporteth out of *Aristobulus*, that the Riuer Indus, by force of an Earthquake, changed his channell; thereby a great part of the neighbour Region being turned into a desert. For in this, Indus is like vnto Nilus, in that, without it, the Country would be a wilderness, and therefore is also worshipped of the Inhabitants. It receiueth fifteene other Riues into it. He mentioneth the *Cathai* not farre from thence, which after happily gaue name vnto Cathay. To let passe the strange Creatures, which some ascribe to these parts, as Dragons of incredible bignesse, those great Apes, which by imitation of men in aray, made *Alexanders* Campe to arme themselves against so ridiculous an enemy.

The Indians are seuen sorts: ^h The first in estimation, and fewest in number, were their Philosphers. These kept publicke Acts once a yere before the King, and he which in his obseruations was found three times false, was condemned to perpetuall silence. The second sort were husband-men, which paid the King (the onely owner of all the land) a fourth part of the encrease. The third was of shepheards and huntsmen, which wandered in Tents. The fourth Artificers. The fifth souldiers. The sixth Magistrates. The seventh Courtiers, and those of his Priuy Counsell. If any woman killeth the King in his drunkenesse, she is rewarded with the marriage of his sonne and heire.

If any deprive another of a member, besides like for like, he loseth his hand; and, if

it be an Artificer, his life. They strangle their *Monks*; that it may bee so offered whole to their Idols.

Of their Philosphers, or men learned and religious, the *Brachmanes* obtaine the first place, as being nearest in sect to the *Greekes*. These are after their manner *Nazaries* from the wombe. So soone as their mother is conceiued of them, there are learned men appointed which come to the mother, with songs concerning precepts of chastitie. As they grow in yeares they change their Masters. They haue their places of exercise in a groue nigh to the Citie, where they are busied in graue conferences. They eat no liuing creatures, nor haue vse of women; lue frugally, and lie vpon skinneres. They will instruct such as will heare them; but their hearers must neither seeele, nor spit, nor speake. When they haue in this strict course spent seuen and thirtie yeares, they may lue more at pleasure and libertie, in diet, habit, proper habitation, and the vse of gold, and marriage. They conceal their mysteries from their wiues, lest they should blabbe them abroad. They esteeme this life as mans conception, but his death-day to be his birth-day vnto that true and happy life; to him which hath bene rightly religious. They hold the world to be created, corruptible, round, ruled by the high God. Water they imagine to haue bene the beginning of making the world; and that besides the foure Elements, there is a fifth Nature, whereof the Heauen and Starres consist. They inuente of the immortalitie of the Soule, and of the torments in Hell, and many such like matters.

The *Germanes*, another Order of religious or learned men, are honored amongst them: especially such of them as liue in the woods, and of the woods, both for their diet of those wilde fruits, and their habit of the barkes of trees; not acquainted with *Bacchus* or *Venus* any more then with *Ceres*. They speake not to the Kings, when they aske counsell of them, but by messengers; and doe pacifie the angrie gods, as is supposed, by their holinesse.

Next in honor to these, are certaine *Mandicants*, which liue of Rice and Barley, which any man at the first asking giueth them, together with entertainment into their houses. These professe skill in Physicke, and to remedie diseases, wounds, and sterilitie; very constant in labour and hardship. Others there are, Incanters and Diuiners, Masters of ceremonies about the dead; which wander thorow townes and Cities. Some there are more ciuill and secular, in their life professing like pietie and holinesse. Women also are admitted vnto the fellowship of their studies in this Philosophie, not to their beds. *Aristobulus* writeth, that he saw two of these *Brachmanes*, the one an old man shauen, the other yong with long haire, which sometimes resorted to the Market-place, and were honored as Counsellours, and freely tooke what they pleased, of any thing there to be sold, for their sustenance. They were appointed with *Sesamine* oyle, wherewith, and with hony, they tempered their bread. They were admitted to *Alexanders* table, where they gaue lessons of patience: and after going to a place not farre off, the old man lying downe with his face vpward, sustained the Sinne and showers terrible violence. The yonger standing on one foot, held in both his hands a peece of wood of three cubits lifted vp, and shifted fete, as the other was wearie; and so they continued euery day. The yong man returned home afterward, but the old man followed the King, with whom hee changed his habit and life, for which, when as he was by some reproued, he answered that he had fulfilled the fortie yeares exercise, which he had vowed. *Onesiferus* saith, that *Alexander*, hearing of some religious Obseruants, which went naked, and exercised themselves to much hardship, and would not come to others, but would bid men, if they would haue any thing with them, to come to them; sent him vnto them, who found fifteene of them twentie furlongs from the Citie, each of them observing his owne gesture of sitting, standing, or lying naked, and not stirring till Sun-setting, in that vnspottable heare, at which time they returned into the Citie. *Cassius* was one of them. Hee afterward followed *Alexander* into Persia, where beginning to be sicke, he caused a great pile or frame of wood to be made, wherein he placed himselfe in a golden chaire, and caused

Brachmanes.

The Indian Germanes.

Practice of prescribed patience.

The like stubbornnesse is yer in their Yogies.

e Diodor. Sic. lib. 2. cap. 5. Ex Ctesia.

f Celsus Rhodig. lib. 18. cap. 31.

g Strab. lib. 15. S. Aurel. Victor.

h Plin. l. 6. c. 19. Ar. lib. 8.

five to be put to, in which he was voluntarily consumed, telling (if they tell true) that he would meete *Alexander* at Babylon, the place fatal to *Alexanders* death. This *Calanus* told *Onesiphorus* of a golden world; where meale was as plentifull as dust, and fountaines streame milke, hony, wine and oyle. Which Countrey, by men turned into wantonnesse, *Iupiter* altered and detained, imposing a life of hardnes and labour, which while men followed, they enjoyed abundance; but now that men begin to surfer and grow disobedient, there is danger of vniuersall destruction. When he had thus spoken, he bade him, if he would heare further, stricke himselfe, and lye naked vpon these stones. But *Mandanis*, another of them, reproued *Calanus* for his hairenesse, and, commending *Alexander* for his loue to learning, said that they inured their bodies to labour for the confirmation of their mindes against passions. For his nakednes he alledged, that that was the best house which needed least furniture of household. He added that they searched the secrets of Nature, and that returning into the Citie, if they met with any carrying figges or grapes, they receiued of him gratis; if oyle, they powdered it on them: and all mens houses and goods were open to them, euen to the parlors of their wiues. When they were entered, they imparted the wisdom of their sentences, as the other communicated his meates. If they feared any difcase, they prevented the same with fire, as was now said of *Calanus*. *Megasthenes* reproveth this *Calanus*, as *Alexanders* trencher-Chaplaine, and commendeth *Mandanis*, saying, that when *Alexanders* messengers told him that he must come to the *Sonne of Iupiter*, with promise of rewards, if he came, otherwise menacing torture: he answered, that neither was he *Iupiters* sonne, nor did possesse any great part of the earth: as for himselfe, hee neither respected his gifts, nor feared his threatnings; for while he liued, India yeelded him sufficient; if he died, he should be freed from age, and exchange for a better and purer life. Whereupon he saith, *Alexander* both pardoned and praised him. *Citarchus* reporteth also, that to the *Brachmanes* are opposed another Sect called *Prameas*, men full of subtiltie and contention, which derided the studies of others in Physicologie and Astronomie. He diuideth the *Brachmanes* into those of the mountaines, clothed in Deeres skinned, which carried scrippes, full of rootes, and medicines, which they applied with certaine charmes to cure diseases: and the second fort hee calleth *Gymnasts*, those naked ones before mentioned (whereof it seemeth they were called *Gymnosophists*) which had women amongst them, but not in carnall knowledge: the third he calleth *Ciuill*, which liued in Cities and Villages, wearing fine linnen, and apparelled in skinned. *Nicolas Damascenus* saith, that at Antiochia he saw the Indian Embassadors, sent to *Augustus* from *Porus*, the King (as his letter contained) of six hundred Kings, with presents, among which was a female Viper of sixteene cubites (one of like bignesse *Strabo* saith he saw sent out of Egypt) and a Cray-fish of three cubits, and a Partrich bigger then a Vulture. *Zarmanochagus*, one of these Indian Philosophers, was one of the Embassadors, who at Athens burned himselfe, not moued thereto by aduersitie, but by prosperitie, which had in all things followed his desires, left in his succeeding age it might alter: and therefore entred the fire, annointed, naked, laughing. His Epitaph was; Heere lieth *Zarmanochagus* the Indian, of Bargosa, which according to his Countrey-custome, made himselfe immortal.

Suidas telleth of a Nation called *Brachmanus*, inhabiting an Island in the sea, where *Suidas* erected a pillar, with inscription, that he had passed so farre. They liue an hundred and fiftie yeares, and haue neither bread, wine, flesh, nor mettals, nor houses, but liue of the fruits, and cleare water, and are very religious. Their wiues liue apart on the other side Ganges, to whom they passe in *Iuly* and *August*, and after fortie daies returne home againe. When the wife hath had two children, shee neither knoweth her husband after, nor any other man; which is obserued also, when in fise yeares hee can raise no issue of her, he after abstaineth. These slay no beasts in sacrifice, but affirme that God better accepteth vnbloudie sacrifices of Prayer, and more delighteth in man, his owne Image.

n. Arr. calleth him *Dandanis*, lib. 7.

o. Nic. Damasc. Suetonius mentioneth this, in vita *Augusti*, cap. 21.

p. Is. Boem.

q. Am. Marcell. lib. 23.

Hydaspes, the father of *Darius*, is reported to haue learned of the Indian Philosophers,

phers or *Brachmanes* both Astronomie and Rites of Religion, with which he after instructed the Persian *Mage*. None might sacrifice without one of these to direct him, who only among the Indians had skill of Diuination, and authoritie to sacrifice, and were free from other seruices.

The Indians are said to worship *Iupiter*, *Ganges*, and other *Heroes* of their Countrey. Some of the Indian Nations accounted it dishonorable (as they doe also at this day) for the wiues not to be burned with their deceased husbands. *Thomas* the Apostle preached the Gospell to the Indians, and so did *Bartholomew* also, and destroyed their Idols (which wrought great wonders amongst them) *Asiath*, *Beirith*, and *Waldath*, as *Abdias* reporteth, who euen in this Historie may easily be convinced to be counterfeits, in ascribing the names and religions of the Grecians, *Iuno*, *Neptunus*, *Berecinthia*, to the Indians; besides those vnchristian reuenges, in killing so many of their aduersaries, and olde Heathenish, new Popish Ceremonies, fathered on those Apostles.

To let passe that *Abdias*, a fit Bishop of that mysticall *Babylon*: *Alexander ab Alexandro* reckoneth among their gods the greatest trees (to cut which, was with them a capitall crime) and a Dragon, in honor of *Liber Pater*. *Hercules* they honoured in a Giant-like statue, whose daughter *Pandaea*, the Pandæans say, was their first Queene. These affirme, that in the hill *Meros*, which they account sacred to *Iupiter*, is a caue wherein *Liber* or *Bacchus* was nourished; from whence the fable grew, that hee was borne of *Iupiters* thigh; for so *μυθος* signifieth. Some of the Indians (saith *Solimus*) kill no beasts, nor eat flesh: some liue only on fish. Some kill their parents and kind-folkes, before age or sicknesse withereth them, and deuoure their flesh, an argument not of villany, but pietie amongst them. Their *Gymnosophists*, from the Sunne-rising to the setting, fixe their eyes on the bright orbe of the Sunne, thence obseruing certaine secrets. Hereunto he addeth the tales of men with dogges heads; of others with one legge, and yet very swift of foot: of Pigmeis, of such as liue only by sent: of hoary infants; of some like *Polyphemus*, with one eye in their fore-head; of others with eares to the ground, wherein many of the old writers are Poets, and the moderne Painters, as in many other monstres of men and beasts. We seeke credit with the wife, and not admiration of fooles.

The Indians neuer sacrificed, or saluted their Idols without dances. They were neuer rewarded with military honor or spoile, except they brought into the Campe an enemies head in their hand. They punished peritury with the losse of fingers and toes; and such as deceiued their Clients, with perpetuall silence; and besides, they were disabled vnto any Office. Their Lawes are not written; their contracts without scales, or witnesses.

In the hills, *called Hemodi*, *Bacchus* is said to haue erected pillars, to witnes his Conquest, as farre as that Easterne Ocean, as *Hercules* did in the West. He built the Citie *Nysa*, where he left his sicke and aged souldiers, which *Alexander* spared, and suffered to their owne libertie, for *Dionysius* or *Bacchus* his sake. And as *Bacchus* erected Pillars, so did *Alexander* Altars to the twelve chiefe gods, as high as towers, monuments of his farre trauels, where he obserued solemne games and sacrifices. He sacrificed also, not to his countrey gods alone, but to *Hydaspes*, *Acisine*, and *Indus*, Indian riuers, and to other gods, with other Rites and sacrifices, then he had before vsed: drowning a golden bowle in *Indus*, and another in the Ocean, in his Ethnick superstition. To him did the Indian *Magi* (so doth *Arrianus* call their *Brachmanes*) say, that he was but as other men, sauing that he had lesse rest, and was more troublesome, and being dead, should enioy no more land, then would serue to couer his bodie. And euery man (said they) stamping with their feet on the ground, hath so much as he treadeth on. *Eusebius* reciteth out of *Bardanes Syrus*, that amongst the Indians, and *Bactrians*, were many thousand *Brachmanes*, which as well by tradition, as law, worshipped no Image, nor ate any quicke creature, dranke no wine nor beere, only attending on Diuine things: whereas the other Indians are very vicious, yea some hunt men, sacrifice, and deuoure them, and were as Idolaters.

f. *Dorotheus* in vita *Barthol.* & *Thom.*

c. *Pseudo Abdias*. *Abd. Epif.*

u. *Gen. di. lib. 6.* cap. 26.

x. *Solin. cap. 55.*

y. *Plin. l. 7. c. 2.*

z. *Al. ab. Al. lib. 4.* cap. 17.

a. *Laur. Coruin.*

b. *Arrian. lib. 5.*

c. *Arrian. lib. 6.*

d. *Arrian. lib. 7.*

e. *Euseb. de prep. Euang. lib. 6. cap. 8.*

Pliny besidde his relations of monstres in these parts, telleth of their Philosophers (called *Gymnosophists*) like things to that, which is before mentioned of their beholding the Sunne from the rising to the setting, with fixed eyes, standing on the hot sands all day-long, on one foot by course. Tooth-ache, with other diseases of the head & eyes, spitting, and other sicknesses, are either exiles or strangers to the Indians. Tully saith, that in this naked plight these Philosophers endure the cold of Winter, and snowes of Caucasus, while they live, and the burning fire at their end without any plaining. The Indian women also strive which shall be married to their husbands corpse, in a fiery chariot, riding with him into another world.

Philostratus in his large Legend of the life of *Apollonius Tyanicus*, their Philosophical Saint, relateth his pilgrimage into India, to the Brachmanes, in which he came to Nyfa, where was a Temple of *Bacchus* built by himselfe, planted about with Bayes, Vines, and Iuie, whose shady roofe covered the same. In the middelt was an Image: all instruments belonging to the Vintage were there, some of gold, others of silver hangd vp, sacred to *Dionysius*. He after^h came to Taxilla the Citie royall, where he found the Temple of the Sunne, and in it, the luery Image of *Ajax*, with golden statues of *Alexander*: and ouer-against the same, brazen Images of *Porus*. The walls of redde marble shined like fire, interlaid with gold, resembling lightning. The Mosaicall floore pouldred with pearles. The King here offered sacrifice to the Sunne. For the pepper-trees, which (he saith) are great, and abound with Apes, who gather the pepper for the Indians *gratus*, brought thereunto by a wile of the Indians, who first gather some, and lay it on heapes, and then goe away: at their returne, finding many the like heapes made by the æmulous Apes, I leave it to the Authors authority, and Readers credulity: as that also which followeth of the Inhabitants of Paraca in these parts, who by eating a Dragons heart and liuer, attaine to vnderstand the language (if so I may terme it) of beasts. And if you maruell at this, that which followes will amaze you: of men which doe not, as the former, communicate with the nature of beasts, but of spirits, making themselves at their pleasure inuisible. Heere in a holy hill was a pit, whereof no man drinketh, by which the Indians binde their faith, as by the most solemne and inuiolable oath. In this pit was a fiery receptacle, where men were purged from their offences: and two tubs (of *Whetstones*, I should say) of raines and windes, the one being opened yeelding raines, and the other, windes.

In this place were many Indian, Grecian, and Egyptian statues, with their Rites obserued accordingly. This hill was reported the middle of India, and euery noone-tide they sing Hymnes to the Sunne for that fire, borrowed (they say) from his beames. The Brachmanes sleepe on the ground, on hearbes strewed two cubits thicke, that by this eleuation they might more signifie their deuotion to the Sunne, whome they laud night and day. He found ¹ *Iarchus* their principall, with seuen associates, sitting on Thrones of Brasse. *Iarchus* could tell *Apollonius* his Name, Nation, and Adventures, which had befallen him all his life. They annoint themselves, then wash in a fountaine, and after this, being crowned, enter the Temple in solemne Procession, with Daunces, smiting the ground with Roddes, wherewith the earth, like vnto waues, did moue and rayse it selfe. *Iarchus* being asked by *Apollonius*, what he thought of himselfe and his companie, answered, That they were Gods, because they were good men: that he himselfe had sometime benee *Ganges*, and *Apollonius* before had benee an Egyptian Mariner, an attendant which there waited on them had benee *Palamedes*, whose misfortunes we read of in the warres of Troy, thus in new bodies presenting themselves to the world. The world, he said, was a liuing creature, compounded of fise Elements, with diuers other things of Pygmies, which liued vnder the Earth, of Gryphons, &c. Thus much I thought to adde of *Apollonius*, because some vaine Philosophers haue impudently compared him to our Saviour, that the Reader might parallel this Legend with the Gospell out of this darknesse, the more to admire that more then admirable Light. And thus much out of *Philostratus*, of the Brachmanes. The *Gymnosophists* are by him placed, and by that name knowne, in *Egypt* and *Ethiopia*, whither also *Apollonius* went to visit them.

Of the Indian Prouinces next adioyning to China.



Auchin-China^a is an Indian Kingdome, situate betweene the Riuet^a a *Magin*. Cantan, and the Kingdome of Siam, diuided into three Prouinces, and as many Kings, but one of them is Paramount. It^b aboundeth b Discourse of China, p. 381. with Gold, Silver, Aloes, Porcelane, and Silke. They are Idolaters and Pagans, and haue had some deuotion to the Popish Christianitie, c *Gi. Bot. Ben.* moued thereto by certaine pictures of our Ladie, of the last Iudgement, and Hell (a new kinde of preaching) and haue erected many Croffes amongst them, of which the Friers report (after their fashion) some miracles. Their Religion seemeth little to differ from that of the Chinois.

Nigh vnto this Kingdome is Champa, the name of a Kingdome, and chiefe Citie thereof, of great Traffique, especially of *Lignum Aloes*, which groweth there in the Mountaines, prized at the weight in Silver, which they vse in Bathes, and in the Funerals of great Princes. In Religion they are as the former.

Cambodia lyeth Southward from thence, a great and populous Countrey, full of Elephants and Abada's (this Beast is the *Rhinoceros*): Here also they begin to honour the Croffe, as Frier *Siluester* (a man, as they say, much reuerenced by the King, and honoured of the people) hath taught them. When the King dieth, his women are burned, d *Summario di pop. orientali.* and his Nobles doe voluntarily sacrifice themselves in the same fire. The women are generally burned with their husbands at their death. The Camboyans dealt treacherously with the Hollanders, e *N. 1602.* whome they invited to the shore, with promise of certaine Buffes, and then cruelly flew them. They detained the Admirall on shore, to be redeemed, with some of their Ordinance. When they intend a journey, they vse diuination with the feet of a Henne, to know whether it will be luckie, or no; and as the Wizard shall answer, they dispose of themselves, eyther to goe, or stay.

On this side of Cambodia, is Siam, mother-Citie of a Kingdome bearing the same name, in which are reckoned thirtie thousand families of Mores, besides the Naturals. f *Magin.* In these parts are huge woods, harbours of Lions, Tigers, Ownces, and *Mariches*, which haue maidens faces, and Scorpions tailes. Heere runneth Menan out of that huge lake Chiamay, which yeeldeth this and other Rivers of like nature to Nilus in Egypt. They haue amongst them many religious men, which leade an austere life, and therefore had in great reputation of holinesse. These live in common: they may not marry, nor speake to a woman (which fault is punished with death) they goe alway bare-foot, in poore aray, eating nothing but Rice and Greene herbes, which they beg from doore to doore. They craue it not, nor take it with their hands, but goe with a valler at their backs alwaies, with their eyes modestly fixed on the ground, and calling or knocking, stand still, till they receiue answer, or some thing be put in their walls. Many times they set themselves naked in the heat of the Sunne: notwithstanding that himselfe, with such direct beames, together with his fire (whole armies of Gnats) doe their utmost malice vpon them. They rise at Mid-night to pray vnto their Idols, which they doe in Quires, as the Friers doe. They may not buy, sell, or take any Rents, which, if they should doe, would bring on them the imputation of Hereitikes. Some Merchants of Siam being at Canton; and hearing that Frier *Martin Ignacio* and his companions, were there imprisoned, for teaching that Chian Kingdome without licence, they visited them, and seeing their poore Friers weedes, they, besides other almes, offered to pay their ransom, if money would doe it.

The Siamites commonly hold, that God created all things, rewardeth the h *Gi. Bot. Ben.* good, punisheth the bad: That man hath two Spirits; one good, to keepe; and the h *h. p. 1. 3.* other

other euill, to tempt, continually attending him. They build many and faire Temples, and place in them many Images of Saints, which sometime liued vertuously, and now are in Heauen. They haue one Statue fiftie paces long, which is sacred to the Father of men. For they thinke that he was sent from aboue, and that of him were borne certaine persons that suffered Martyrdome for the loue of G o d. Their Priests are clothed in yellow long garments. (This colour is esteemed holy, and curie yellow thing, for the resemblance which it hath with Gold, and with the Sunne, is hallowed to G o d.) Besides that which is before said of their strict orders, they may not nourish Hennes, because of their female Sexe. To drinke Wine, is punished in their Priests with stoning. They haue many Fafts in the yeare, but one especially, in which the People frequenth the Temples and their Sermons. They haue their canonick houres by day and night for their holy things. They hold, that the World shall last eight thousand yeares, whereof fixe thousand are passed, and then it shall be consumed with fire: at which time shall be opened in Heauen seven eyes of the Sunne, which shall drie vp the Waters, and burne vp the Earth. In the ashes shall remaine two Egges, whence shall come forth one man and one woman, which shall renew the World. But there shall be no more Salt, but fresh Riues and Lakes, which shall cause the Earth, without mans labour, to abound in plentie of good things. The Siamites are the sinke of the Easterne Superstitions, which they deriue to manie Nations.

The inhabitants of this Kingdome are much giuen to pleasure and riot: they refuse the vse of manuell Artes, but addict themselves to Husbandrie. They haue publicke Schooles, where they teach Lawes and Religion in the vulgar Language: other Sciences they learne in a more learned Tongue. They worship innumerable Idols, but especially the foure Elements; according to which his Sect, each man maketh choise of his buriall. They which worshipped the Earth, are therein buried: the Fire burneth the dead carcases of them which obserued it: in the Ayre are hanged (to feast that ayrie-winged people with their flesh) those which adored the Ayre, being aliue. The water drowneth those which had aliue bene drowned in that *Waterie Religion*. Every King, at his first entrance to the Crowne, erecteth a Temple, which he adorneth with high Steeples, and innumerable Idols. In the Citie of Socotay is one of metall, fourescore spannes high.

The Kingdome of Siam comprehendeth that *Aurea Chersonesus* of *Ptolomey*, described by *Arrianus* in his *Periplus*, (the Mappe whereof *Ortelius* set forth 1597) which *Tremellius* and *Innius* iudge to be *Salomon's Ophir*. The Land trendeth long and narrow, and containeth fixe hundred Leagues of Sea-coast, compassing from Chaupa to Tavay. But of this space the Arabians, or Moores, haue vsurped two hundred, with the Townes of Patane, Paam, Tor, and Malacca, now in possession of the Portugals: and the Kingdomes of Aua, Chencran, Caipumo, and Brama, haue shared also therein. Odia^k is the chiefe Citie thereof, containing foure hundred thousand households, and serueth the King with fiftie thousand souldiours: and to the Riuer Capumo (on which it standeth) belong two hundred thousand Vessels. This King hath nine Kingdomes subiect to him, and thirtie thousand Elephants, whereof three thousand are trained to the warres. His Nobles hold their Lands in a kind of *Knight's Service*, like the Turkish *Timars* (yet only for terme of life) and without the Kings pay serue him, when soeuer he appointeth, with twentie thousand horse, and two hundred and fiftie thousand foot. The Country is compassed with the high Hills of Tangama, Brama, or Brama, and Aua, and is it selfe plaine, in situation and fertilitie (caused by inundation) like to *Egypt*. The *Lai* are tributanes to Siam, for feare of the *Guenoi*, Caniballs and Man-eaters liuing in the Mountaines adiacent; against whome the Siamite defendeth them; and inuaded those *Guenoi* one time with twentie thousand horse, two hundred and fiftie thousand footmen, and tenne thousand Elephants for Carriages and Warre. *Cesar Frederike*^l reporteth, That in the yeare 1567 the King of Pegu besieged the King of Siam, in his chiefe Citie, with an Armie of 140000 men, and lay before it 21. moneths, and had 50000 fresh souldiours sent him in supply, and

i *Maginus*.
6. *Bar. Bar.*

k *Isaac. Bar. l. 9.*
c. 2.

l *Ces. Frid.*

and yet had not preuailed, if Treason had not more furthered his designs then force. The gates were one night set open, and the Peguans entred: which when the Siamite perceiued, he poysoned himselfe, leauing his Children and Kingdome a prey to the Conqueror: whose triumphall returne, *Fredericke* (then in Pegu) beheld. Since that time the Kings of Siam haue bene tributaries to Pegu.

After this Peguan had reigned seuen and thirtie yeares, he left his Kingdome, but not his fortunes, to his sonne: who taking displeasure against the Siamite, his vassall, sent for him to come to him, which he refused. And thereupon he entred into his Country with nine hundred thousand men, and beseged him in his chiefe Citie: which he, seeking politicke delays, made semblance still to deliuer, vntill in the third moneth after (which was March) the Riuer ouerflowed the Country fix score miles about, after his yerely custome, and partly drowned, partly committed to the Siamites, attending in boats for this bootie, to be slaughtered, that huge Armie; of which, scarce three score and tenne thousand returned to Martavan, and those without Elephants and Horses. And when the King of Pegu proceeded in his attempts with like successe, the Siamite, at last, beseged him in Pegu, his Royall Citie, *An. 1596*. But hearing a rumor of the Portugals coming to helpe him, he rayed his siege. These are the reports of *Franciscus Fernandes*, a Iesuite. Of the Peguan wee shall speake more in the next Chapter.

Malacca is now subiect to the Portugals, who haue there their Bishop, and a Colledge of Iesuites besides the Castle. It sometime was subiect to Siam, from whome it rebelled, after that Marchandise had made them rich. The Ayre is here very vnholome: their Speech, a deuised Language of the first founders (for it is not long since it was but a few Fishers Cottages): their Religion is Mahumetan, as a great part of the Coast here about is. *Maginus* calleth it the Centre of the Easterne Trafficke. They are proud of that their Language; wherein they deuise many Sonnets and amorous Poesies. The *Malayes*, or Country people, goe naked, with a Cloth about their middle, and a little Roll of Cloth about their heads. *Lodowicke Baribrama* (who was there before the Portugals knew it) supposed, that here arrived more shippes then in any Citie in the world. The Riuer Gaza, neere thereunto, is more, after his reckoning, then fiftene myles ouer. The people in the Country (which compasseth about two hundred and three score myles) lodge in Trees, for feare of Tygers. After that *Alphonso* and *Albuquerque* had conquered Malacca, the Moores, dispossessed there, seated themselves in diuerse places along the Coast, and some of them vsurped the title of Kings.

Patane^o is a Citie betweene Malacca and Siam, chiefe of that Kingdome, where to it giuech name, in the height of seuen degrees. The buildings are of Wood and Reed, but artificially wrought. The Mesquit (for many of them are Mahumetanes) is of Bricke. The Chinois are more then the native inhabitants. They are of an Ash-colour. They vse three Languages; the Malayan (which to them is naturall) the Sian, and Chinan. The first is written like the Hebrew, from the right hand; the second, like the Latine, from the left, and almost in like Characters; the third, from the right to the left, with a descent from the toppe to the bottome. The Chinois haue idolatrous Temples, and so haue the Sians, wherein are many golden Statues; the Priests which attend them are clothed in yellow. They haue sacred youths which are their Oracles. The people when they enquire of them, sit a conuenient distance from the Images, and obserue the yong mans gestures (who with his haire disheuelled lyeth prostrate before the Idoll) singing and playing on Instruments, vntill he arise, and standeth vp. For then, as possesied of the Deuill, he runneth vp and downe with a terrible countenance, and maketh a stirre, as if he would kill himselfe, and then that stand by, with a sword which he hath in his hand. Then the people prostrating themselves, request him to declare the Deuils Oracle, and he answereth as pleaseth him; his lyes being accounted Oracles. Adulterie is here a capital offence, the father of the malefactor being the Executioner, or his next kinsman, if hee bee dead:

m *Lincoln*.
R. *Fitch*.

n *Isaac. Bar. l. 9.*

o *G. Arthur*
Danisc. Hist.
Ind. Orient.
pag. 333.

p *Nauig. Jacob.*
Necy.

of the children that life which before they had giuen, to sustaine their owne, and now layed them not in their bosomes, but in their bowels, the children became liuing Sepulchres of their scarce-dead parents. The stronger preyed vpon the weaker: and if their flesh was eaten vp before by their owne hunger, leauing nothing but skinn and bones to the hungrie assault of these raueners, they ripped the bellie, and deuoured their inward parts, and breaking the skull, sucked out the braines raw. Yea, the weaker sexe was by the strength of famine armed with no lesse butcherly despite against whomsoever they could meete in the streetes of the Citie; with their knives, which they carried about them, as harbengers to their teeth, in these inhospittall inhumane humane banquets.

And thus did the besieged Citizens, while the King endured in his Tower no small part of like miserie, besides the indignitie, so to be by his owne vassalls straitned, and after slaughtered. But such is the iust hand of the King of Kings, who regardeth not persons, but as he sheweth *Mercie to the mercifull*, so doth he reserve *Vengeancee* for *crueltie and Tyrannie*. Pardon me, Reader, if on this spectacle I cause thee, with my selfe, to stay a while and wonder. The Sunne, in his daily journey round about this vast Globe, saw few equall (that I say no more) to this Peguan greatnesse, and yet in a small space, he that is higher then the Highest, hath abated and abased this Magnificence lower then the lowliest of his Princes.

After the death of that *Braman* Conqueror, his sonne, in the second moneth of his succeeding Raigne, hearing that the King of Aua, his tributarie and vncle, was plotting some conspiracie, he committed to prison forie of his Nobles, partners in that new Protest, and bringing them all, with their Parents, Wiues, Children, Friends, and Acquaintance into a Wood, set a fire thereon, commaunding to cut them in pieces, whoesoeur escaped out of the flame. This kindled another fire in the hearts of his discontented subiects, which was not quenched, but with his ouerthrow. He wanted on his vncle, the King of Aua, with no great advantage, till they both agreeing to trie it by single Combat on Elephants, Pegu obtained the Conquest. In the meane time the Siamite with an Armie marched to the borders of Pegu, diuulging rumours, That he came to succour his Lord against the Aua Rebelle. The King enraged hereat, sent presently part of his forces to take him, and present him captiue: but the souldiours refused to follow the Generall in this Enterprise, and returned to their owne houses. The King, after his returne, sent to Siam, by faire speeches to perswade him to come to him: He refused his presence, but denied not his wonted Tributes. Hereupon the King, after two yeares prouision for the Warre, made that vnhappy Expedition in the former Chapter mentioned. And there the waters taking part with the Siamite, he tried once and againe the like fortunes of warre. He sent his brother the King of Iangoma, and his owne sonne twice; which did much harme to the Siamites, and received no little themselves; neuer returning without losse of halfe their armie, and of his owne sonne, in the last inuasion slaine with a shot. Relentlesse hee (inflamed rather with his losses) determined another Expedition in his owne person; and therefore laid vp store of prouision in barnes at Martauan, Murlulan, Taaua, and Tanassarin, three yeares together, purposing then to employ all the Peguans in this enterprife. But they weary of forren calamities, hidde themselves in woods and wildernesses, and some turned *Talapoies*: so they call their religious persons. Many sold themselves slaues. The King persifling, in his person gaue order to his vncle *Ximibegon*, to take a muster of all the people, and to entertaine halfe of them for the warres. But he missing so many, which had by those new coules preuented this seruice, acquainted the King therewith; who enioyneth the late professed *Talapoies* to resigne their habite, the young men to be compelled to warfare, the old men to be exiled to the *Bramans*, where after he caused them to be exchanged for horses. He caused all the Peguans also to be branded in the right hand, that they might be knowne. This made them entertaine thoughts of rebellion, which was first practised by the *Cosmians*, who set a new King ouer them.

The

The Peguan sent an Armie against them, with charge to burne or bring away all they could finde among them, which they did, together with many of the people of both Sexes, which he (after his manner) setting Wood about them burned. And when the rest (not able to Warre against their King and famine at once,) submitted themselves, with exquisite torments he slew them all. He then sent to his sonne, the King of Aua, to transplant those people of euery Age & Sexe; to people these forlorne Desolations of Pegu. They, vnacquainted with this aire, brake forth in diseases, wherewith they infected also the naturall Inhabitants: which plague made such hauock, that many in impatience cast themselves into the River. The Murlulans with helpe of the Siamites seized on their Castle, whom the King besieged a yeere together, and then was forced from thence by the Siamites sudden irruption, with losse of the most of his people: the horses, Elephants, & country it selfe remaining their recompence. And the Peguan Capitaines also, fearing their Masters tyranny, became subiects to the Siamite, whose whole families this tyrant with fire & water destroyed, so that all the tract from Pegu to Martaua and Murlulan was made a Wilderness. These things done, hee sent for his younger sonne, the King of Prom, and commanded him to the siege of Murlulan: who, vnterly misliking the attempt, conuained himselfe in the night homewards, with purpose of rebellion.

The King of Siam not ignorant of this Peguan estate, invaded the country in harvest-time, and therefore that, which they could, they conuayed into barnes, the rest was fired. He proceeded and laide siege to Pegu: in which at that time were a hundred and fifty thousand men, and three thousand peeces of ordinance, a thousand whereof were Brasse: but (as is said) for feare of the Portugales, which were said to haue entred into Siam by the way of Cambodia he departed, leauing Famine behinde as Lieutenant of his Warres, which caused the Forrenners, then in Pegu for the defence thereof, to get them to their owne homes. Those few which remained, liued with prouision from Tangu. The King sent to his Deputy in Tangu, to come to him with all the Inhabitants of the Country and their store, leauing his Wife, and some few to guard the Citie. He answered that he would send halfe, and to demaund all were unreasonable. The King sends foure Noble men with Souldiours to force him hereunto. But he slayeth the leaders, and seizeth on their followers. Thus the Famine encreasing, and the people eating one another, the King numbred the Citizens, among whom he findeth seuen thousand Siamites, whom he commanded to be slaine, not leauing about thirty thousand of all sorts in the Citie. His sonne, the King of Prom, which had now flood out three yeares, began to relent and sue for pardon, with promise to bring the Promans (to the number of fifty thousand) to the Citie, wherat his Father reioiced, and sealed his pardon which hee sent him with many gifts. But his chiefe counsellor, author of this rebellion, fearing all the blame would be laide on him, poisoned the Prince: himselfe, aspiring to the Kingdome, was within one weeke destroyed: and the Nobles, euery man seeking to seise the state to himselfe, caused that of those fiftie thousand, within two moneths space, whiles euery weeke they had a new Prince, scarce remained fiftie men fit for Warre, which departed to Pegu, three or foure in a Ship, leauing their Country to the habitation of wilde beasts.

The Natives of Pegu are not quite extinct, but many of them are fledde into other Kingdomes; of whom, and of the Bramans, Iangoma numbred a hundred and twenty thousand: Oracan, twentie thousand: Siam, a hundred thousand: and the King of Iangoma is able (they say) to arme a million of men.

The *Talapoies* perswaded the Iangoman to depose his brother of Pegu. Hee sledged his oath vnto his Father, while he liued. They reply, that no oath might prohibit, if he placed his brother in a *Pahat* (or golden Throne) to be adored for a God. And partly with this (I may not call it) reason: and partly, as *Xerxes* alledged for himselfe, because that his elder brother was borne before his Father was King, and because his mother was the former King of Pegu's daughter, he perswaded himselfe that it was lawfull.

And thus was the state of this mightie Kingdome in the yeare 1598, brought

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to

e There were destroyed by this flame and execution 4000 persons. Arius pag. 326. & Caspar Balby, c. 37. hath the same number, saying, That all the Citizens of Pegu were inioyned to be present at the execution. He calls the place not a Wood, but a Prison. He was then at Pegu.

e Thus persecutor Iaph.

The cruell tyranny of the King of Pegu.

h Iudas cannot be secure, till he hang himselfe.

to one Citie, which also was now become a withered carkaffe, and well neare the Sepulchre of it selfe, and (as mischiefs come not alone) besieged by *Mogur*, King of Orracan.

Andreas Bones (in his Letters the 28. of *March*, 1600.) thus finisheth this Tragedie. When the King of *Pegu* saw himselfe in such streites, besieged by the Kings of Orracan, or Arracan, and *Tangu*, he yielded himselfe to the King of *Tangu*: vvhio dealt treacherously with him, and cutt off his head, as hee did to the Queene likewise, and the Prince. Hee then hastied to the Tower of *Pegu*, vvhere he found as much gold and Jewels as laded six hundred Elephants, and as many Horses, besides siluer and other mettalls of smaller price. The King of Arracan then absent, and angry that the King of *Tangu* (contrarie to promise) had seised all the treasure to himselfe, he purposed to invade his kingdome, and to that intent, had the aide of many Portugales (amongst whom this Iesuite was one) who saw the wayes and fieldes; lately so fertile, now full strewed with dead mens bones and Skulles, and in the Riuers all passage of Ships hindered by the Carcaffes of men. The King of Arracan found in the towne of Ships hindered by the Carcaffes of men. The King of Arracan found in the towne of aforesaid, three millions of siluer, with the Artillerie: and then remained Lord of *Pegu*. But the Kings of *Siam* and *Tangama* prevented his enterprize for *Tan-Pegu*. Vvhich they invaded to deprime him of his treasures. The King of *Siam* twice assailed *Marianan* with repulse, vvherevpon, hee caused two of his cowardly Captaines to bee cast into Cauldrons of scalding Oile: and the third time conquered that kingdome.

A small punishment of Cowards.

Thus haue you heard of the power and subuersion of this great Monarchy: so much the more lamentable, because their fall was from such a height. The Countrey is so fertile, that at what time so euer Come bee put into the ground, the payment is good vvith increase. I haue seene vvith mine eyes (saith *Caspar Frederike*) that they haue eaten Serpents, Scorpions, all manner of Hearbes and grasse. Such fertility, and such stomackes, as they make credible the reports of their huge Armies, so doe they make more terrible the reports of their desolations. This that I speake of their diet, I vnderstand not of their extremitie and Famine, but ordinarily. *Mr. Fitch* saith the same, that they eate Rootes, Hearbes, Leaues, Dogges, Cats, Rats, and Snakes: they refuse almost nothing.

It is about a hundred yeares since *Ortomannus* was there, who in company of a Persian Marchant went to visit the King, who then had warres in *Aua*. They went in a Boate all of one peece of Wood, fifteene or sixteene paces long. The Oares were Canes, and the Mast was one Cane as bigge as a Herring-Barrell. The King wore as many Jewels as vvere worth a great Citie, which made him in the night time to shine as the Sunne. Hee had then a sacrifice to doe to the Diuell, and the next day the Persian presented him with rich Coralls, vvich hee tooke in so good worth, that hee gaue him as many Rubies as vvere vvorth a hundred thousand ducats.

The King, that liued when *Maister Fitch* was there, had one Wife, and three hundred Concubines: of whom hee was said to haue fourescore and ten Children. Hee sate in iudgement almost euery day. They vse no speech in their sutes, but giue vp their Supplications, written in the Leaues of a Tree with the point of an Iron bigger then a bodkin. These Leaues are of an Elne long, and two inches broad: they are also double. Hee which giueth in his Supplication standeth a little off, with a present: vvich, if the King granteth his request, he accepteth it if not, hee returneth vvith his present.

Pegu is (or at least in a more vvnhappy tenie, when they were there, was) a Citie great, strong, and very faire, with walls of stone, and great ditches round about it, vvith many Crocodiles in them. There are two townes; the olde, in vvich the Merchants abide, and the houses are made of Canes called *Bambos*: and the new, for the King and his Nobilitie. The Citie is square vvith faire walles, hauing in each square fise Gates, besides many Turrets for Centinels to watch, made of Wood, and gilded very faire. The streetes are straight as a Line from one Gate to another: and so broad, that ten or

twelue men may ride a-front through them. On both sides at euery mans doore is set a *Coco*-tree, yielding a faire shew, and comfortable shadow, that a man might walke in the shade all day. The Houses are made of Wood, and covered vvith Tiles. The Kings house is in the middelt, walled and ditched about: and the houses vvithin of wood sumptuously wrought and gilded. And the house vvherein his *Pagode* or Idoll standeth, is covered vvith Tiles of siluer, and all the walles are gilded vvith Gold. Vvithin the first Gate of the Kings Houle was a large roome, on both sides vvhereof vvere houses made for the Kings Elephants. Among the rest hee had foure white Elephants, a thing rare in Nature, but more precious in his estimation. For this is part of his Royall Title; *The King of the White Elephants*. And if any other hath any, hee vvill seeke by tauer or force to haue the same, vvich (some say) was the cause of the quarrell betvvixt him and the King of *Siam*. Great seruice was done vvto them. Euery one of these white Elephants stood in an house gilded vvith Gold, and vvere fed in vessels of siluer gilt. One of them, as hee went euery day to the Riuier to bee vvashed, passed vvnder a Canopie of Cloth of Golde or Silke, carried by six or eight men; as many going before playing on Drummes or other Instruments. At his coming out of the Riuier, a Gentleman vvashed his feete in a Siluer Bason. There vvere of blacke Elephants nine Cudde-bis high. The King was said to haue about fise thousand Elephants of Warre. There was about a mile from *Pegu*, a place builded vvith a faire Court it it, to take wilde Elephants in a Grove: vvich they doe by the Female Elephants, trained to this purpose, and annoiued vvith a certaine Oyle, vvich causeth the wilde Elephant to follow her. When the Hunts-men haue brought the Elephant neere to the Citie, they lend vvord thereof, and many horse-men and foote-men come out and cause the Female to take a straight way, vvich leadeth to the place vvhere shee cometh, and hee after her for it is like a Wood. When they are in, the Gate is shutte, and they get out the Female. The wilde one seeing himselfe alone, weepeth, and runneth against the walles vvich are made of strong Trees: some of them break their teeth therewith. Then they prick him vvith shaple Canes, and cause him to goe into a strait house, and there fasten him vvith a rope, and let him fast three or foure daies, and then bring a Female to him, vvith meate and drinke, vvithin few daies taming him. When they goe into the Warres, they set a frame of wood vvpon their backs (bound vvith great Cordes) vvherein sit foure or six men, vvich fight vvith Gunnes, Darts, Arrows, and other weapons. All Authors agree, that no beast cometh so neere the reason of a man as the Elephant, yea they seeme to goe before some men in conceit, haughtinesse, desire of glory, thankfulness, &c.

The Peguans are beardslesse: and carrie pinsers about them to plucke out the haies if any growe. They blacke their Teeth, for they say a Dogge hath white teeth. The men of *Pegu*, *Aua*, *langoma* and *Brama* wear balles in their yards, vvich they put in the skinn beeing cut, and vvare, for euery Childe one, till they haue three, and may take them out at pleasure: the least is as bigge as any Wall-aunt the biggest as bigge as a little Hennes Egge. They were inuented to prevent Sodomy, vvich they vse more then any people in the vvorld: Abusing the Male-Sexe, causeth the vvomen also to wear scant clothes, that as they goe, their thigh is seene bare, to prouoke men to lust. If the King giue any one of his Balles, it is a great iewel accounted: they heale the place in six or eight daies. The Bramas that are of the kings blood prick some part of their skinn, and put therein a blacke colour, vvich lasteth alway. If any Marchants resort thither, he shall haue many Maides (saith *Mr. Fitch*) offered him by their parents to take his choise, and hauing agreed vvith the parents he may, for the time of his abode, vse her as his slaue, or his Concubine, vvithout any discredit to her. Yea, if hee come againe, after shee is married, hee may, for the time hee stayeth there, demand her in like sort to his vse. And vvhen a man marieth, hee vvill request some of his friendes to lye the first night vvith his Bride. There are also among them that sowe vp the priue part of their Daughters, leauing onely passage for Vrine: vvich, vvhen they marry passe vvnder the Surgeons hand for remedy. *Caspar Balby*, and *Gov. Arisnu*, tell of another custome

p Hiflor. Ind. Orien. pag. 313.

q Caf. Fred.

r R. Fitch.

of their Virgins, if that name may be giuen them. For faith he, *p Virgines in hoc regno omnino nullas riperire licet: Puelle enim omnes statim à pueritia sua medicamentū quoddam vſurpant, quo muliebria diſſenduntur & aperta continentur: idque propter globulos quos in virgines vtri geſſant: illis enim admittendis virgines artiſiores nullo modo ſufficerent.* It a man be bankrupt the Creditor may ſell his wife and Children. Their money is called *Ganza*, and is made of Copper and Leade, which euery man may ſtampe that will. Gold and Siluer is marchandise and not money. The tides of the Sea betweene Martauan and Pegu by *Cafar Frederike* are reputed the greateſt wonder which he ſaw in his trauels: being ſo violent, that the ayre is filled with noiſe, and the earth quaketh at the approach of this watery element, ſhooting the boates that paſſe therewith as arrows, which at a high water they ſuffer not to anker in the Chanell, which would betray them to the deuouring iawes of the returning tide, but draw them toward ſome banke, where they reſt in the ebbe on dry land, as high from the Chanels bottom as any houſe top. And if they arrive not at their certaine Stations, they muſt backe againe whence they came, no place elle being able to ſecure them. And when it encreaſeth againe, it giueth them three calls or ſalutations: the fiſt waue waſhet ouer the barke from ſtemme to ſterne: the ſecond, is not ſo ſurious: the third, raiſeth the Anker. In *Negrais* in Pegu: diuers people dwell in boates which they call *Paroes*; the country being full of Riuer, in which they goe too and fro with their Families: as ſtrange is the dwelling here on the land; their houſes being ſet on high Poſts, and their going vp on Ladders for feare of Tygers. From hence to Pegu, is ten daies iourney by the Riuer, in which way is *Cosman* and *Mendon*, where their markets (are as their dwellings) vpon the water in Boates, with a great *Sombrero*, like a Cart-wheele, to keepe off the Sunne, made of Coco-Leaues.

CHAP. IIII.

Of the Religion in Pegu, and the Country thereunto ſubiect.

a R. Fitch. Caf. Fred. rike.



Their *Varellas* or Idoll-Temples in the Kingdome of Pegu are many.

a They are made round like a Sugar-Loaſe or a Bell: ſome are as high as a Church or a reaſonable Steeple, very broad beneath: ſome, a quarter of a mile in compaſſe. In the making of them, they conſume many Sugar-Canes with which they couer them from the top to the bottom. Within, they be all earth, done about with ſtone. They ſpend thereon

much Gold, for they be all gilded aloſt, and many of them from the top to the bottom: and euery ten or twelue yeares, they muſt be new gilded, becauſe the raine conſumeth off the Gold, for they ſtand open abroad. Were it not for this vaine cuſtome, Golde would heere be good-cheape. About two daies iourney from Pegu, there is a *Varelle*, or *pagode*, which is the Pilgrimage of the *Pegues*. It is called *Dogonee*, and is of wonderfull bignes, and all gilded from the foote to the top. This houſe is fifty fye paces in length, and hath in it three lles or Walkes, and forty great Pillars gilded, which ſtand betwene them. It is gilded with golde within and without. There are houſes very faire round about for the Pilgrims to lie in: and many goodly houſes for the *Tallipoies* to preach in, which are full of images both of men & women all ouer gilded; ſuppoſe it the faireſt place in the world. It ſtandeth very high, and there are ſoure waies to it, which all along are ſet with Trees of Fruits in ſuch wiſe, that a man may goe in the ſhade about two miles in length. And when their Feaſt-day is, a man can hardly paſſe by water or by Land for the great preaſe of people, which reſort thither from all places of the kingdome. There are on the ſhore of Dogon two Statues, which from the head downward reſemble yongmen, but haue the faces of Diuels, and two wings on their backs. In Pegu there is a *Varelle* or Temple, like to this, which the King frequented to doe his holies therein, mounting vp Staires

at

at the foote whereof were two Tigres gaping wide, ſeeming as if they had bene aliue. Beſides the many Magazines (or Treasuries full of Treſure) which the late Bramen King had, hee had nere vnto the place a Court walled with Hone, the gates whereof were open euery day. Within this Court are ſoure gilded houſes couered with Leade: and in euery of them certaine Idols of great value. In the fiſt houſe was a great Statue of Gold, and on his head a crowne of Gold, beſet with rare Rubies, and Sapphires, and about him ſoure little children of Gold. In the ſecond houſe is another of Siluer, as high as an houſe, ſet as it were ſitting on heapes of money, crowned, his foote is as long as a man. In the third houſe there is the like Idol of braſſe, and in the fourth, of *Ganza*, (which is their money mettall, tempered of Leade and Copper) In another Court, not farre from this, ſtand ſoure other Colofſies, or huge images of Copper, in houſes gilded faire, as they are themſelues, ſaue the head. *Balby* ſets of fue made of *Ganza*, ſo monſtrous, that the toes of their feete were as bigge as a man, and fitting croſſe-legged were yet as high as one could hurle a ſtone, and were all gilded. *Fernandes* ſaith of threeſcore and ſeuē Images of Gold, richly adorned with Jewels, and three hundred threeſcore and ſix *Combalengas* or Gourd of Gold, molten by the Kings Father, each weighing a hundred and foureſcore pound; beſides his other treaſures; to conceale which hee ſlew two hundred Eunuches his attendants.

Their *Tallipoies*, e before they take orders, goe to ſchoole, till they be twenty e R. Fitch. yeares olde or more: then they come before a *Tallipote*, appointed for that purpoſe, whom they call *Rowl*. Hee (as cheefe and moſt learned) examineth them many times, whether they will leaue their friends, and the company of all women, and take vpon them the habit of a *Talipoy*. If hee be content, then he rideth vpon an horſe about the ſtreets, very richly apparelled, with Drummes and pipes to ſhew that hee leaue the riches of the world to be a *Tallipote*. In few daies after, hee is carried vpon a thing like an horſelitter, which they call a *Serion* vpon ten or twelue mens ſhoulders, in apparell of a *Talipoy*, with Pipes and Drummes and many *Tallipoies* with him and all his friends: which accompany him to his houſe, ſtanding without the towne, and there leaue him. Euery one of them hath his houſe which is very little) ſet vpon fix or eight poſtes, to which they aſcend on a Ladder of twelue or ſourteene ſteppes. Theſe houſes are commonly by the high-waies ſide, and among the Trees, and in the Woods. They goe ſtrangely apparelled with one *Camboline* or thinne cloth next to their body, of a browne colour; another, of yellow, doubled many times vpon their ſhoulders. Theſe two be girded to them with a broad girdle: and they haue a ſkinne of Leather hanging on a ſtring about their neckes, whereon they ſit bare-headed, and bare-footed, with their right armes bare, and a broad *Sombrero* or ſhadow in their hands to defend them in Summer, from the Sunne, and in Winter, from the Raine.

They goe with a great pot made of wood or fine Earth, and covered, tied with a broad girdle vpon their ſhoulder, which commeth vnder their arme: wherewith they goe to begge their victuals which they eate, which is Rice, Fiſh, and Hearbes. They demand nothing, but come to the doore, and the people preſently doe giue them one thing or other: they put altogether in their pot. They keepe their Feaſts by the Moone: and at a new Moone is their moſt ſolemne Feaſt: and then the people ſend Rice and other things to that *Kiack* or Church, of which they be: and there all the *Tallipoies* of that Church meete and eate that which is ſent them. They preach againſt all abuſes, and many reſort vnto them. When they enter into their *Kiack*, at the doore there is a great iare of water, with a Cocke or a Ladd in it, and there they waſh their feete, and then enter in, liſting vp their hands to their heads, fiſt to their Preacher, and then to the Sunne, and ſo fit downe. When the *Tallipoies* preach, many of the people carry them gifts into the pulpit, where they ſit & preach. And there is one which ſitteth by them to take that which the people bring, which is diuided among them. They haue none other ceremonies nor ſeruice that I could ſee but onely preaching.

M m 3

Boterus

b Caf. Balby ſaith that many of theſe *Varells* were burned, together with four thousand houſes in Pegu by negligence of a Portugall Martiner.

f G. B. B. l. part 3
Arthus pag. 319.

Boterus & faith, that they hold an innumerable multitude of worlds successively one after another, and also innumerable number of Gods: but not all at once. They imagine that sue have gouerned this present world, whereof foure are passed about two hundred yeares agoe. Now they are without a God, and expect the fifth many ages hereafter: after whose death, they conceiue that the world shall perish by fire, and then another world shall follow, and other Gods to rule it. They reckon likewise in the number of their Gods certaine men, which yet haue first passed into fishes, beasts, and birds of all sorts. After death they beleue three places, one of pleasure; (like the Mahumetane Paradise) another of torment; the third, of annihilation, which they call *Niba*. The soules after their phantasie abide in the two former places, whence they returne so often into this life till at last they be holden worthy that *Niba*. He addeth, that they haue Couents, or Colledges of Priests; which liue three hundred together, or more in one place, haue no use of women, are harbourers of strangers, and liue some of almes, some of rents. They haue like Nuneries also for the women. There is supposed to be in one Idol-sanctuarie (whereof they haue many) 120000. Idols. They fast thirty dayes in the yeare: in which they eate nothing till night. They are of opinion, that he which in this world robbeth another man shall in the next world be his seruant for recompence. They hold it a sinne also to kill a liuing creature, although this bee not strictly obserued amongst them. Some Iewes are of opinion that this people descended of those Israelites vvhich *Solomon* sent to *Ophir*, which they place in this Kingdome. But the Peguans themselves ascribe their originall to a dogge, and a China-woman, which escaped shipwrecke.

g Part 1. l. 2.

h Caspar Balby.
Gol. Arthus.
Hist. Ind. Ind.
pag. 321.

The Diuell is highly worshipped of these Peguans, to whom they erect a stately Altar, and adorne it with varietie of flowers, and meates of all sorts, so to feed and feede him that hee should not hurt them. This is principally done when they are sick: for then they make vowes, and build Altars, which they couer with clothes and flowers. They entertaine him also with diuersitie of musicke, and appoint him a Priest whom they call the *Demis Father*, which procureth his rites and musike. Some, as soone as they arise from their beds, bring a basket of rice, and meates, and a burning Torch in their hands, running vp and down in the streets, openly professing to feede the diuell to preuent harme from them that day. And if dogges follow them, they hold them to be sent of the Diuell to deuoure those meates in his name. Some will not eate, till they haue first cast something behinde their backs to the Diuell. And in the country-villages some of the richer inhabitants leaue their houses furnished with store of foodde three moneths space to be inhabited of him, keeping meane while in the fieldes: that so the other nine monethes they may be out of his danger. And howsoeuer the *Talapoies* preach against this diuillish deuotion, yet they cannot reclaim the people. The *Talapoies* euery Monday, arise early, and by the ringing of a Bason call together the people to their Sermons, which are of Iustice to man, but nothing of Religion to God. They wash themselves often, and the water, wherewith they are washed, the people account holy, and referue it for their drinke.

i C. Balby, 330.

k Sapan Giacchi

l Sapan Casena.

m Sapan Daiche

They haue many feasts very solemnely obserued. One Feast (called *Sapan Giacchi*) is kept twelve leagues from the Citie: whether the King rides in a triumphall Chariot, with his Queene in exceeding pompe, his Nobles attending. Another is kept in *Pegu*, against which day all the Courtiers prouide their certaine pillars or Images of diuers formes, kept closely, that none may see what others haue prouided, till the day. These are made of Indian Reedes, carued and gilded, and on the festiual presented to the King, who praefeth the most artificiall of them. All that night huge lights of waxe are burnt in honour of their Idol, whose Feast it is, that all may see to haue access to him, to which end the Citie-Gates are left open. But none may approach vnto him empty-handed. They haue a Feast of watering celebrated in the olde Citie, where the King, Queene, and his Children, with Rose-water sprinkle one another. And all the Captaines likewise besprinkle each other, that they seeme as wet as if they came out of a Riuer. It is said of the last Kings father, that when the people were

were

were thus washing, hee would send amongst them an Elephant, which slew many of them, wherat he laughed; the people lamented. An other feast they haue, where- n *Sapan Donan*. in they haue a triall of their shippes, which can saile best: this feast lasteth a month: A fifth feast is called *Gianuofegnon*, in honour of a certaine Idoll; they haue many other feasts, but these the most sollemne. *Antony Correa*, a Portugall, concluding a league with the King of Pegu, the Kings Deputy caused the articles of accord, written in Portugall and Pegu languages with golden letters, to be read aloud, and then sent the scole, and with a few leaues of an odiferous tree, caused the same to be burned to ashes, vpon which hee layed both hands of the Priest, who in the name of the King, sware to those Articles. These things being done with great attention and silence, *Correa*, leaith in a superstitious fancie, to deliue Holie Writ, with confirmation of an oath to a Gentle, sware on a Booke of amorous Sonnets, to keepe inuiolable the said Articles.

In the yeare of our Lord 1585. the King of Aua rebelling, (as is before shewed) the King of Pegu, by single combat, slew the traitor. The fight was on Elephants, in which the Peguans Elephant, and the Auan Prince, died. The liuing Elephant was preferred to the place of the former; but in fifteene dayes space (let the beastliness of men imitate the humanity of a beast) he forrowed so p for his Maister, that nothing might comfort him. And although hee had continually two seruants attending him, and telling him of his amended estate vnder a mightier maister, yet would hee scarce cease to weepe, or beginne to eate, till his fifteene dayes exequies were finished.

Bonferrius a Franciscan spent three yeares in learning the Pegu's language, and mysteries, that he might preach the Christian Religion amongst them, but was soone forced to giue ouer and retorne into India. For they could not endure to heare anie better knowledge then they had.

Crocodiles and Apes are accounted holy and sacred creatures, for which cause Apes multiply exceedingly; none taking them, except for the vse of their *Vareles* or Temples, where they tie them, and keepe them with diligent respect. And though the Crocodiles in the Towne-ditch deuoure men daily, yet in a blinde zeale they will drinke no other water, and account their foules certainly saued, whose bodies are thus certainly lost and deuoured of those beasts, which sometimes are thirtie foote in length.

The Kings, subiect to the King of Pegu, did their homage, and presented themselves before him, kneeling, yea they not onely kneeled to him, but to his white Elephants also. When the King dieth, they make two shippes with golden couers, and betwixt them erect a golden Theater; in which they place the corpse, applying thereto muske, and the most sweet woods, with other things: and so set forth the same to Sea, setting that Theater or Pageant on fire. In one of the shippes are *Talapoies*, which sing till they thinke the body consumed to ashes. Then do they make a masse or lump of these ashes and milke, and commit the same to Sea in the haue of Sirian at an ebbing water: the bones which remaine they carry to an other place, and there erecting a Chappell, doe bury the same therein. After this they retorne to the pallace, and according to the accustomed rites, inaugurate the new King. The father of that King (whose tragicke yee haue heard) had his bones buried in Dogon.

In *Dagin* or *Dacin*, as certaine Merchants at *Martaban* told our Author, That if the King be in loue with a maide, he asketh her fathers consent, which yet few will graunt, because he is still tied to maintaine his daughter; the King allowing no expenses to his wife. In some places of that kingdome are men-eaters, called *Batacchi*, which when their parents grow olde, kill them, and eate them as great dainties. When the King hath condemned a man for some crime, these are his executioners, who in the presence of the king cut off his head, hands and feete, and adding pepper and salt, eate his flesh raw. He is called the king of *Asi*, and is of great power, hath many shippes, much pepper, and is a sworne enemy to the Portugalls, working all the euill he can to Malacca. If the father knoweth the sonne to be guilty (or the sonne the father) of some grieuous crime, he may slay him, but must after giue account to the king; and if he al-

low

p Caspar Balby
was there with
other mer-
chants, which
saw him weep-
ing.

q C. Balby.

r Balby ca. 42.

low the fact, all is well; otherwise he is liable to punishment.

In Iamabey or Iangoma (five and twenty daies journey from Pegu) when the people be sicke, they make a vow, to offer meate vnto the deuill, if they escape: and when they be recovered, they make a banquet, with many pipes, and drummes, and many other Instruments, and dauncing all the night. Their friends bring them presents, *Cocos*, figges, *Arrecaes*, and other fruits; and with great dancing and reioycing, they offer to the deuill, and say, they giue the deuill to eate, and driue him out, and to this end in their dancing they crye and hollow very lowd. Likewise, when they be sicke, a *Tallipo* or two, euery night doth sit by them, and sing, to please the deuill, that he should not hurt them. When one is dead, he is carried vpon a great frame, made like a Tower, with a covering all gilded, made of canes, carried by foureteeen or fixteene men, with great minstrelle to a place out of the Towne, and there is burned. He is accompanied with all his friends and neighbours, all men: and they giue to the *Tallipoes*, or Priests, many mattes and cloth: and then returne to the house, where they feele it two dayes: which being expired, the women accompany the wife to the place where he was burned, and there spend a while in mourning: then doe they gather the peeces of bones, which be left vnburned, and burie them, and then returne to their houses. The neere of kindred doe also shauce their heads, both men and women.

CHAP. V.

Of Bengala, and the parts adioyning.

o *Mogin*.
Glo. Bot. Ben.
Got. Arthus hist.
Ind. Orient. p. 15.
152.



The kingdom of Bengala ^a is very large, and hath of coast one and twenty leagues, and as much within land. The riuier Chaberis (which some call Guenga, and thinke to be the ancient *Ganges*) watereth it: It is plentifull in rice, wheate, sugar, ginger, long pepper, cotton and silke: and enioyeth a very wholesome ayre. The Inhabitants neare the shore, are (for the most part) Mahumetans, and so also was the king, before the great *Mogore* (one likewise of this owne Sect) conquered him. Gouro the seate royall, and Bengala are faire cities. Of this the Gulfe, sometimes called *Gugeticus*, now beareth name *Golfo di Bengala*. Chatigan is also reckoned amongst their Cities. They ^b are a most subtil and wicked people, and are esteemed the worst slauers of all India: for that they are all theues; and the women, whoores; although this fault is common through all India, no place excepted. They haue a custome, neuer to dresse or seeth meate twice in one pot, but haue euery time a new one. Whensoever they are found in adultery, they haue their ^c noses cut off, and are thence forwards narrowly looked to, that they keepe not each others company. The Portugals haue here *Porto grande*, and *Porto Pequino*, but without forts and gouernement; euerie man liuing after his owne lust: and for the most part, they are such as dare not stay in their places of better gouernement, for some wickednesse by them committed.

b *Lin. Chat.*
ca. 16.

c Ad. sterie
punished.

In Bengala are found great numbers of *Abadas* or *Rhinocerotes*, whose horn (growing out of his snout) teeth, flesh, bloud, claws, and whatsoeuer he hath without & within his body, is good against poyson, and is much accounted of throughout all India. The skinn ^d vpon the vpper part of this beast, is all wrinkled, as if hee were armed with shields. It is a great enemy of the Elephant. Some thinke that this is the right Vnicorne, because as yet there is no other by late trauelliers found, but one by heere-say. Onely *Ludovicus Veriowannus* ^e saith he sawe a couple of those true Vnicornes at Mecca; one whereof had a horse of three cubits, being of the bignes of a colt of two yerres and a halfe old; the other was much lesse: both sent to the Sultan of Mecca, for a rare present out of *Ethiopia*. *Gesner* in his Booke of Foure-footed Beasts, citeth this testimony, and some others, whereby he perswadeth, that there are diuers sorts of these Vnicornes: But it cannot seeme otherwise then strange, that

e *Ind. Vert.*
lib. 1. ca. 19.

f *Gesner de*
Quadrup.

in this last hundred of yeares. Wherein the world hath vnveiled her face more then euer before; none of credite (that I haue read) hath affirmed himselfe to haue seene this Vnicorne, but in picture. That which is reported of their vertue against poyson, proceedeth from the herbes which Bengala yeeldeth: for in other places they are not heere the price of these. There are heere also certaine wilde Goats, whose homes are in account against venome: as I my selfe (saith *Lin. Chabris*) haue proued.

g *Gi. Bot. Ben.*

The kings ^g of Bengala, in times past, were chosen of the Abasine or *Ethiopian* slauers, as the Soldans of Cairo were sometime of the Circassian Mamalukes. Northwards of Bengala lieth the kingdom of Arracan. The great *Can* subdued these parts and the kingdom of Mien, about the year 1272. while *Marcus Paulus* liued there. Arracam, Chandican, and Syripur are by *Fernandez* placed in Bengala, as so many kingdoms: Patane or Patenau by *Frederike* and *Fitch* reckoned to an other Bengalan kingdom: which our Countryman Maister *Fitch* calleth the kingdom of Gouren: so that vnder this name Bengala are comprehended many Seigniories; all, or the most part now subiect to the *Mogor*.

Our Mappes seeme not to describe the riuier Ganges (so will we here terme it with *Orellius*, *Cassaldus*, *Barrius*, and all our later Trauellers, both Merchants and Iesuits) according to the due course thereof. For Chaberis they bring from the North enclining to the East, Guenga from the West; but Maister *Fitch*, which continued five moneths in passing downe first in Iamena from Agra, which falleth into Ganges, and then in Ganges it selfe to Bengala (although hee confesseth it may be done in shorter time) saith it commeth from the North-west, and runneth East into the Sea. Some call Chaberis, Ganges; and some hold Guenga to be Ganges; and some make but one riuier of them both: and hence may happily arise in part, that seeking of Ganges so farre off.

There is in Ganges ^h a place called *Gongasagie*; that is, the entry of the Sea, in which are many fishes called Sea-dogges. They which are weary of this world, and desire to haue a quicke passage to Paradise, cast in themselves here to be deuoured of these fishes; perfwading themselves, that the next and readiest way thither, is by their jaws.

h *Bally. Chabris*

Ganges ⁱ overflowing his banks, in times past drowned many villages, which so ⁱ *R. Fitch* remayne; and hath changed his wonted Channell: the cause that Tanda (a Citie of traffike) standeth now a league from the riuier. It watereth a fruitful Country and populous, and (as the Oceans high Collector) receiueh into him many riuers by the way, some no lesse then it selfe, so that in the time of raine, you can not see from the one side of Ganges to the other. The superstitious opinion conceiued, in those parts, of this riuier, appeareth by the reports of all. ^k *Emanuel Pinner* at Cambaia obserued many to resort thither on pilgrimage, sometime out of that Citie foure thousand; and was told by the Gouernor of Bengala vnder the *Mogor* then at Lahor, that there came thither sometime three hundred thousand or foure hundred thousand Pilgrims. And addeth, That not long before his comming to Cambaia there assembled there, to this deuout journey, fiftie thousand people. Happy they esteeme that man which washeth himselfe therein, and secure of saluation, if at the point of death he may drinke of this water. Hee conferred with one *Gedacham*, a great man, which had bene on this holy voyage, and had there weighed his mother three times; first, by her weight in silver; secondly, in golde; thirdly, in pearles, all which hee gaue vnto the poore. A brother of his, called *Ram*, being to goe to the great *Mogore*, offered one hundred and fiftie thousand *Pardawos* that his *Pagodes* or Idoles should send him good successe. They make an Image also to this riuier, whereunto they doe diuine honour. The king of Calecut and the other kings of Malabar keep a solemne feast euery twelve yeares, in honour of this riuier; because that long since a certaine *Brumone* (falsely accused) fled vnto Ganges, and there led an austere life twelue yerres, worshipping that Stream and his Idoll, to whom when he purposed to return home, after those twelue yeares expired, that Image of Ganges appeared, and said, that on the last day of February hee would appeare in a riuier of his owne Countrey, and cause

k *Hier. J. dv.*
Emm. P. n.

l *Pard. n.*
three testons
Portugale.

m *Al. Pimenta.*

they die. If a man catch or buy any quicke thing in other places, and bring it thither, they will giue him money for it, or other victualles, and keepe it in their Hospitalls, or let it goe. They will giue meate to the Antes. Their small money is Almonds, which oftentimes they eate. We passed through the Countrey of Gouren, where we found but few villages, and almost all wildernesse, and sawe many buffes, syne, and deere: grasse longer then a man, and very many Tygers. Satagam is a faire Citie, for a city of Moores, and very plentifull. In Bengala such is the climation of Ganges, that they will fetch of it a great way off, though they haue good water neere: & if they haue not sufficient to drinke, they will sprinkle a little on them, and then they are well. From Satagam I trauelled by the Countrey of the King of Tippaia, with whom the *Mogore* hath continuall warre. The *Mogores*, which be of the kingdome of Recon and Rame, be stronger then this King of Tippaia. Foure dayes journey from Gouche is Botanter, and the city Bettia; the King is called *Dermaire*; the people are tall and strong: the Countrey great, three months journey, and hath in it high mountaines, one of which a man may see, six dayes journey off. Vpon these mountaines are people with eares of a span long; otherwise they account them Apes. Hither resort many merchants out of China and Tartaria. From Charigan in Bengala I went to Bacola, the king whereof is a Gentle; thence to Senepare, and after, to Simeragan, where they will eate no flesh, nor kill no beast; and thence to Negrais in Pegu and Cosmin. Thus farre hath our Countrey-man led vs in the view of so many superstitions of these Bengalans: and their Northerly neighbours.

r Linchot.

The Bengalans have a tradition or fable amongst them, That this riuer cometh out of Paradise, which was proued by one of their kings, who sent men vp the stream till they came to a pleasant aire, still water, and fragrant earth, and could rowe no further. Hence happily grew this conceit. That this water should wash away sinne, and that without it they cannot be faued. This riuer hath in it Crocodiles, which by water are no lesse dangerous then the Tygers by land, and both will assault men in their shippes. There is also a little small beast, which by his barking maketh the Tiger to runne away.

s N. Pimenta.

The king of Chandecan caused a Iesuite to rehearse the *Decalogue*: who when he reproued those Indians for their polytheisme, worshipping so many *Pagodes*; He said, that they obserued them but as, among them, their Saints were worshipped: to whom how fauourly the Iesuites distinction of *seculus* and *carpeus* was for his satisfaction, I leaue to the Readers judgement. This king, and the others of Bacala and Arracan haue admitted the Iesuites into their Countries, and most of these Indian Nations.

r Historiæ relatione de reg. Mogor.

In that part of Botanter, which is next to Lahor and the *Mogor*, the people are white, and Gentiles. Their garments are close girt to them, that a wrinkle or pleit is not to be seene, which they neuer put off, no not when they sleepe, as long as they are able to hang on: their head attire is like a sugar loose, sharpe at the toppe. They neuer wash their hands, left, say they, so pure a creature should be defiled. They haue but one wife; and when they haue two or three children, they liue as brother and sister. Widowers and widows may not marry a second time. They haue no Idoles nor townes, nor king, in those parts of Botanter. They haue their Soothsayers, which they aske counsell of. When any is dead, they resort vnto these Wilards, to know what is to be done with their dead. They search their Bookes; and as they say the word, they burne them, or bury them, or eate them; although they usually feede not on mans flesh. They also vse dead mens skulls in stead of dishes, as in *Thebes* we haue obserued the like custome. They are liberrall Almes-giueis.

CHAP. VI.

Of the Great Mogor.



He Great Mogor (according to *Boterius*) hath vnder his subiection seuen and fortie Kingdomes, which lye betweene Indus and Ganges on the East and West, and betwixt Imaus and the Ocean. He is called of the people the *Great Mogor*, for the same cause that the *Ottoman* Turkes are called *Great*. The stile of him that was King, when the Iesuites imparted to vs these relations, was *Mahumeth Zelabdim Eschubar*, King *Mogor*. His descent is from *Tamerlan* (worthily called *Great*) from whom he is reckoned the eight. His father was *Emmanpasda* (as the Iesuites report) which being driuen to great straits by the Parthians, or Tartars, was driuen to aske aid of the *Sephi* or Persian King; which he obtained, with condition of submitting himselfe to the Persian Religion. The *Mogores* speake the Turkish Language. The Empire of this *Mogore* is exceeding great, containing the Countries of Bengala, Cambaia, Mendao, and others, comprehended by some vnder the name of Industan. This Mendao is said to be tenne Leagues in circuit, and that it cost the *Mogor* twelue yeares siege. Agra and Fatipore are two Cities in his dominion, great, and full of people, much exceeding London; and the whole space betwene is as a continuall populous Market. Many Kings he hath conquered, and many haue submitted themselves and their States voluntarily to his subiection. Twentie Gentile Kings are numbred in his Court, which attend him, equalling the King of Calcut in power. Many others pay him tribute. Eleuen great Riuer runne through his dominions; *Taphi*, *Harnada*, *Chambel*, *Jamena*, *Ganger*: The other six are *Inaua*, or *Schmd* (as they call it) and *Catani*, *Cebcha*, *Ray*, *Chenao*, *Rebith*, tributaries to *Indau*. The whole Monarchie enuiroreth nine hundred Leagues. King *Eschubar* hath many Lords, each of which is to maintaine eight, tenne, twelue, or foureteene thousand horse in readines for the warre, besides Elephants, of which in the whole Kingdome are said to bee fiftie thousand. Himselfe can further bring of his owne into the Field fiftie thousand horse, & footmen innumerable. To those Lords he alloweth certain Prouinces for such militaric seruice: for he is Lord of all, nor hath any elst possession of any thing, but at the will of the King. Once a yeare they appeare before the King, where they present a view of those their enioyned forces. Many millions of reueneue doe besides accrew vnto his coffers: yet his Port and Magnificence is not so great, as of many other Princes, either for Apparell, Diet, or the Maiestie of his Court-seruice. He cannot write or reade, but heareth often the disputations of others, and Histories read before him, being of deepe iudgement, piercing wit, and wise fore-cast. In execution of Iustice hee is very diligent, in so much, that in the Citie where he resideth he heareth all causes himselfe, neither is any malefactor punished without his knowledge, himselfe giuing publike audience tenne times every day: for which purpose hee hath two wide Halls, and in them Royall Thrones, where he is attended with eight Counsellors, besides Notaries.

This King detesteth the Mahumetane Sect, which, as you heard, his father embraced for his aduantage; and therefore hath ouerthrowne their Moschees in his Kingdome, conuerting them to Stables, and more trusteth and employeth the Gentiles in his affaires then the Moores: whereupon many of them rebelled against him, & stirred vp the Prince of Quabul, his brother, to take Armes: against whome *Eschubar* opposed himselfe, and caused him to retire into his owne Countrey. It is vncertaine what Religion he is of, some affirming him to be a *Moore*, some a *Gentile*, some a *Christian*; some of a fourth Sect, and of none of the former. Indeede it appeareth that he wauereth vncertaine which way of many to take, able to see the absurdities of the Arabian

a 1595, & 1599.

b Relat. de Reg. Mog.

c Of the great Mogor his puissance, riches, and other qualities *Pierre du Larrie* hath largely written *L'Asie l'histoire des Indes Or. &c.*

d The vncertainty of his Religion.

e Ioan. Oramus.

f Hier. Xavier.

g Sman. Pinner.

h Narratio reg. Mogor.

and Gentile profession, and not able to beleue the high mysteries of the *Christian Faith*, especially the *Trinitie* and *Incarnation*. He hath admitted the Iesuites thereto, preach, and would haue had them by miracle to haue proued those things to him, which they (elsewhere so much boasting of Miracles) wisely refused. For he demanded, that the *Mulla's*, or Priests of the Mogores, and they, should by passing through the fire make tryall of their Faith. Hee hath many Bookes and Images, which the Christians there doe vse, and seemeth to haue great liking to them, vsing the same with great reuerence. But his Religion is the same (it seemeth) with that of *Tamerlane* his predecessour, to acknowledge *one GOD*, whome varietie of Sects and worlshippes should best content. He caused thirtie infants to be kept, as is said of *Ptolemæus* King of *Egypt*, setting certaine to watch and obserue, that neither to their Nurles, nor any else, should speake vnto them, purposing to addiect himselfe to that Religion which they should embrace, whose Language these infants should speake; which accordingly came to passe. For as they spake no certaine Language, so is not he settled in any certaine Religion. He hath diuerse Idols sometime brought before him, among which is one of the *Sunne*, which early euery morning he worshippeth. He worshipped also the Image of *CHRIST*, setting it on the Crowne of his head. He is addiect to a new Sect, as is said, wherein he hath his followers, which hold him for a Prophet. The profit, which they haue by his Gold, addiecteth them to this new Prophet. f He professeth to worke miracles; by the water of his feet curing diseases. Many women make vowes vnto him, either to obtaine children, or to recouer the health of their children; which if they attaine, they bring him their vowed deuotions, willingly of him receiued. Hee hath three sonnes; *Seice* the eldest, which is honoured with the title *Gro*, and called *Seicigio*, that is, the Soule, or Person of *Seice*: he much fauoureth the Iesuites: The second, *Pahari*; *Dan*, or *Daniel* is the youngest: Some call them by other names. His presents are exceeding, besides his Tributes and Customes: for in eight dayes space these gifts amounted to a million of Gold; and almost daily he is presented with the like, and especially in a feast which he celebrateth, called *Nerofa*, great gifts are offered: so that his Treasures occupie the next roome to those of China.

Touching the Superstitions of this Kingdome, thus writeth *Ioannes Oramus*, in his Narration of this Kingdome h. Not farre from the Citie *Tahor* is an Idoll, resembling a woman, which they call *Nazar Coto*, framed with two heads, and six or seuen armes, and twelue or foureteene hands, one of which brandissheth a Speare, another a Club. Hercunto resort many Pilgrims to worship, and hereof they tell many miracles; as that many cut off their Tongues, which are againe restored whole vnto them, but remaine mute. Some thinke our breath to be our Soule. Some affirme, That all things are the same thing. Some, that *GOD* onely hath a being, other things are shadowes and apparances. Some thinke all things, and some, the round Circle of the world, and some, themselves to be *GOD*. Almost all doe hold the commigration of soules into the bodies of Beasts. They say the World shall last foure Ages, or Worlds, whereof three are past. The first lasted *fouenteene Laches* (euery *Laches* containeth a hundred thousand yeares) and 28000 yeares. Men in that World liued tenne thousand yeares, were of great stature of bodie, and great sinceritie of minde. Thrice in this space did *GOD* visibly appeare on the Earth: First in forme of a Fish, that he might bring out the Booke of the Law of *Brama*, which one *Causacar* had harled into the Sea: The second time in forme of a Snayle, that he might make the Earth drie and solid: Lastly, like a Hogge, to destroy one that said he was God, or as others of them as truly say, to recouer the Earth from the Sea, which had swallowed it. The second World lasted tenne *Laches*, and 92000 yeares, in which men were as tall as before, and liued a thousand yeares. *GOD* did appeare foure times: first, in a monstrous forme, the vpper part a Lyon, the lower a Woman, to repress the pride of one which gaue out himselfe for *GOD*: Secondly, like a poore *Bramane*, to punish a proud King, that would by a new-deiufied Art flee into Heauen: The third time,

10

to be reuenged of another King, which had slaine a poore Religious man, he came in the likenesse of a man, named *Paracaram*; and lastly, like one *Ram*, the sonne of *Giorat*, which had slaine *Paracaram*. The third World continued eight *Laches*, and foure thousand yeares, wherein men liued five hundred yeares; and *GOD* appeared twice in humane likenesse. The fourth Age shall endure foure *Laches*, whereof are already passed 4692 yeares. They say *GOD* will also appeare in this Age, Others imagine, that he hath already appeared, and that *Echebar* is he. Some hold, That those tenne appearances were but creatures, which had receiued Diuine power. They themselves easily perceiue the vanitie of these *Chumard's* and monstrous opinions, but will not leaue them, least they should (at the same cast) loose their wealth and Superstition together.

In this Countrey of the Mogor they haue many fine Carts, carued and gilded, with two Wheelles, drawne with two little Bulls, about the bignesse of our great Dogges in England, and they will runne with any Horse, and carrie two or three men in one of those Carts. They are couered with Silke, or fine Cloth, and be in vse as our Coaches in England.

By the Letters of *N. Pimental* 1600, it appeareth, that the Mogor had subdued three Indian Kings, of the Arabian Sect, *Adenagram*, *Idalcin*, *Masulapatan*, and grew dreadfull to the puissant King of *Narsinga*, by the current of his Conquests, in that *Cherfonesus* which trendeth to the South from *Cambaia* and *Bengala*, before mentioned.

CHAP. VII.

Of Cambaia, and the neighbouring Nations.



Cambaia is also called *Guzarat*, containing in length, from the Riuer *a Maginn*, Bate to *Circam*, a Persian Region, five hundred myles of Sea-coast, being on other parts enuiroed b with the Kingdomes of *Dulcinda* b *Maffila*, and *Sanga* on the North; *Mandao*, on the East; on the West, *Nautacos*, or the *Gedrosians*. The Sea and the Confines of *Decan* are the Southerly bounds. It hath in it, by estimation, threecore thousand Populations, or inhabited Places, watered with many streames, the chiefe whereof is *Indus*, which diuideth it in the middle, running from *Caucasus*, or *Naugrocot*, and after nine hundred myles iourney, with two nauigable moutes disemboquing it selfe into the Ocean. This Countrey is very fertile, not yielding to any other in *India*, in the fruites which the Earth and Trees bring forth, besides their store of Elephants, Gemmes, Silke, Cotton, and such like. The people are of an Oliue-colour, and goe naked, except about their priuie parts. They eate no Fleish, but Rice, Milke, Barley, and other life-lesse creatures. The inhabitants are, for the most part, *Oenitiles*; and so were their Kings, vntill the *Mahumetane* Superstitions preuailed. There are c vp, within the Land, People called *Resubini*, which are the naturall Nobles of this Kingdome, chased by the Moores to the Mountaines, whence they make often excursions and spoyles in the Countrey, and the *Cambayans* pay them tribute, that they might liue in peace. Their chiefe Sea-Townes are *Danan*, *Bandora*, *Curate*, *Ravellum*, *Bazuinum*; and within Land, *Cambaia*, *Madabar*, *Campanel*, *Tanaa*, &c.

Cambaia hath bestowed the name on the whole Kingdome, which they call the *Indian Cairo*, for the excellencie thereof: it standeth three myles from *Indus*. The Tides here d encrease not, as with vs, at the full, but at the decrease of the Moone they are at the highest. It is not a hundred and threecore yeares since *Machamm*, a Moore, expelled the *Guzarat* King.

N n 2

This

This *Machamut* deferueth mention for one thing, wherein the Sunne hath scarce beheld his like. He so accustomed himselfe to poysons, that no day passed wherein he tooke not some: for else he himselfe had died, sayth *Barbosa*, as it fareth with *Asians*, or *Opium*, the use whereof killeth such as neuer tooke it, and the disuse, such as haue. And beyond that which we reade of *Mithridates* in the like practise, his Nature was transformed into so venomous a habit, that if he did meane to put any of his Nobles to death, he would cause them to be fet naked before him, and chewing certaine Fruits in his mouth, which they call *Chofolos* and *Tambolos*, with lime made of shells, by spitting vpon him in one halfe houre, deprived him of life: if a Flye sat vpon his hand, it would presently fall off dead. Neither was his loue to be preferred to his hatred, or with women was his dealing lesse deadly. For he had foure thousand Concubines, of whome none liued to see a second Sunne, after he had carnally knowne them. His Mustaches (or haire of his vpper lippe) was so long, that he bound it vp on his head, as women do with a haire-lace; and his beard was white, reaching to his Wast. Euery day when he arose, and when he dined, fiftie Elephants were brought into the Pallace, to doe him reuerence on their knees, accompanied with Trumpets; and other Musick.

c *Od. Barbosa.*

Calistu Rhodaginus mentions the like of a maid, thus nourished with poysons, her spittle (and other humours comming from her) being deadly: such also as lay with her carnally, presently dying. He cites out of *Auicenna* a like example of a man, whose nature, infected with a stronger venome, poysoned other venomous creatures, if any did bite him. And when a greater Serpent was brought for triall, he had by the biting thereof a two-dayes Feuer; but the Serpent died: The other did not harme him.

f *Cal Rhod. l. 11. c. 13.*

Mamudius, the successor of King *Machamut*, was a great enemy to the Portugalls. *Tadmirus* succeeded in State and affection, and exceeded in greatness and ambition. He inuaded *S Mandao*, and *Sanga*, where he besieged *Citor*, then gouerned by a warre-like woman, which notable to hold out longer against him, fledde, and left the people in forlorne plight, who in a desperate resolution (like *Sardanapalus*) heaping vp their Treasures, set fire thereto, and then cast themselves therein. This fire continued three dayes, and consumed threescore and tenne thousand persons.

g *Mass. l. 11.*h *Rel. reg. Mog.*

Hence *Badmirus* triumphantly marched against the Mogor, whome *Massenus* calleth *Miramudius*, (it seemeth to be *Echebars* Grandfather, whome some call *Babruxa*, famous for his Indian victories) with an Armie of a hundred and fiftie thousand horse, whereof thirtie thousand were barded; and five hundred thousand footmen: of great Brazen Ordinance, a thousand; whereof foure Basiliskes were drawne (such was their weight) by so many hundred yokes of Oxen: with Shot and Powder he laded five hundred Waines, and as many with Gold and Silver, to pay his souldiours. These Forces, with this prouision, might rend the Ayre with thunders, might make the Earth to shake with terrour, might drie and drinke vp Ri- uers of water, might frame another fierie Element, of Arts inuention, but could not eyther terrifie the Mogor, or saue *Badmirus* from a double ouerthrow, first at *Doceri*, next at *Mandao*, where he loofeth his Tents and Treasures, and shaving his beard, fleeth disguised to Diu, in which, that the Portugalls might be engaged in the same Warre, he gaue them leaue to erect a Fortresse: A thing of such moment vnto them, that *Iohn Botelius* (confined before vnto India, for crimes objected) thought, by being the first messenger thereof in Portugall, to purchase his libertie: whereof he might well be reputed worthy, who in a little Vessell, scarce eighteen foot long, and six wide, with vndaunted courage contemning that wide, long, & tempestuous Ocean, arriued with his small companie, great newes, and greater admiration at Lisbon. *Badmirus* after altering his minde, and therein entertaining a treacherous project against the Portugalls, coloured the same with kindnesse, and he (which feared all men no lesse then he was feared as guiltie to his own tyrannie, which sometime made *Diurifus* of a King a Barber, & now this, a King of others, & his own Cook, trusting no

man

man to dresse his meat) aduentured to visit the Portugall Viceroy in his shippes, professing great friendship with great dissimulation, and by a meane Mariner, at his returne, was slaine; whereupon the whole Island submitted it selfe to the Portugall yoke. And because we haue in this Chapter mentioned so many wonders, let this also haue place among (if not aboue) the rest, which presently happened. While the Portugals were busie in their buildings, a certaine Bengalan came to the gouernour, which had liued, as he affirmed, three hundred thirtie five yeares. The olde men of the Countrey testified, That they had heard their ancestors speake of his great age, and himselfe had a sonne fourescore and tenne yeares old, and not at all bookel-learned, yet was a speaking Chronicle of those passed times. His teeth had sometimes fallen out, others growing in their places; and his beard, after it had bene very hoarie, by degrees returned into his former blacknesse. About a hundred yeares before this time he had altered his Pagan Religion into the Arabian or Moorish. For this his miraculous age, the Sultans of Cambaia had allowed him a stipend to liue on, the continuance of which he now sought, and did obtaine of the Portugalls.

Mamudius, Successour to *Badmirus*, fought with all his forces to drie these new Lords out of Diu, as *Solyman* had done before, by a Naue and Armie sent thither, but both in vaine: of which Warres, *Damiannus a Goes* hath written diuers Commentaries. But this whole Countrey is now subiect to the Mogor. It was, in *Alexanders* time, peopled by the *Massani*, *Sodra*, or *Sabraca*, *Presse*, and *Sangada*, as *Ortelius* hath placed them, where *Alexander* (as in diuers other places hee had done) crected a Citie of his owne name, called *Alexandria*. Daman, another Key of this Bay, and entrance of the Riuer Indus into the Sea, fell to the Portugalls share.

m *Dam. a Goes, op. Di. & bell. Camb.*

The Land of Cambaia is the fruitfullest in all India, which causeth great trafficke of Indians, Portugalls, Persians, Arabians, Armenians, &c. The *Guzarates*, or Cambaians, are the subillest Marchants in all India. They haue amongst them many Histories of *Darius* and *Alexander*, which sometime were Lords of this Indian Province. The Portugalls haue at diuers times conquered diuerse of the chiefe Townes in this Kingdome, some whereof they keepe still. There are women in Diu, which by art dye their teeth blacke, esteeming themselves so much more beautifull, and therefore goe with their lippes open, to shew the blacknesse of their teeth. When a Cambayan dieth, they burne his bodie, and distribute the ashes vnto the foure Elements (of which man consisteth.) The wiues are burned with their husbands, being addressed therunto in pompous attyre.

n *Linschot.*o *Od. Barbosa.*p *Gotardus Arthus Hist. India Oriental. c. 23.*

Six Leagues from Decan is a Hill, out of which the Diamond is taken. This Hill is kept with a Garrison, and walled about. A little from Ciuali is an old Temple (supposed to be built by *Alexander* the Great) adorned with Imagerie, now the habitation of Battes. Beneath it is a Riuer so deepe, that none haue yet found the bottome.

Garcus ab Horto thus writeth, That about three hundred yeares before his time, a mightie King in the Kingdome of Dely, deprived the Gentiles of the Kingdome of Balaguate. At the same time the Moores did possess the *Residuti* of Cambaya. These *Residuti* in Cambaya (once the Natural Lords) and the *Penezarac* and *Collis*, of like condition in Balaguate, to this day exercise Robberies in those parts: the Kingdome of Decan to these, and to the first the Kingdome of Cambaya, paying tribute, to be freed from the same. And the Kings suffer them, that they may share with them. The Kingdome of Dely is Northerly, subiect to Cold and Frosts, as in Europe. The Moores had possessed this Kingdome, but a certaine Bengalan (rebelling against his Master) slew him, vsurped his State, and by force of warre added this also to his Dominion; he was called *Xaholam*. This King made his sisters sonne his successor, who was much addicted to Forciners: he diuided his Kingdome into twelue parts, or Prouinces, ouer which he set so many Capitaines: *Idaleam*, from Angidaia to Ci-farda: from thence to Negarona, *Nimamaluco*: Ouer Balaguate, or the vp-Hill Countrey (for *Bala* in the Persian Language signifieth the toppie, and *Gnate* a Hill) *Imadmaluco*, and *Cafalmaluco*, and *Verido*, &c.

q *Garc. ab Horto Hist. Plant. l. 2. c. 28.*r *Xaholam, i. Lord of the world.*
s *Daquem.*

These all rebelled, and captiued *Daguen* their King at Beder, the chiefe Citie of Decan, and shared his Kingdome amongst themselves, and some Gentiles, partners in the conspiracie. They were all foreiners but *Nizamaluco*. This and the other names, before-mentioned, were titles of honour giuen them, with their Offic^{es}, by the King, corrupted by the vulgar in pronouncing. *Isaacam* is *Adel-ham*. *Adel*, in the Persian Language, signifieth *Iustice*; *Ham* is the Tartarian appellation, signifying a Prince, or King (which name might well be the Reliques of the Tartarian Conquests in those parts) so *Adelham* is, *King of Iustice*. *Nexa* in the Persian (which *Scaliger*^s sayth is of like extent in the East, as Latine in the West) is a Launce: *Maluco* signifieth the Kingdome. *Noza*, or *Nizamaluco*, the Speare or Launce of the Kingdome. So *Cotamaluco* the Tower of the Kingdome, *Imadmaluco* the Throne of the Kingdome, &c. *Nizamaluco* is also called *Nizamoxa*: which *Xa*, or *Seba*, is a Persian title (signifying *as Monsieur* in France, or *Don* in Spaine) and giuen by *Ismael* the Sophi, and *Tamas* his sonne, to all those Kings that would communicate in their Sect, which *Nizamoxa* onely yeelded to. Other of them made shew, but soone recanted. Thus farre *Garcias*.

The Religion in Cambaia is partly Moorish, partly Heathenish. *Vortmannus*^x is author, that they worship not Idols, or *Pagodes*. Others report, That this way, and others, they are exceeding religiously deuoted. They obserue a strict kind of fasting, which lasteth with some eight dayes, with others fiftene, twentie, or thirtie dayes: in all which space they eate not a bit; onely, when they thirst, drinke water. One could not see when to make an end of this his penance, till his left eye fell out of his head, as both had done before out of his heart. In Cambaia they had one *Bramene* in such reputation of holinesse and honour, that they would salute him before they medled with their worldly affaires. One affirmed to this Iesuite, That if his *Bramene* should command him to distribute all his goods to the poore, he would doe it, yea, he would lay downe his life at his command.

On the eight day of Ianuarie^z, in that Citie, were giuen in almes twentie thousand Pardawes (which is in value about a Flemish Dollar;) one man had giuen fife thousand thereof, another three thousand, another fiftene hundred. The cause was, because that day (as their *Bramenes* affirmed) the Sunne departed from Sur to Horte. Of their Pilgrimages is spoken before; some Eastward to Ganges; some Westward to Mecca, to wit, the Moores; not men alone, but women also: and because *Mahomet* hath forbidden all vnmarried women this holy journey, they will marrie before they set forth, and dissolue the same Marriage againe, after their returne. Hereby they thinke to purchase merit with God.

I went one day (sayth *Pinnerus*) to the publike Hospitall, which the Citizens of Cambaia had founded for all kinds of birds, to cure them in their sicknesses. Some Peacocks were there incurable, and therefore might haue bene expelled the Hospitall. But (alacke for pitie of so rufull an accident) a Hawke had bene admitted thither for the cure of his lame legge, which being whole, he inhospitably flew many of these co-hospitall weaker Fowles, and was therefore expelled this Bird-Colledge by the Master thereof. For men they had not an Hospitall that were thus Hospitall to Fowles.

They haue certaine Religious persons, called *Veretas*^z, which liue in a Colledge together, and when I went to their house, they were about fiftie in number. They were white Cloth, were bare-headed, and shauen; if that word might be applied to them, who pull off their haire on their heads and faces, leauing only a little on their Crowne. They liue on almes, nor receiue they but the surplusage of the daily foode of him that giueth them. They are wiewlesse. The Orders of their Sect are written in a booke of the Guzarates writing. They drinke their water hote, not for Physicke, but deuotion, supposing that the water hath a soule, which they should slay, if they dranke the same vnfolden. For the same cause they beare in their hands certaine little brushes; with which they sweep the floore, before they sit downe, or walke; least they should kill the soule of some Worme, or other small Creature. I saw their Priour thus doing.

The

The Generall of this Order is said to haue an hundred thousand men vnder his canonical obedience, and is newly chosen euery yeare. I saw amongst them little boyes, of eight or nine yeares old, resembling the countenances of Europe, rather then of India, by their parents consecrated to this Order. They had all in their mouth a cloath, four fingers broad, let thorow both their eares in a hole, and brought backe againe thorow their eares. They would not shew me the cause; but I perceiued it was, lest some gnaw or flie should enter thither, and so be slaine. They teach that the world was made many hundred thousand yeares agoe: and that God did then send three and twentie Apostles, and now hath sent the foure and twentieth in this third age, two thousand yeares since, from which time they haue had writing, which before they had not.

The same Author in another Epistle sayth, That the most of the Inhabitants of Cambaia are *Bramenes*. They eat no flesh, nor kill any thing, yea they redeeme beasts and birds maimed or sicke, and carry them to their hospitals to be cured. In Guzzarat he had seene many *Gioghis*, a religious order of Monkes, which yeeld to none in penance and pouertie. They goe naked in cold weather: they sleepe on dung-hills vpon an heap of ashes, with which they couer their head and face. I saw the place where one of these *Gioghis* kept in the midst of the Citie Amadeba, to whom, in conceit of holinesse, resorted more numbers of people, then to the shores of Lisbon, at the returne of the Indian Fleet. This *Gioghi* was sent for by the Prince *Sultan Morad*, son of the *Magor*, and refused to come, bidding that the Prince should come to him: it is enough that I am holy, or a Saint to this end. Whereupon, the Prince caused him to be apprehended, and (being soundly whipped) to be banished.

This people killeth not their kine, but nourisheth them as their mothers. I saw at Amadeba, when a cow was readie to die, they offered her fresh grasse, and draue the flits from her: and some of them gaue this attendance two or three daies after, till she was dead. A league and a halfe from this Citie, I saw a certaine *Cemiterium* or burying-place, then which I had neuer seene a fairer sight, wherein had bene buried one *Caxa*, the Master of a King of Guzzarat, who had crected this Fabrike, and three other were buried in another Chappell. The whole worke and pauement was of Marble, containing three fles: in one whereof, I told foure hundred and forty pillars, with their chapters and bases of Corinthian worke, very royall and admirable. On one side was a lake, greater then the *Rozario* at Lisbon; and that building was curiously framed with faire windowes, to looke into the lake.

Lincolne^d affirmeth the same things of their Pythagorean error, and addeth that they sometimes buy fowles or other beasts of the Portugals, which meant to haue dressed them, and let them flee or runne away. In the high-ways also and woods they set pots with water, and cast corne or other graine vpon the ground, to feed the birds and beasts. And (to omit their charitable Hospitals before mentioned) if they take a flea or a louse, they will not kill it, but put it in some hole or corner in the wall, and so let it goe: and you can doe them no greater injury, then to kill it in their presence, which with all entreatie they will resist, as being a hainous sinne, to take away the life of that, to which God hath imparted both soule and bodie; and where words will not preuaile, they will offer money. They eate no Radishes, Onyons, Garlike, or any kind of herbe, that hath red colour in it, nor egges, for they thinke there is blood in them. They drinke not wine, nor vse vinegar, but onely water. They would rather starue, then eat with any, but their country-men: as it happened when I sailed from Goa to Cochim with them in a Portugall shippe, when they had spent all their store, the time falling out longer then they made account of; they would not once touch our meat. They wash themselves euery time they eate, or case themselves, or make water. Vnder their haire they haue a flarre vpon their forehead, which they rub euery morning with a little white sanders tempered with water, and three or foure grains of Rice amongst it, which the *Bramenes* also doe as a superstitious ceremony of their law. They fit on the ground in their houses, vpon mattes or carpets, and so they eate, leauing their stauces (which are piked and hooked) at the doore: for which cause the heels

^e Inf. Scal. de Emend. temp. l. 7.

^u Inf. Scal. Can. 7. 2. 1. 3.

^x L. Veri. l. 4.

^y Eran. Pinner.

^z An. Do. 1595.

^a The Religious in Cambaia.

^c C. Hieronimus reporteth the like of the Gymnosophists.

^d Lincolne. c. 37. Andrea Corjoli.

e Od. Barbos.

f The like low-
sie tricks is re-
ported in the
Legend of S.
Francis, and in
the life of Igna-
tius, of one of
the first Jesu-
itall pillars, by
Massieu.
g De di Cont.

heel of their shoes are seldome pulled vp, to saue labour of vndoing them.

The Moores e amongst them will sometimes abuse the superstition of these Cam-
bayans to their owne couctousnesse, bringing some Worme, Rat, or Sparrow, and
threatning to kill the same, so to prouoke them to redeeme the life thereof at some
high price. And likewise if a malefactor be condemned to death, they will purchase
his life of the Magistrate, and sell him for a slave. The Moores will sometimes make
semblance, as if they would kill themselves, that these foolish *Guzzerates* may see
them in like sort. They will goe out of the path, if they light on an Ant-hill, lest they
might happily treade on some of them: they suppe by day-light, lest their candle-
light should occasion the death of some gnat or flie. And when they must needs vie
a candle, they keepe it in a lanthorne for that cause. If lice doe much annoy them,
they call to them certaine religious and holy men, after their account: and these Ob-
servants f will take vpon them all those lice which the other can finde, and put them
on their head, there to nourish them. But yet for all this lousie scruple, they sticke not
at couinage by false weights, measures and coyne, nor at vsury and lies.

Some are said s to bee zealous in their Idoll-seruice; as to sacrifice their liues in
their honor, by a diuine cutting off their heads: the Priest meane-while muttering his
damned holinesse, for which they are accounted *Saints*.

CHAP. VIII.

Of the Indian Nations betwixt Cambaia and Malabar,
and their Religions.

THe mightie Riuer of *Indus* and *Ganges* paying their Fine to the *Ladia*
of waters, the Ocean, almost vnder the very tropike of *Cancer*, doe (as
it were) betwixt their watery armes present into that their *Mother*
bosome this large *Chersonesus*; A Countrey, full of Kingdomes, riches,
people, and (our duest task) *superstitious* customes. As Italy is diuided
by the *Apeninne*, so is this by the hills which they call *Gate*, quite tho-
row to the *Cape Camori*, which not only haue entered league with many in-lets of the
sea, to diuide the soile into many signories and kingdomes, but with the aire and Na-
tures higher officers, to dispense with the ordinarie orders; and established statutes of
Nature, a at the same time, vnder the same eleuation of the Sunne, diuiding to Sum-
mer and Winter their seasons and possessions. For whereas Cold is banished out of
these Countreys (except on the toppes of some hills) and altogether prohibited to ap-
proach so neere the Court and presence of the Sunne; and therefore their Winter and
Summer is not reckoned by heate and cold, but by the fairenesse and foulensse of
weather, which in those parts diuide the yeare by equal proportions: a at the same
time, when on the West-part of this *Peninsula*, betwene that rige of Moun-
taines and the Sea, it is after their appellation Summer, which is from *September*
till *April*, in which time it is alwayes cleare skie, without once (or very little) rai-
ning; on the other side the hills which they call the coast of *Choromandell*, it is their
Winter; every day and night yielding abundance of raines, besides those terrible
thunders, which both beginne and end their Winter. And from *April* till *Septem-
ber* in a contrarie vicissitude; on the Westerne part is Winter, and on the Easterne
Summer; in so much that in little more then twentie leagues journey in some place,
as where they crosse the hills to *Saint Thomas*, on the one side of the hill you ascend
with a faire Summer, on the other you descend attended with a stormie Winter. The
like, faith *Linschoten*, happeneth at the *Cape Rosalgate*, in Arabia, and in many other
places of the East.

Their Winter also is more fierce then ours, euery man prouiding against the same,
as if he had a voyage of so many monthes to passe by sea, their shippes are brought
into

into harbour, their houses can scarce harbour the inhabitants against the violent
stormes, which choake the Riuer with Sands, and make the Seas vnnauigable. I
leane the causes of these things to the further scanning of Philosophers: the effects
and affects thereof are strange. The Sea roareth with a dreadfull noyse: the windes
blow with a certaine course from thence: the people haue a melancholike season,
which they passe away with play: In the Summer the winde bloweth from the Land,
beginning at Midnight, and continuing till Noone, neuer blowing about tenne
Leagues into the Sea, and presently after one of the clocke vntill midnight, the contra-
rie wind bloweth, keeping their set-times, whereby they make the Land temperate;
the heat otherwise would be vnmeasurable. But this change commonly causeth dif-
eases, Fluxes, Feuers, Vomitinges, in dangerous (and to very many, in deadly) manner,
as appeareth at Goa, where, in the Kings Hospitall (which is onely for white men)
there die siue hundred in a yeare. Here you may see both the North and South
Starrs; and little difference or none is found in the length of day and night through-
out the yeare.

Dely is the next Kingdome to Cambaia, now not the next, but the same; the moun-
taines which before diuided it, not prohibiting the Mogors forces to annexe it to his
Crownie. Of it is spoken before in the Chapter of Cambaya, as also of Decan, which
lyeth along the coast, betwixt the Riuer *Bate* and *Aliga* two hundred and fiftie miles.
Here b was, as is said, sometime a Moore King; who, leading a voluptuous and idle
life, by his Captaines was disposessed of his State: the one of these was called *Idal-
can*: whose seat royall is *Visapote*, who in the yeare 1572, incamped before Goa,
which the Portugals had taken from him, with an armie of seauenty thousand foot, and
siue and thirtie thousand horse, two thousand Elephants, and two hundred and fiftie
peeces of Artillery. The other was *Nizamalucco*, which resideth in *Danaget*, and
besieged *Chaul*, with not much lesse forces, against a captaine of the *Penazarry*, which
area people that liue on spoile, as the *Reburtin* in Cambaia, the *Delemi* in *Delly*, *Canara*
or *Concam*, seemeth to haue beene a part of Decan, but is possessed by the King of
Narsinga, whose state is on the East side of the Mountaines: it hath in it the coast-
townes of *Onor*, *Batticalla*, *Mayander* and *Mangalor*, c famous for traffique, but e-
cledipped by the Portugals neighbourhood. In these parts sometimes reigned a *Benga-
lan* Prince, which diuided his state among his Captaines, which originally for the most
part were slaues, that he might ease himselfe of the cares of Government. And as hee
imparked to them great places; so did he likewise honorable names, d calling one *Idal-
cam*, which signifieth the King of Iustice; another *Nizamalucco*, that is, the Speare of
the Kingdome; another *Coramalucco*, the strength of the Kingdome; another *Ima-
demalucco*, the pillar of the Kingdome; another *Melique Verido*, the keeper of the
Kingdome, &c. But he that should haue beene the keeper of the Kingdome, was made
the keeper of the King, whom these his slaues and officers by ioynt conspiracie had ta-
ken prisoner at *Bider*, his chiefe towne; the Countrey of Decan falling to those two
which are before named, and the rest to the rest.

Goa e is the seat of the Viceroy, and of the Arch-bishop, and of the Kings Counsell
for the Indies, and the staple of all Indian commodities. It standeth in a little Iland,
called *Tixazarin*, nine miles long, and three broad, *Barder* on the North, and *Sal-
uete*, are both in like subiection to the Portugals; the King letting them to ferme, and
employing the rents to the payment of the Arch-bishop, Cloysters, Priests, Viceroy,
and other his officers. There dwell in this Towne of all Nations and Religions. The
Government is as in Portugal. Only publike vice or follen Religion is forbidden them:
but in their houses priuately, or on the maine land, they may practise the same. The
Portugals many of them are married with Indian women, and their posteritie are
called *Mestizos*; and in the third degree, differ nothing in colour and fashion from
naturall Indians. Of the Portugalls they reckon two sorts, married men, and sould-
diers, which is a general name to all Bachelours, although they are at their own com-
mand. Of these are many Knights, and are called *Canalheiro Fidalgo*; for if a man doe
any thing worth reckoning, presently his Captaine imparteth this honor to him;
whereof

b Gi. Bot. Ben.
Garcias ab
Horto, l. 2. c. 28.
Linschoten, &c.c Linschoten, lib. 1.
cap. 27.d Vide supra.
cap. 7.e Of Goa,
reade *Ant. An-
thony*, Ind. c. 24.
& Linschoten.a Gi. Bot. Ben.
Massieu, lib. 1.
Linschoten, lib. 1. c. 24.

whereof they much boast themselves, albeit that this Knight-hood had descended to Cookes boyes. Many of the Portugalls liue onely by their slaues. They vse great ceremony or pride (which you will call it) in their behaviour: the particulars whereof let *Linschoten* ^f tell, that there liued amongst them, teach you.

Besides both Abassine and Armenian Christians, Jewes, and Moores, heere are many Heathens. The Heathens, as *Deanijns*, *Guzarates*, and *Canarijns*, are burnt to ashes, and some women aloue are buried with the Gentlemen or *Bramenes*, their husbands. Some will eat nothing that had life; some all but the flesh of Kine, or Buffles. Most of them pray to the Sunne and Moone: yet all acknowledge a God that made all things, and ruleth them, after this life rendering to all according to their workes. But they haue *Pagodes*, which are Images, cut and framed most vgly, and like monstrous Diuels, to whom they pray and offer: and to Saints which heere haue liued holy, and are now intercessours for them. The Diuell often answereth them out of those Images, to whom also they offer, that he should not hurt them. They present their *Pagode* (when a marriage is to be solemnized) with the Brides maiden-head; two of her nearest kinswomen forcing her vpon the Iuory pinne, (leaving the blood there for monument) of that diuellish Idoll; the husband herein applauding his happinesse. They haue for the most part a custome to pray vnto the first thing they meete withall in the morning, and all that day after they pray vnto it, be it Hogge, or any other thing. But if they first meete with a Crow (whereof there are great store) they will not for any thing stirre out againe that day, after so vnluckie a signe. They pray likewise to the new Moone, saluting her first appearance on their knees. They haue *Jages* or Hermits reputed very holy: many Iuglers also and Witches, which shew diuellish trickes. They neuer goe forth without praying. Euery hill, cliffe, hole, or denne, hath his *Pagode* in it, with their furnaces hard by them, and their cesterms alwaies full of water, with which euery one, that passeth by, washeth his secte, and then worshippeth and offereth Rice, Egges, or what else their deuotion will afford: which the *Bramenes* catch. When they are to goe to sea, they will feast their *Pagode* with trumpets, fires, and hangings, fourteene dayes before they set forth, to obtaine a good voyage: and as long after their returne: which they vse to doe in all their feasts, marriages child-births, and their haruest and seed-seasons.

CHAP. IX.

Of the Indian Bramenes.

THe Indian Heathens haue a custome, that no man may change his fathers trade, but must succeed in the same, and marry a wife also of the same Tribe. The *Brachmanni*, or, as they are at this day called, the *Bramenes* (who haue their shoppes, as well as other Merchants, throughout the Cities) are of best reputation, and weare in signe of their profession (from the shoulder crosse vnder the arme, vpon their naked bodie, downe to the girdle) three strings like sealing threds: which for their liues they will not, nor may by their vow put off. They are naked, sauing that about their middles, they haue a cloath bound to hide their priuities. And sometime when they goe abroad, they cast a thinne gowne ouer them. Vpon their heads they weare a white cloath, wound twice or thrice about therewith, to hide their haire, which they neuer cut off, but weare it long, and turned vp as the women doe. They haue commonly hanging at their eares, gold-rings. They are very subtil in writing and accounts, making other simple Indians beleue what they will. Whatsoeuer they meet first with in the streets, they pray to all day after.

When

When the Bramenes die, ^a all their friends assemble together, and make a hole in the ground, in which they throw much sweet wood, spices, rice, corne, and oyle. Then lay they therein the dead bodie: his wife followeth with musicke, and many of her nearest friends, singing praises in commendation of her husbands life, encouraging her to follow him, which accordingly shee doth. For, parting her Jewels among her friends, with a cheerefull countenance shee leapes into the fire, and is presently couered with wood and oyle, whereby shee is quickly dead, and with her husbands bodie burned to ashes. And if it chanceth (which is seldome) that any woman refusethe this fiery *coniumtion*, they cut the haire cleane off from her head, neither may she after that weare it well, but is accounted a dishonest woman. This custome is (as may appeare) very ancient, and supposed to haue bene ordained, because of the libidinous disposition of the Indian women, which for their lusts would often poison their husbands.

The Bramenes obserue fasting-dayes with so great abstinence, that they eate nothing that day, and sometime not in three or foure dayes together. They tell many miracles of their *Pagodes*. They hold the immortalitie of the soule, both of beasts and men, and that so often mentioned *Pythagorean* succession, and reuiving of mens soules, in beasts; and contrariwise. They by the direction of the Diuell (the author of their miracles) frame such deformed statues to their Idols.

The Indian women in Goa, when they goe forth, haue but one cloath about their bodies, which couereth their heads, and hangeth downe to the knees, otherwise naked. They haue rings thorow their noses, about their legges, toes, neckes, and armes, and seuen or eight bracelets vpon their hands (according to their abilitie) of glasse or other metall. When the woman is seuen yeares old, and the man nine, they marrie, but come not together till the woman is able to beare children. Master *Fitch* mentioneth ^b the solemnitie of these marriages, & the cause, to be the burning of the mother when the father is dead, that they might haue a father-in-law to bring them vp.

To leaue Goa with this Iland, The *Canara* and *Deanijns* weare their beards and haire long, without cutting, as the *Bramenes*. They except from food Kine, Hoggess, and Buffles: They account the Oxe, Cow, or Buffle to bee holy, which they haue commonly in the house with them, and they beleeue, stroke and handle them with all friendshipp in the world; feede them with the same meate they eate themselves; and when the beasts ease themselves, they hold vnder their hands, and throw the dung away: they sleepe with them in their houses, hereby thinking to doe God seruice. In other things they are as the *Bramenes*. For those are the Laitie; these are the Spiritualtie. When they take their oathes, they are set within a circle of ashes, on the pavement, and laying a few ashes on their head, the other on their breasts, sweare by their *Pagodes* to tell the truth.

The *Canarijns* and the *Corumbijns* are the rusticks, and country-husbandmen, the most miserable people of all India: their religion is much as the other. They couer onely their priuities, and eate all things except Kine, Oxen, Buffles, Hoggess, and Hennes flesh. Their women bind a cloath about their nauell, which reacheth halfe-way the thigh: they are deliuered alone by themselves, without other helpe: their children are brought vp naked, till they be seuen or eight yeares old, without any trouble about them, except washing them in a little cold water, and lue to bee an hundred yeares old, without head-ache, or losse of teeth. They nourish a tuft of haire on their crownes, cutting the rest. When the man is dead, the wife breaketh her glasse-jewels, and cutteth off her haire; his bodie is burnt. They eate so little, as if they liued by the aire: and for a peny would endure whipping.

In Salserte are two Temples, or holes rather of *Pagodes*, renowned in all India: one of which is cut from vnder a hill, of hard stone, and is of compasse within, about the bignes of a Village of foure hundred houses: with many galleries or chambers of these deformed shap, one higher then another, cut out of the hard rocke. There are in all three hundred of these galleries. The other is in another place, of like matter & forme. It would make a mans haire stand vp right to enter amongst them; In a little Iland cal-

led

^f Linschoten lib. 1.
cap. 28. 29. 30.
31. 32.

^a Ceremonies
at the death of
a Bramene.

^b R. Fitch.

led Pory, there standeth a high hill, on the top whereof is a hole, that goeth downe into the hill, digged and caued out of the hard rocke; within, as large as a great cloister, round beset with shapes of Elephants, Tigers, Amazons, and other like, workmanly cut, supposed to be the *Chinuis* handy-work. But the Portugalls haue now overthrowne these Idoll-Temples. Would God they had not set new Idols in the roomes; with like practise of offerings and pilgrimages, as did these to their *Pagodes*.

c *Linschoten*.

Once I went into a Temple of stone, in a Village, & found nothing in it, but a great table that hung in the middle of the Church, with the image of a *Pagode* thereon painted, hellishly disfigured with many hornes, long teeth out of the mouth downe to the knees, and beneath his nauell with such another tusked & horned face. Vpon the head stood a triple crowne, not much vnlike the Popes. It hung before a wall, which made a partition from another chamber, like a quier, close without any light: in the middle whereof was a little doore, and on each side of it a furnace within the wall, with certaine holes thereby to let the smoke or sauer of the fire to enter into that place, when any offering should be made. Whereof we found there some, Rice, Corne, Fruits, Hens, and such like. There issued thence such a filthy smoke, & stink, that it made the place black, and almost choked such as entred. We desired the *Bramene* to open the doore, which with much intreaty he did, offering first to throw ashes on our foreheads, which we refused, so that before he would open vs the doore, we were forced to promise him not to enter beyond the doore. It shewed within like a lime-kill, being close vaulted, without hole or window: neither had the Church it selfe any light but the doore. Within the said Cell hung an hundred burning lampes, and in the middle stood a little Altar covered with cotton cloth, and ouer that with gold; vnder which, as the *Bramene* told vs, sate the *Pagode* all of gold, of the bignes of a Puppet.

Hard by the Church without the great doore, stood within the earth a great four-square cistern, hewed out of free stone, with faires on each side to go downe into it, full of Greene, filthy, & stinking water, wherein they wash themselves, when they meane to enter into the Church to pray. In the evening, they carried their *Pagode* on Procession, first ringing a bell, wherewith the people assembled, and tooke the *Pagode* out of his Cell with great reuerence, and set it in a *Palamkin*, which was borne by the chiefe men of the Towne; the rest following with great deuotion, with their vsual noise and sound of trumpets, & other instruments; & hauing caried him a pretty circuit, brought him to the stone-cistern, washed him, & placed him againe in his Cell, making a foule smoke and stinke, and euery man leauing his offering behind him, intended to the *Pagode*, but consumed by the *Bramene* and his family. As we went along by the waies, we found many such shapes vnder certaine couertures, with a small cistern of water hard by, and halfe an Indian nut hanging thereby, to take vp water withall, for the traouellers to wash and pray. By the said *Pagode* doe stand commonly a Calfe of stone, and two little furnaces; before which they present their offerings. My fellow leaping on one of those Calues in the Church, the *Bramene* called out, and the people came running, but we staied their furie by gentle perswasion of the *Bramene* before. And thus much of these deformed formes, and mishapen shapes, with their worshipping, and worshippers surable. Like lips, like lettuce, Vaine Rites, stinking stukes and smokes, vgly Idols, conspiring with internall *Darknes* of the mindes, and externall *Darknes* of their Temples; to bring an eternall *Darknes* to the followers, that all may shut vp (as they are begunne) in a hellish period.

d Gi. Bot. Ben.
lib. 2. part. 3.
Mass. lib. 1.

Boters saith, The *Bramenes* also worship ^d one *Parabramma*, and his three sons, and in honor of them wear those three threds afore-said. Hee affirmeth, that the *Ioghi* wander vp and downe through India, abstaining from all carnall pleasure, but a certaine time; which being expired, they are past possibilitie of further sinning, and are then called *Abdusi*, as the illuminate Elders of the Familits, polluting themselves in all filthines. The *Bramenes* haue Images of the *Trinity*, and haue in religious estimation the number of *Three*. They acknowledge and pray to the *Trinity* in *Vnity*: but affirme many Demi-gods, which are his Deputies in gouerning the world. They honour the Portugalls Images also, as approaching to their owne superstition. They marry but one

wife,

wife, and admit no second succeeding marriage. The *Bramenes* must descend of the *Bramene* Tribe, and others cannot aspire to that Priesthood: but some are of higher account then others: For some serue for messengers, which in time of war, & among theeues may passe safely, & are called Fathers. They will not put a *Bramene* to death for any crime.

When they are seuen yeeres old, they put about their necke, a string two fingers broad made of the skin of a beast called *Cressaumengau*, like a wilde Asse, together with the haire: which he weareth till he is foure yeeres old, all which time he may not cate *Betelle*. That time expired, the said string is taken away, and another of three threds put on, in signe that he is become a *Bramen*, which he weareth all his life. They haue a principall amongst them, which is their Bishop, which correcteth them, if they doe amisse. They marry but once, as is said, and that not all, but onely the eldest of the Brethren, to continue the succession, who is also heire of the fathers substance, and keepeth his Wife streily, killing her, if he finde her Adulterous, with poison. The younger brethren lie with other mens wiues, which account the same as a singular honour done vnto them. They haue great reuenues belonging to their churches, besides offerings, and at set houres of the day resort thither to sing and doe other their holy rites. Twice in the day, and as often in the night, their *Pagode* is taken out of the Altar, and set on the *Bramenes* head, looking backward, and is caried in procession three times about the Church; the *Bramenes* wues carrying lights burning: euery time they come to the principall doore of the Church, which is on the West side thereof (some churches haue two doores beside) they let it downe on their offering-stone, and worship it. Twice a day they bring it to cate of their sod Rice, as often (it seemeth) as the *Bramene* is hungry. When they wash them (which is often) they lay a little ashes on their heads, foreheads, and breasts, saying that they shall returne into ashes. When the *Bramenes* wife is with child, as soone as he knoweth it, he clenseth his teeth, and abstaineth from *Betelle*, and obserueth fasting till she be deliuered. The Kings of Malabar will scarce cate meate but of their dressing.

They are of such estimation, that if Marchants trauell among theeues, and robbers, one *Bramene* in the company secureth them all, which *Bramene* will cate nothing of an other mans dressing: and would not become a More for a Kingdome. *Ni. di Conti* saith he saw a *Bramene* three hundred yeeres old: hee addeth, that they are studious in Astrologie, Geomancie, and Philosophy. To be short, they are the Masters of Ceremonies and the Indian Religion, in whose Precepts the Kings are trained vp. Besides these secular *Bramenes*, there are other Regular, as those *Ioghi* and *Vetti*: of which wee haue spoken. There are also some that liue as Heremites in Deserts: some in Colledges; some wander from place to place begging: Some (an vnlearned kinde) are called *Sanasas*: Some, contrarie to the rest, nothing esteeme Idols, obserue Chastitie twenty or fye and twenty yeares, and feede daily on the Pith of a fruit called *Caruza*, to preserve in them that cold humour, neither doe they abstaine from Fleish, Fish, or Wine, and when they passe along the way, one goeth before them crying *Poo Poo*, that is, way, way: yea, the King himselfe honoureth them; and not they, the King: Some liue, enclosed in iron Cages all filthy with Ashes which they strew on their heads and garments: some burne some part of their body voluntarily: All are vaine-glorious, and seeke rather the shell then the Kernell, the shew then the substance of holines. I haue thought good to say thus much together of them, as in one view representing the *Bramenes*; a name so anciently, so vniuersally communicated to the Indian Priests, although some particulars before haue beene, or hereafter may be said touching some of them in other places, according to the singularitie of each Nation in this so manifold a profession.

g Od. Barbofa.
h Betelle,
a Calfe.

i Sumario di
pop. orient.

k Nic. di Conti.

l Mas. Lib.

m Nic. Pimentia

CHAP. X.

Of the Regions and Religions of Malabar.

a *Magnus*.
b *Poll. l. 7. ca. x.*



Malabar extendeth it selfe from the River Cangeracon to the Cape Comori; which some take to bee the Promontory *Cory*, in *Ptolomy*: *Magnus* doubteth whether it be that which hee calleth *Commurya extrema*. In the length it containeth little lesse then three hundred miles, in bredth from that ridge of *Gate* to the Sea, in some places, fittie. It is full of people, diuided into many states, by varietie of Rivers, which cause horses to be vnerfericeable in their Warres, and nourish many Crocodiles, enrich the soile, and yeeld easie transportation of commodities, which are spices of diuers kinds. They haue Batts, in shape resembling Foxes, in bignes, *Kytes*. The chiefe kingdomes in this Tract are *Kanor*, *Calecut*, *Cranganor*, *Cochin*, *Caracolum*, and *Tranancon*. About seven hundred yeares since it was one kingdome, gouerned by *Sema*, or *Sarama Perimal*, who by perswasion of the Arabian Marchants became of their Sect, in which he proued so deuout, that hee would end his daies at Mecca. But before his departure hee diuided his estate into these petty Signories, among his principall Nobles and kindred: leauing vnto *Conlam* the spirituall preeminence, and the Imperiall Title vnto his Nephew of *Calicut*, who onely enioyed the Title of *Zamori* or Emperour, and had prerogatiue of stamping Coine. Some exempt from this Zamoria Empire and Allegiance, both *Coulam*, the papall Sea of the High *Bramene*, and *Cananor*: and some haue since by their owneforce exempted themselves. This *Perimal* died in his holy voyage: and the Indians of *Malabar* reckon from this diuision their Computation of yeares, as wee doe from the blessed *Natiuitie* of our *LORD*. Hee left (saith *Cassaneda*) to himselfe but twelue leagues of his country, which lay nere to the shore where hee meant to imbarke himselfe, neuer before inhabited: this hee gaue to a Cousin of his then his Page, commanding, that in memory of his imbarking there it should bee inhabited, commanding the rest to take him for their Emperour (except the Kings of *Coulam* and *Cananor*) whom yet with the rest hee commanded not to Coine money, but onely the King of *Calecut*. For *Calecut* was therefore here built: and the Mores for the imbarking tooke such deuotion to the place, that they would no more frequent the Port of *Coulam*, as before (which therefore grew to ruine) but made *Calicut* the staple of their Marchandise.

Calicut, the first in order with them, shall bee so with vs. The Citie is not walled nor faire built, the ground not yeelding firme foundation, by reason of the water which issueth if it bee digged. This Kingdome hath not aboute fise and twenty leagues of Sea-coast, yet rich both by the fertilitye of the soile, which yeeldeth corne, spices, *Cocos*, *Taceros*, and many other Fruits: and by the situation; as the Staple, especially before the Portugales vnfriendly neighbourhood, of Indian Merchandise, and therefore in her varietie of Marchants beeing a *Mappe* (as it were) of all that Easterne world. The *Aegyptians*, *Persians*, *Syrians*, *Arabians*, *Indians*, yea, euen from *Catay* the space of six thousand miles iourney, here had their trade and traffique. The Pallace also contained foure halles of Audience, according to their Religions, for the *Indians*, *Mores*, *Iewes*, *Christians*. Of their *Bramenes* or Priests wee haue already said. They yeeld Diuine honours to diuers of their deceased Saints, and build Temples vnto beasts. One of which (dedicated to an Ape) hath large porches, and hath (saith *Massani*) seven hundred Marble Pillars, not inferior to those of *Agrippa* in the Romane *Pantheon*. It seemeth that the ground in that place is not of so queasie and waterie a stomach, but that it can digest deepe foundations. To Elephants they attribute like Diuinitie: but most of all to Kine, supposing that

d *Tophus Indus*

e *Mass. l. 1.*

that the soules of men departed doe most of all enter into these beasts. They haue many bookes of their superstition approching to the *Augurall* discipline of the *Hetrurians*, and fond Fables of the *Græcians*: and diligently conceale the same from vulgar knowledge, except some *Bramene Profelyte* doe detect those Mysteries. They beleue One *GOD Maker of Heauen and Earth*, but adde that hee could haue no pleasure in so weightie a charge of gouerning the World, and therefore hath delegated the same to the Diuell to reward eury man according to his workes; him they call *Deumo*: they name God *Tamerani*. The King hath in his Pallace the Chappell of *Deumo*, carued full of Deuils, and in the midst fitteth this Image of mettall in a Throne of the same matter, with a triple crowne like the Popes, and foure hornes, with teeth, eyes, and mouth wide and terrible, with hooked hands, and feete like a Cocke. In each corner of this square Chappell is a Diuell set in a fette Throne, wherein are many soules, the Diuell putting one with his right hand into his mouth, and taking another from vnder him with his left hand. This Idoll is washed by the *Bramenes* with sweet water, incensed and worshipped eury morning. Sometime in the weeke they sacrifice on this manner. They haue an Altar strewed with Flowers, on which they put the blood of a Cocke, and coales of fire in a Silver Chastigdish, with much perfumes incensing about the Altar, and often tinging with a little Bell of Silver. They hold in their hands a silver kaise, with which the Cocke was killed, which they dippe in the blood, and put into the fire with many Apish gestures. All the blood is thus burned, many Waxe-candles burning meane-while. The Priest hath on his wrists and legges as it were *Morrice-Bels* which make a great noyse, and a certaine Table hanging at his necke: and when hee hath ended his Sacrifice, hee taketh his hands full of Wheate, goeth backward from the Altar (on vvhich hee alwaies fixeth his eyes) to a certaine tree, and then kuleth the Corne vp ouer his head as high as hee can: after vvhich hee returneth and vn furniseth the Altar. The King of *Calicut* eateth no meate, before foure principall *Bramenes* haue first offered thereof to the Deuill, which they doe lifting both their hands ouer their heads, and shutting their fists draw backe the same with their Thumbe, presenting of that meate to the Idoll, and then carry it to the King on a great Lease, in a trene platter. The King sitteth on the ground at his meate, vvithout any thing vnder him, attended with *Bramenes*, standing foure paces off, with their hands before their mouthes in great reuerence. And after the King hath eaten, those Priests carry the reliques into the Court, where they clap thrice with their hands, whereat presently certaine Crows resort thither to eate the Kings leauings, which Crows are hereunto accustomed and may not be hurt of any.

When the King marieth a Wife, & one of the principall *Bramenes* hath the first nights lodging with her, for which hee hath assigned him by the King foure hundred, or fise hundred ducats. The King and his Gentlemen, or *Nobles*, eate not flesh without licence of the *Bramenes*. The King committeth the custodie of his Wife to the *Bramenes*, when hee trauelleth any whither, and taketh in too honest part their dishonest familiaritie. But for this cause, the Kings sonne succedeth not in the crowne, but his Sisters sonne, as being certainly of his blood. These sisters of the King chuse what Gentleman they please, on whom to bestow their Virginities, and if they proue not in a certaine time to bee with childe, they betake them to these *Bramene* flailions.

The Gentlemen and Marchants haue a custome to exchange wiues in token of great friendship. Some women amongst them haue six or seven husbands, fathering her children on which of them the best pleaseeth. If a debter breake day with his creditor, and often disappoint him, hee goeth to the principall of the *Bramenes*, and recleueth of him a rodde, with which hee approacheth to the Debter, & making a circle about him chargeth him in the name of the King, and the said *Bramene*, not to depart thence till he hath satisfied the debt, which if hee doe not, hee must steele in the place: for if hee depart, the King will cause him to bee executed. The new King for one yeares space eateth

O o 2

h *Od. Barbosa*
nei

Lud. x. l. 5.
c. 2.

Cassaneda and *Barbosa* saith, that he is not married but as his Concubine

neither Fish nor Flesh, nor cutteth his Haire, or Nails: vscth certaine prayers daily, eateth but one meale, and that after he hath washed, neither may hee looke on any man till he hath ended his repast. At the yeares end he maketh a great Feast, to which resort aboue ten thousand persons to confirme the Prince and his Officers: and then much almes is given. Hee entertaineth ten thousand women in diuers offices in his Pallace. These make to the King (after his fasting yeere is out) a Candlemasse Feast, each of them carrying diuers lights from the Temple (where they first observe many Idoll and idle ceremonies) vnto the pallace with great musicke and other iollie.

g. Baibosareckoneth eightene Sects that haue no mutuall conuersation, nor may marry but in their owne ranks or order. Next to the king and *Bramenes*, hee placeth the *Nayras*, which are Gentlemen and Souldiours, and are not professed *Nairos* (notwithstanding thei blood) till they bee by their Lords or by the King made Knights or Souldiours. And then hee must neuer from that time goe without his weapons, which commonly are a Rapier and a Target, and sometimes Peeces or Bowes. They neuer marry, but lie with such of the *Nairos* Women or Daughters as like them, leaving his weapons meane while at the doore, which forbid any man else, although it be the good-man himselfe to enter, till hee hath ended his busines and bee gone. And if one of the common people once touch a *Nairo*, it is lawfull for the *Nairo* to kill him: and hee is also vncleane, and must bee purified by certaine washings. And for this cause they cry as they goe in the streetes, Po, Po, that the baser raskallity may giue place. They haue a pit of standing water at their doores hallowed by the *Bramenes*, wherein euery morning they wash themselves, although it be Greene, Dunie, and stinking, imagining thus to bee cleansed of their sinnes. They are brought vp altogether to feates of Armes and skilfulie from their Child-hood, admirably able to wound and turne themselves, and are very resolute and desperate, binding themselves by Oath to liue and die with their King or Lord. No *Nairo's* women may enter into Calicut but one Night in the yeare, when the Citie is full of lights: and they goe with the *Nairos*, to behold and gaze their fill. They intend nothing but their lust, and thinke that if they die Virgins they shall neuer enter into Paradise.

The *Biabari* are another sort, and are Merchants, Gentiles, and enioy great priuiledges. The King cannot put them to death, but by sentence of the principall of themselves. They were the onely Marchants before the Moors traded there, and still enioy many possessions. These marry one Wife, and their Children inherit, and they may touch the *Nairos*. The *Cugianum* are a Sect of the *Nairos*, hauing a law and Idols by themselves, which they may neuer alter. They make Tiles to cover the Temples and the Kings Pallace. The *Nairos* may lye with their women, but must wash themselves before they goe home.

Another Sect is called *Mamantamar*, which are Landerers, nor may they or their posteritie be of other function: nor may they mingle themselves with any other generation. They haue Idoll-ceremonies and temples by themselves. The *Nairos* may vie their wives (or women rather.) Their brethren or Nephewes are their heires. The *Calien* are Weauers, and haue a distinct Idolatrous Sect; otherwise are as the former.

Besides these of better condition, there are of baser sort eleuen Sects, which may not marry nor meddle with others. The first of these are called *Tiberi*, husbandmen; the second, *Moger*, and are Mariners; both hauing their proper superstitions, and vie their women in common. The third, are Astrologers, whom they call *Caninn*. Great men aske their counsell, but may not touch their persons. The *Aggeri* are Masons and workers in metals. The *Muchoa* or *Mechae* are Fishers; dwelling in Villages by themselves; the men; theues, the women Harlots, with whom they please. The *Betna* are Salt-makers. The *Pacrun* are Jugglers, Inchanters, and *Physicians* (if such damnable deuillish practises may deserue to honourable name) which, when any are sicke and require their helpe, vie coniuration to cause the Diuell to enter into

into some of them, and then by his suggestion declare the euent of the disease, and what sacrifices or other things are to be performed. They may not touch or bee touched of other men. The *Renolet* are a baser sort of Gentiles, which carry wood into the Citie to sell, and Hearbes. The *Puler* are as Excommunicate persons, and liue in desert places, where the *Nairos* haue no occasion to passe, and when they goe neere any these *Nairos*, or any of the better sort, they cry as loude as they can (as the Lepers among the Iewes) that others may auoide them. For if any touch them, their kindred may for such action or passion slay them, and as many of these *Puler* also, as may make satisfaction for such disparagement. Some nights they will goe of purpose, seeking to touch some of the *Nairo*-women with hand, stick, or hurling of a stone: which if they effect, there is no remedie for the woman but to get her forth and liue with these Villaines, or to bee solde, to escape killing by the hands of her kindred. These *Puler* are Theues and Sorcerers. The *Paras* are of worse esteeme, and liue in Deserts without commerce of any, reputed worse then the Diuell. These tenne sorts (or eleuen if you reckon two sorts of the *Tiberi*, as our Authour doth; whereof one are warriors, distinguished by a certaine cudgell, which they must carry in their hands, from the *Nairos*) are as well differing in Religions, as matters of common life: though, for their severall rites, it were wrong to the Reader at large to recite them, if we had the particulars to deliuer.

There are besides these Gentils, Naturall of Malabar, many strangers of Indians, Moors, and Christians. But in other Kingdomes of Malabar, the heathenish Religion is little differing from that in Calicut. Generally amongst them, the *Bramenes* and King are had in much honour, that when the Kings create their *Nairos*, he giueth them with a sword, and embracing them one by one, bids them haue care of the *Bramenes* and the King.

Craganor is a small Kingdom: the Inhabitants of the Citie, which giueth name to the Region, are Christians of Saint Thomas profession, about seuentie thousand in number. Cochin is now growne greatly by the Portugales traffique and friendship. Of the rest there is not much worth recitall. The Papall honour among the *Bramenes*, which some ascribe to *Conlam*, *Maginus* bestoweth on the King of Cochin. In these parts are now many Christian profelytes of the Iesuites conuersion, besides many of the old *Thomas Christians*.

The King of Couilams Dominion stretcheth beyond the Cape *Comori* (where Malabar endeth) on the East side fourescore and ten miles, as farre as Cael: which diuers great Lords hold vnder him. Among the rest is the Signiorie of Quilacare. In the Citie of Quilacare is an Idoll of high account, to which they solemnize a Feast euerie twelfth yeere, where the Gentiles resort as the Popish Christians in the Romish Iubilee. The Temple sacred to this Idoll hath exceeding great reuennue. The King (for so he is called) at this Feast erecteth a Scaffold couered with silke, and hauing washed himselfe with great solemnitie, hee prayeth before this Idoll: and then ascendeth the scaffold, and there in presence of all the people cutteth off his nose, and after that, his eares, lippes, and other parts, which hee castes towards the Idoll, and at last hee cutteth his throat, making a butcherly sacrifice of himselfe to his Idoll. Hee that is to bee his successor must bee present herat: for he must vndergoe the same martyrdome, when his twelue yeares Iubilee is come. Along this coast dwell the Parau, simple people, and Christians, which liue by fishing of Pearles. The *Nairos* make such holes in their eares, that *Cesar Frederike* saith he thrust his arme vp to the shoulders in one of them. They are prodigall in their liues in the honour of their King: *Oforius* telleth of some, which, like the renowned *Decy*, had vowed themselves to death, and not to returne from the enemy without victorie.

Besides those former Sects, *Stephanus de Brito* speaketh of the *Maleas* which inhabit small Villages in the mountaines, which are hunters of Elephants: amongst whom are no thefts or robberies, and therefore they leaue their doores open when

k. Top de Casti-
nido.
G.B.B.

m. Od-Bari

n. Cal. Fred.
o. Oforius.

p. Step. de Brit.

when they goe abroad. They are skilfull in Musicke, and Magike. They haue no Idol amongst them; onely they obseue their aunccestors sepulchers.

Of the Feast which all the Malabar-kings hold euery twelfth yere in honour of the River *Ganges*, wee haue there spoken vnder where we haue discoursed of the River: This Feast lasteth eight and twenty or thirty daies with great solemnitie, to the furtherance whereof certaine souldiours; to the number of thirtie; rush among the people, and kill as many as they can; themselfes certaine to bee killed of the Kings Souldiours. This is the Tribute imposed by the King of Calicut on one of his vassals, to honour this solemnitie with such a number that shall thus sell their liues as deare as they can. Of the Election and erection of the Zamoryn, we haue spoken in the beginning of the Chapter: Let vs here adde out of *Castaneda* concerning his deuotion. Hee saith that this King of Calicut is a *Bramene*, as his predecessors also. And for that it is a custome that all the Kings die in one *Pagode* or Idol-temple, he is elected for that cause. For alwaies there is and must be in that house a King to serue those Idols, and when he that serueth there, dieth, then must the King that then reigneth leaue his Empire, and goe serue in that place as the other did; another being elected to succcede him in the Kingdome. And if any refuseth to forsake his Court for the *Pagode*, they enforce him thereto.

5 Herman. Lopes
de Castaneda
l. 1. c. 14.

5 Futerall
Rises.

* A lease, of
which see
Cap. 12.
† Inauguration
of the new
King.

The Kings of *Malabar* bee browne men, and goe naked from the Girdle vpward, and from thence downward they are couered with cloth of Silke and of Cotton, adorned with Jewels. For their Children; the sonnes inherit not, but the brother, or if there bee none, the Sisters sonne. When their Daughters are ten yeares old, they send out of the Kingdome for a *Nayra*, and presenting him with gifts, request him to take her Virginities: which hauing done, he tieth a Jewell about her necke, which she weareth during her life, as a token that from thence forth she hath free power of her body, to doe what she will, which before she might not. After their death these Kings are carried forth into a plaine field, and there burned with sweet Wood, very costly, their kindred and all the Nobilitie of the country being present: which done, and the ashes buried, they shauethemselfes, without leauing any haire except on the browes and eye-lids, euen on the least child; and for the space of thirteene daies cease to eate *Betele* (his lips are cut that doth it) and all that time is an *Interregnum*, wherein they obseue if any will come in to obiekt any thing against the new future King. After this hee is sworne to the Lawes of his predecessor, to pay his debts, to recover whatsoeuer belongeth to his kingdome being lost, which oath hee taketh hauing his sword in his left hand, and in the right a Candle burning, which hath a ring of Gold vpon it, which hee toucheth with two of his fingers and taketh his oath. This being done, they throw or poure vpon him a few Graines of Rice, with many other ceremonies and prayers, and hee worshippeth the Sunne three times: after which, all the *Caymailes* or principall Nobles sweare their fealtie to him, handling also the same Candle. The thirteene daies ended, they eate their *Betele* againe, and flesh and fish as before; the King except, who then taketh thought for his predecessor, and for the space of one whole yeere (as is before obserued in part out of *Barbosa*) eates no *Betele*, nor shaueth his beard, nor cutteth his Nails: eateth but once a day, and before he doth it, washeth all his body, and obserueth certaine houres of prayer daily. The yeare being ended, he obserueth a kinde of *Dirige* for his predecessors soule, whereat are assembled a hundred thousand persons, at which time he giueth great Almes, and then is confirmed. All these Malabar-kings haue one especiall man, which is the cheefe administrator of Iustice, who in matters of government is obeyed no lesse then the King himselfe. The Souldiours are *Nayras*, none of which can bee imprisoned or put to death by ordinarie iustice: but if one of them kill another, or else kill a Cowe, or sleepe with a Country-woman, or speake euill of the King, the King after information giues his warrant to another *Nayra*, who with his associates kill him wherefoeuer they finde him, hewing him with their swords, and then hang on him his warrant to testifie the cause of his death. These *Nayras* may not weare their weapons, or enter into combat, till they bee armed Knights, although that from the age of seven yeares they are trained vp in feates and practise of Armes. Hee

is

* is dubbed or created by the King, who commandeth to gird him with a Sword, and laying his right hand vpon his head, mutteth certaine words softly, & afterward dubbeth him, saying; *Hanc aregard to keep these Bramenes, and their King*. When they yeeld themselves to any mans seruice, they binde themselves to die with him, and for him, which they faithfully performe, fighting till they be killed. They are great Soothsayers, haue their good and bad dayes, worship the Sunne, the Moone, the Fire, and the King, and the first they meete in the morning. The Deuill is often in them (they say it is one of their *Pagodes*) which causeth them to vtter terrible words; and then he goeth before the king with a naked Sword, quaking, and cutting his flesh, saying with great cries; I am such a God, and I am come to tell thee such a thing; and if the king doubteth, he roareth lowder, and cutteth himselfe deeper till he be credited. The Portugalls haue much eclipsed the greatnesse of the king of Calicut, and caused many other alterations in all the East in this last Age of the world. Of whose exploits *Castaneda*, *Barrins*, *Massam*, *Oscum*, and others haue written at large.

u The dubbing of the Nair's.

CHAP. XI.

Of the kingdome of Narsinga and Bisnagar.



From those places where our feete last rested (or touched rather) vnto the Cape *Guadaverin* * betwixt that ridge of mountaines called *Gates*, and the Ocean (which is there named the Gulfe of Bengala) trendeth the kingdome of Narsinga or Bisnagar; those two royall Cities contending which shal giue name to this mighty Empire, containing two hundred leagues of Sea-coast. The king hath in continuall pay fortie thousand Nairros. But as occasion serueth, hee can bring into the field many many thousands more, as in that Expedition against *Idalcan* specified by *Barrius* and *Borruis*; in which, to let passe that world of people, hee sacrificed vnto Idolls twentie thousand seven hundred and three score head of beasts and fowles in nine dayes space, which in Idoll-deuotion were all bestowed after on the poore.

a Magin.
Gi. Boiss. Bch.

b 700000. foot.
40000 horse.
7000 elephants.
200000 harlots.
c C. Fred.

In the yeare of our LORD 1567. Biznagar was sacked by foure Kings of the Moores, (as saith *Frederike*) naming them *Dialcan*, *Zamaluc*, *Cotamaluc* and *Uridy*, through treason of her owne Captaines: but hauing sacked it (as not able to holde it) they retired home. The city remained after, an habitation for Tygers and wild beasts, containing in circuit foure and twenty miles, as our Author (that stayed there seven moneths) affirmeth. Hee neuer sawe Pallace exceeding that of Bisnagar. It had nine gates, with guards of souldiours; Heere he obserued their rites in burning the women so often mentioned.

The woman ^d taketh two or three monthes respite after her husbands death: the day being come, she goeth rarely out of her house, mounted on an horse or elephant, or else on a Stage carried by eight men: apparelled like to a Bride adorned with Jewells, and her haire about her shoulders; holding in her left hand a Looking-Glasse; in the right, an arrow: and fingeth as shee passeth through the Citie, saying; That shee goeth to sleepe with her husband. Shee is accompanied with her friends, vntill it bee one or two of the clock in the afternoone: then they goe out of the citie passing by the riuers side to the burning-place, where is prepared a great square Caue full of wood. Heere is made a great banquet, the woman eating with ioy, as if it were her wedding-day, and after they sing and daunce till the woman bidde to kindle the fire in the caue; then she leaueth the Feast, and taketh her husbands neerest kinsman by the hand, and goeth with him to the banke of the riuier, where she strippeth her of her clothes and Jewells, bestowing them at her pleasure, and couering her selfe with a cloth, throweth her selfe into the riuier, saying; *O wretches, wash away your sinnes*. Comming out of the water, she rowleth her selfe into a yellow cloth and againe, taking her husbands kinsman

d The solemnity of burning of the wife after her husbands death.

kinsman by the hand, goeth to the said caue, by which is erected a little Pinnacle, on which the mounteth, and there recommendeth her children and kinned to the people. After this, another woman taketh a pot with oyle, and sprinkleth it ouer her head, and therewith annoynteth all her body, and then throweth it into the furnace, the woman going together with the same. Presently after the woman the people throw great peeces of wood into the Caue, so that with those blowes, and the fire, shee is quickly dead: and their great mirth is on a sodaine turned into great lamentation and howling.

When a great man dieth, both his wife and slaues with whom hee hath had carnall copulation, burne themselves together with him. Amongst the baser sort, I haue seene (saith Maister *Frederike*) the dead man carried to the place of buriall, and there set vp-right: the woman comming before him on her knees, casteth hir armes about his neck, while a Mason maketh a wall round about them: and when the wall is as high as their neckes; one comming behinde the woman, strangeth her, the workeman presently finishing the wall ouer them; and this is their buriall.

Lud. Vertomannus ^f relateth the same funerall rites of *Tarnasseri* (as in other parts of India) sauing that there fiftene or twenty men in their idolatrous habite, like Deuilles, doe attend on the fire wherein the husband is burned; all the Musicians of the citie solemnizing the funeral pompe: and fiftene days after they haue the like solemnity, at the burning of the woman, those diuellish fellows holding fire in their mouthes, and sacrificing to *Dumo*, and are her intercessors to that deuil for her good intertainment.

The cause of burning the wiues is by some ascribed to their wonted poisonings of their husbands before this Law; & by others, that the husband might haue her helpe and comfort in the other world.

In these parts is the City of *Saint Thomas* or *Malepur*, where they say *Saint Thomas* (after he had preached the *Gospell* to the Indians) was martyred and burned. The Legend which some report of his death, were too tedious to recite: and as little likelihood of truth is in that long tale of the miraculous Crucifixes heere found, related by *Oforus*, who likewise declareth the rites of those *Saint Thomas*-Christians, of their Chaldean Pope, Cardinals, Patriarchs and Bishops; of which in an other place wee shall more fully speake. On the first day of July *Saint Thomas* holy-day is celebrated, asvel by the Pagans as Christians: and his Sepulchre is had in deuout estimation both to the Church, where this Saint lieth interred, to which the Indian Christians goe on pilgrimage, carrying with them a little of that earth for a great relike. A Moore had the keeping of the Church, which was built after our fashion, and begged of the commers for maintenance of it, and of a Light continually burning therein.

The Portugalls ^k now inhabite this Towne almost desolate: the Iesuits also haue heere a residence. The Church-doors (by the superstition of some) are almost cut in peeces, and carried away to set in gold and siluer, and to wear about their neckes, as a holy relike; the Portugalls heerein being exceedingly vaine, and attributing hereto many miracles, verifying that Proverb which the Spaniards vse, affirming the Portugalls to be! *Pocos fatos devotos*. One sent *Linschoten* a whole bead-roll or payre of Beads therof, the bringer affirming that those beads had calmed a tempest miraculously by the way. The Inhabitants in this respect haue driuen their Church-doors full of nailes: but *Saint Thomas* bones are now remoued to Goa. Those doors are of such renowned holinesse, because they were made of that wood which *Saint Thomas* drew with his girdle out of the hauen (which it choaked) and could not before this miracle by any means be remoued.

Odericus ^m telleth of a strange and vncouth Idoll, as bigge as *Saint Christopher*, of pure golde, with a new band about the necke full of precious stones, some one whereof was of valew (if the valewed iustly) more then a whole kingdome: The rooffe, pavement, and feeling of the walles, within and without the Temple, was all gold. The Indians went thither on pilgrimage, some with halters about their neckes, some with

their hands bound behinde them, some with kniues sticking on their armes and legs, and if after their pilgrimage, the wounded flesh festered, they esteemed that limbe holie, and a signe of their Gods fauour. Neere to the Temple was a lake whereinto the Pilgrimes cast golde, siluer, and gemmes for honour of the Idole, and reparation of his Temple. At euery yearely feast the King and Queene with the Pilgrimes and people assembling, placed the said Idoll in a rich Chariot, and with a solemne procession of Virgins two and two in a rancke singing before him, and with musickall Instruments carry him forth. Many Pilgrims put themselves vnder the chariot-wheels, where they are crushed in peeces. More then five hundred persons vied thus to doe, whose carcases were burned, and ashes kept for holie reliques. Otherwise also they will deuote themselves to such a martyrdome in this manner. The parents and friends assemble and make a feast to this Votary, and after that hang five sharpe kniues about his necke, and so carry him before the Idole, where he taketh one of his kniues, and crieth; *For the worship of my God I cut this my flesh*; and cutting a peece, casteth it at the face of the Idole, and so proceeding, at the last saith; *Now doe I yeelde my selfe to death in the behalfe of my God*; and being dead, is burned as before.

Our Country-man ⁿ *for Iohn Mandenile* reporteth the same Historie of their Idoll Procession, and the ashes of those voluntary Martires, which they keepe to defend them against tempests and misfortunes. He also saith, that some Pilgrimes in all their peregrination, not once lifted vp their eye-liddes, some at euery third or fourth pace fell downe on their knees to worship, some whipped, others wounded themselves; yea, and killed themselves (as is before said.) *Nicholas di Conti* reporteth the same in his time.

Neither is this bloody custome yet left, as *Linschoten* ^p affirmeth by report of one of his Chamber-fellows that had seene it. They haue (saith hee) a waggon, or cart, so heauie, that three or foure Elephants can hardly draw it, which is brought forth at Faires, Feasts, and Processions. At this Cart hang many Cables or Ropes, whereat all the people hale and pull, of deuotion. In the vpper part of the Cart standeth a Tabernacle, and therein the Idole: vnder it sit the Kings wiues playing on Instruments. And while the Procession passeth, some cut peeces of their flesh, and throw at the *Pagode*, some lay themselves vnder the wheeles of the cart, with such euent as you haue heard.

Gualtero Balby relateth the same, and addeth, that the Priests, which haue care of this Idol, and certaine women, are consecrated to these deuotions from their Cradles by their *sale-blinde* parents. And the women prostitute their bodies, to gaine for the Idole whatsoever they can get ouer and about their owne maintenance. This filth the Citie with strumpets; there being of this *Sacred* (you may interpret it *Cursed*) crue, foure hundred in one place of the Citie. These haue their place in the Idoll Procession, some of them in the Chariot which is drawne by men; euerie one accomplishing himselfe happy, that can touch or draw the same. This he saith was at *Negapatan*.

He further affirmeth, that not farre from the Citie of *Saint Thomas* is the Towne *Casti*: where the wife is not burned (as at *Negapatan*) but a great graue being made for the deceased husband, they place the liuing wife by the dead corpe, and their nextest kindred cast earth vpon them both, and stampe thereon. They which marrie, wed in their owne degree, as a Smith to Smiths daughter: and they poure out their prayers at the Image of some Cowe, or a Serpent called *Butta dicapella*. Their Bramins burne Cowes-doung; and if they intend any warres with other Nations, they annoynt their nose and forehead with those ashes, not washing themselves till the evening. They which haue sacrificed themselves to the *Pagode*, when they haue walked a long time in lustfull pleasures, shoot into the ayre peeces of their flesh tied to arrows, and diuersly mangle themselves; at last, cutting their owne throats, so sacrificing themselves to the *Pagode*.

There are also certaine people called *Amouchi*, otherwise *Chiuvi*, which percei-

e The wife immured with her dead husband.

f Lud. Vert. li. 6

g Odericus.

h Oforus lib. 3.

i O. d. Barbosa.

k Linschoten.

l Deuout little fooler.

m Odericus.

n S. 7. John Mandenile.

o Nic. di Conti. p Linschoten. lib. 1. c. 24.

q Balby ca. 28. & Arthur Dan. biff. Ind. Or. c. 2.

r Delperate
dying.

uing the end of their life to apprech, lay hold on their weapons, which they call *Chiffe* and going forth, kill every man they meete with, till some body (by killing them) make an end of their killing. They are loth (it seemes) to come into the deuill's presence empty-handed, or to goe to Hell alone. Some of them worship *G o d* in the likenesse of a Man; some in the Images of Kine and Serpents: some inuoke the Sunne and Moone; others, some Tree or Riuer.

Among many Feasts which they celebrate in the yeare, one in Autumne is most fashonne, in which they take some great tree, and fasten it in the ground, hauing first fashioned it like a mast of a ship, with a crosse-yard, whereon they hang two hooks of yron. And when any one by sicknes, or other misery, hath made a vow to their Idoll or *Pagode*, he commeth thither, & being first admonished by the Priests to offer his sacrifice, they lift him with those hooks by both the shoulders, and there hold him to the Idoll, till he hath 7 times saluted the same, with clapping his folded hands to his breast, and hath made some sport thereto with weapons which he hath in his hand. After this he is let downe, and the blood which issueth from his shoulders is sprinkled on the tree, in testimonie of his deuotion. Then they draw him vp againe by the middle, to giue thanks to the Idoll: and then giue him leaue to heale himselfe, if he can. They which are in great miserie, or seeke some great matter at the hand of their Idoll, doe this. They haue an other Feast, celebrated in the night, continuing eight nights: in which many candles are seene burning through the City. Three or foure runne from one end of the threete to the other, and hurling rice, and other meates after them, say, they offer it to the deuill which follows them; not daring to looke behinde, lest hee should slay them.

f F. Fernandez
ep. 1598.

In other places also they haue those idoll-chariots, like vnto Towers, to the drawing whereof, many thousands of deuout persons put their helping-hand. *Francis Fernandez* saith, that *Cidambaran* is the mother-city of their Pagan-rites, wherein are many stately Temples, and the reuenue of the *Bramenes* amounted to thirty thousand ducats, but now they are payd but twelue thousand yearly.

Heere happened a strange accident, the same day the Iesuites departed, which was this. There is in this City a Temple of *Perimal*, wherein they worship an Ape called *Hanimant*, whom they report to haue bene a *G o d*, and (for I know not what) together with many thousands of other gods, to haue remained there, being all transformed into Apes. Now when this principall Ape was forced to passe into the Iland *Zeilan*, and wanted a ship, he leaped, and at euery leape left an Iland or heape of land behinde him, so making way for his apish traine to *Zeilan*. The tooth of this Ape was kept for a great relique in that Iland with great resort of Pilgrimes thercunto: and in the yeare 1554. was by the Portugalls, (who made a road thither, in hope of great bootie) taken away. The Indian Princes offered the Viceroy three hundred thousand (or as *Linschoten* telleth, seuen hundred thousand) ducats, for the ransom of this Apes tooth, but the Archbishop dissuaded the Viceroy; who thereupon burnt the same before those Indian Embassadors, and threw the ashes into the Sea. Not long after, a *Bernamo* of *Cambaia* perswaded the Indians, that hee by Diuine power had taken away that holy tooth being inuisibly present, and had left another in the roome which was burnt. Superstition is credulous, and the King of *Bisnagar* gaue him a great summe of gold for that Apes tooth, wherewith hee thus apishly had bitten and mocked them, which was after holden in like veneration as the former. But to returne to our *Cidambaran* History.

u F. Fernandez.

They tell, that a holy man, in great penance, had many yeares held his foote pierced through with a peece of yron; and when hee was often by *G o d* commaunded to leaue that selfe-rigour, he flatly refused, vnlesse that hee might see *G o d* dauncing about him, which also hee considered vnto; and with the Sunne, Moone and Starres, which played the Musicians, he appeared dauncing. And as he daunced, a Chaine of gold fell from his foote, whereof this Towne tooke name. For *Cidambaran* signifieth a golden Chaine.

Now

Now at this time * there was a great contention, whether the signe of *Perimal* should be erected in the Temple of *Cidambaram*. This signe was a gilded mast, with an Ape at the foote thereof. Many Embassadors were there about this quarrell some, yrving, some resisting this deed. But the Prince (called the *Naicho* of *Gingi*) would haue it set vp, notwithstanding the Priests greatest unwillingnesse. The priests therefore both regular (which are the *logues*) and secular *Bramenes* ascended vp the roofof the Church, and thence threatened to hurle downe themselves, which wnty of the *logues* did, and the rest threatned to follow. But the *Naicho* caused gunnes to be discharged at them, which slew two, and caused the rest to retire and breake their couenant, rather then their neckes, with their fellows. A woman also of this faction cut her owne throat for zeale of this new superstition. The swelling stile of this king of *Bisnagar* I thought worthy to be heere inserted, which is this. *The husband of good fortune, the God of great Provinces, King of the greatest Kings, and God of Kings, the Lord of horsemen, the Master of them which can not speake, Emperour of three Emperours, Conquerour of all these fees, and Keeper of all the conquerors, dreadfull to the eight coasts of the World, vanquisher of the Mahometans, &c. Lord of the East, West, North, and South, and of the Sea, &c. Venecapat adimus Ragun Denamaganus Ragel, which now ruleth and governeth this world.*

x The titles of
the Kings of
Bisnagar.

With the *Naicho* or King of *Gingi* (vassall to the King or Emperour of *Bisnagar*) the Iesuites found good entertainment. Heere some of the *logues* distributed the water of *Ganges* out of certaine vessells covered with fowle and filthy clothes, which yet the people for deuotion kissed. These *logues* with admirable patience endured the Sunnes heate: and one among the rest inclosed himselfe in an yron Cage, with his head and feete onely out of the Cage, that hee could neither sit nor lie downe at any time: and on the Cage were hanged a hundred Lampes, which foure other *logues* his companions lighted at certaine times. And thus walked hee in this perpetual prison, as a *Light vnto the world* in his vaine-glorious opinion. They reasoned with certaine *Bramenes*; some of which held the Sunne for God, and yet sometime to haue bene a man, and for his merites so promoted. Some denyed a multitude of Gods, onely allowing that priuilege to *Pyrana*, *Vidhu*, and *Vannu*, one of which maketh, an other keepeth, the third destroyeth all things.

Neare to *Madure* is an idole called *Chocanada*: which by night appeared in Vision to a Priest, and bade him goe say to the *Naicho* of *Madure*, that hee or I must abide in this house: whereupon hee would not be coriuall with his Idole, but resigned the Pallace to him. His deuotion is such, that euery day while he sitteth in judgement, a *Bramene* euer and anon foundeth the name of *Aranganassa* in his eares: and when one is wearie, another succeedeth in the same office, neuer ceasing this Idols remembrance, although he there sitteth fure or six houres.

I thought meete to mention one Custome, which some report of the *Brama*, or y Dis. of Ch. na pag 401. Pope-like *Bramenes* in these parts, who by his authoritie dispenseth with many of their Lawes, and dissolueth Marriages: giuing libertie at his pleasure to the women to marry an other; which his dispensation is sealed on her right shoulder, with a marke of a hote yron.

Chandagrin is the royall seate of the great King of *Bisnagar*. The chiefe Families therein are the *Bramenes*, *Rains*, and *Cretins*. They affirme that their Idole *Perimal* did bring forth the first out of his head (as the Poets tell of *Minerva*;) the second out of his breast; the third out of his belly: and all other inferior Families out of his feete. The *Bramenes* haue some opinions, not altogether dissnant from the Scriptures. They say, that *G o d* onely by his thought made a man, which they call *Adam*.

z Melchior
Colignus.

On the tenth day of Iuly Anno 1600. happened an Eclipse of the Sunne, which the *Bramenes* said was by meanes of the *Dragon* (which they make a celestiall signe) his biting of the Sunne and Moone: whereupon the King and others neither ate nor dranke that day; deploring their misery, because the *Dragon* deuoured the Sunne. In the City *Prepeti*, three miles from *Chandegrin* is the feast of *Perimal*, in remembrance

a Simon Gr.

branch of his marriage : at which the offerings amounted to two hundred thousand crownes : and the Chariot of the idoll was drawne forth a mile and halfe in Procession by tenne thousand men. They haue an other Feast of the Kine , because they suppose *Perimal* to be the sonne of a Cowe , and then the wayes and streets are full of that cattell. They haue a feast in honour of the Sunne, which lasteth eight dayes , solemnized by the Emperour himselfe , and he is iudged a traitour which is not present thereat. Then they cast lots, the King first, and after the rest, diuining by arrowes the next yeares destinie. If an arrow light on a tree, and being plucked out causth a red liquor to follow, it prognosticateth warres ; if white, peace. Nonsarte hence is an Idoll called *Tripiti*, to which are great Pilgrimages and Offerings ; alwayes as they goe, some beginne, and the rest answer, and so all continue to resound the name of the Idoll *Gons*. Before they enter into the Temple, they shaue and wash themselves. They haue Heremites which they call *Sauassei*, who liue in deserts, and at some times appeare before the people naked. They haue others which they call *Gurapi*, learned Priests, (as it were a degree of Doctors) which beare a great port, and neuer goe forth on foote. The Idoll *Tripiti* is seated on a mountaine, about which are fertile valleys, stored with fruits, which none may touch, as being consecrated. There are in the woods great abundance of Apes, so tame, that they will take meat out of mens hands: the people esteeme them a diuine race, and of the familiaritie of *Perimal* the chiefe God, whom they worship in many colours and shapes, as of a man, oxe, horse, lion, hogge, ducke, cocke, &c.

b Em. de Veiga.

As *Veiga* b and *Ricinus*, two Iesuites, trauelled to Chaudegrin, they came to Travilur, where they sawe their Idoll, with a white banner on his backe, and after him three sacred kine, with Drummers on their backs, and after them Trumpeters and many Musicians of other sorts. Then followed thirtie women dauncing, which were also consecrated to the Idolles seruice, and might not marry, but were prostituted to their bodies: these were richly attired, and carried Lights. The Priests followed with the Idoll, and were followed by the people with Lights. At their returne they set downe the Idoll, and set sodden rice before him to eate; others meane while driving away the flies, and others couering him that hee should not be seene eating : and at last, one maketh a long Oration of the worthy acts of their God, and then let him againe in his place. This lasted foure houres; and in the mean space many reasoned with the Iesuites, and some held vaine Discourses of the Creation: as, that there were seven Seas; one of salt-water, the second of flesh, the third of honey, the fourth of milke, the fift of *Tair* (which is creame beginning to fowre) the sixt of sugar, the seventh of butter: that the Earth had nine corners, whereby it was borne vp by the Heauen. Others dissented, and said, that the Earth was borne vp by seven Elephants; the Elephants seate stood on Tortoises, and they were borne by they knew not what.

c Melch. Colig.

When the *Naicho* of Tangar died, three hundred of his Concubines willingly offered themselves to the fire, to honour his funeral; so much can Custome harden to delicate and soft-hearted a nature.

d Gi. Rot. Ben.

The Temples d in this Countrey haue great reuenues, which in some places are encreased by the deuotion of women, which prostitute themselves to gaine for their Idoles: and many yong girls are brought vp for this purpose. Many are here in these parts, of the Sect of the *Guzzarats*, which kill no quicke thing, as is spoken e. Some haue a stone hanging about their neckes, as big as an egge, with certaine lines drawn through the middle thereof; and this they worship, and call it *Tambaran*: they keep eury Friday holiday.

e Ojer. lib. 4.

f Magin.

The kingdom of Orissa hath on the sea-coast three hundred and fifty miles, betwixt the richer kingdoms of Bengala and Bihagar, poore of ports and traffike. Raman f is the royall city; from whence the riuier Ganga passeth, and at his fall into the Sea loy-neth his waters with those of Ganges. The Inhabitants (except a few Moores) are Gentiles, little or nothing (that I can learne) differing in rites from their neighbours, of which yee haue heard. Some ascribe to the Citie Orissa, as the name, so the principalitie of the other Cities of this kingdom.

g Summario di. pop. orient.

One

One thing I thought not to omit: That there be h whole Villages and kindreds of people, in other things like to other men, but are borne with one of their legges and one foot from the knee downwards, as thicke as an Elephants legge; which the common people imagine to be a curse by Diuine iustice, inflicted vpon the whole Generation, for that their Progenitours murdered saint *Thomas*. *Linschoten* saith, he hath seene and spoken with them, and could learne no other cause thereof. It is to them a deformitie, but no let or impediment otherwise.

And thus haue we finished our perambulation of the Continent of Asia. Now let vs ship our felicity ouer (for we are not skilful of *Hanimants* leapes) vnto the Ilands: hauing first feasted you with the fruits and other rarities of Nature in Indie.

CHAP. XII.

Of the Creatures, Plants, and Fruits in India.



F the Elephant and Rhinoceros is already spoken: and of diuers others of their beasts. The Elephant is of great vse both for Warre and Peace. When the keeper employeth him in any burthen, he getteth first on his necke, and putteth his feet vnder the beasts eares, hauing a hooke in his hand, which he sticketh aboue betweene his eares, where his stones lie: they binde the burthen with a rope, which at his keepers bidding he taketh in his mouth, and windeth it about his teeth, and so draweth the packe after him. The Elephants are said to keepe themselves chastly to one female, which is thought to bring forth in a yeare and halfe or two yeares. a *Christophorus Acosta*, *Linschoten*, and other moderne Authors, as also *Aristotle*, *Pliny*, *Ælian* and others of the Ancient, relate strange reports of the Elephant. For the Readers delight I will mention some. An Elephant being weary, hasted home; his keeper after much entreatie not preuailling, told him it was for the King of Portugalls seruice, which he would haue him doe: the beast answering hoo, hoo (which in the Malabar language signifieth I will, I will, as *Acosta* interpreteth) fulfilled his request. The same Elephant wanting his meat; his master said it was because his kettle wherein he vsed to boile it was broken, and therefore willed him to carry it to the Tinker; which he did, and brought it againe, but ill-mended: whereupon he was sent againe, and the Tinker to trie him, amended it worse. The Elephant carries it to the riuier which ranne by, to see if it would hold water, and finding it to runne, came back with great noise and anger: the Tinker entreates pardon, and at the third time doth it well; which yet the Elephant would not beleue, till by triall he saw it held water, and then shewing it to the standers by that it would hold, carried it home. A souldiour hurled a Coco-shell at an Elephant: which (because he could not then repay it) put the shell in his mouth, and a few daies after seeing him in the street, at Cochín, he hurled the same out of his mouth at the souldiour againe. Another souldiour injured the keeper of an Elephant, which would haue reuenged the wrong, but was forbidden by his said keeper: but after espying the souldiour, when his keeper was absent, he took him vp in his trunk & ducked him diuers times in the water, & then set him downe where he had taken him vp. They are very ambitious. One being vbraided of lazines by his keeper, when as his burthen was too heauie for him to draw, and therefore they had brought another Elephant to help him; disdainig a companion, thrust him away, & drew himselfe dead in the place. Another in like case fell on his fore-legs, & wept at his keepers chiding, and although he admitted a copanion till the greater difficultie was ouercome, yet feeling it the in his own power to draw, he put away the other Elephat with his head & teeth, to recouer his credit. Of the admirable capacitie, gratitude, and other qualities of this beast, were tedious to recite. An ample testimony hereof, is the example of the King of Aua his Elephant before mentioned. Of the Rhinoceros I haue little further to say: as of other beasts tame & wilde, which Nature yeldeth in other places as well as here.

As for fowles, they haue abundance of Parrots, & Noyras, more pleasing in beautie,

P p

speech

a Christ. Acosta
in sine Linschoten
lib. 1. cap. 46.
Thomas Lopez
&c.

h Linschoten. c. 15.

speech and other delights then the Parrot, but cannot be brought out of that country alieu. Of Bats as bigge as Hennes, about Iaua and the neighbour Ilands, we haue alreadie spoken. *Clusius* bought one, of the Hollanders, which they brought from the Iland of Swannes, *Itha do Cerne*, newly stiled by them *Maurice* Iland; it was about a foote from the head to the taile, about a foot about, the wings one and twentie inches long, nine broad, the claw whereby it hung on the trees, was two inches, the pisse easily seene, &c. Heere they also found a fowle which they called Waigh-vogel, of the bignesse of a Swanne, and most deformed shape.

In 4 Banda and other Ilands, the bird called Ema or Eme, is admirable. It is foure foot high, somewhat resembling an Ostrich, but hauing three clawes on the feet, and the same exceeding strong: it hath two wings rather to helpe it running, then seruiceable for flight: the legges great and long: they say it hath no tongue, and that it putteth out the pisse backwards, as the Camell: that it deuoureth Oranges and Egges, rending the same in the ordure, nothing altered.

Of the birds of Paradise, elsewhere is shewed the falsehood of that opinion, which conceiue them to want feet, whereas they goe as other birds, but being taken, the bodie (for the most part) together with the feet are cut off, and they being dried in the Sunne, is so hardened and closed, as if Nature had so formed them. This is testified by *Pigafetta*, and the Hollanders. Of this, *Clusius* in his *Austrarium* hath a large Discourse, shewing diuers kinds of them, a greater and a lesse: and saith that *Joban de Weely* of Amsterdam sold one of them, which had feet, to the Emperour, 1605. But I would not herein be tedious. Of the birds and beasts of India, *Acosta*, *Linschoten*, *Clusius*, besides *Gesner* and others can informe the studious.

They haue Crows so bold, that they will come flying in the windowes, and take the meat out of the dish, as it standeth on the table before them that are set thereat: and are such vexatious to the Buffles, that they are forced to stand in waters vp to the necks, that they may berid of them. They haue Rats, which the Cats dare not touch, as big as yong Pigges, which vndermine the foundations of houses in such sort with their diggings, that they sometimes fall to the ground. There are other little red Rats, which smell like muske. Incredible is the scathe which they receiue in Goa by the Pismires, which with such huge multitudes will presently assaile any thing that is fatty, or to be eaten, that they are forced to set their cup-boords and chests, wherein are their victuals and apparell, with a wooden cistern of water vnder euery of their foure feete, and that in the middle of the roome. And if they forget to haue water in the cistern, presently these Ants are all out, and in the twinkling of an eye (saith *Linschoten*) they will consume a loafe of bread. The like cisternes haue they for their beds and tables: and for the perches wheron they set their Canary birds, which els would be killed by Pismires, yea though it hung on a string fro the rooffe of the house. The poorer sort which want cup-boords, hang their fragments in a cloth on the wall, hauing a circle of charcoales about it; with this wall to keepe out this small creature, and great enemy. There are other Ants almost a finger long, and reddish, which doe great harme to fruits and plants. Great is the harme which Moths and Wormes doe in mens cloths and bookes, which can very hardly be kept from them. But more hurtful is the *Baratta*, which flieth and is twice as bigge as a Bee, from which nothing almost can be kept close enough, and are to be esteemed as a plague among them like to the Pismires, and are commonly in all fat wares and sweet meats, and when they come vpon apparell they leaue their staining egges behind.

The Salamander is said to be common in the Ile of Madagascar. Of Serpents they haue diuers kinds and very venomous, besides one other kind as big as a Swine, which is destitute of poison, & hurtheth only by biting. But the superstition of the King of Calicut multiplieth their serpents. For he causeth cottages to be set vp to keepe the from the raine, and maketh it death to whosoever that shall kill a Serpent or a Cow. They think Serpents to be heauely spirits, because they can so suddely kil men. So much hath that old Serpent, both at first & since, deluded me by this venomous creature. There are hogs with horns in the Moluccas: in Celebes & Mindanao are hogs, which besides the

teeth they haue in their mouthes, haue other two growing out of their snouts, and as many behind their eares of a large spanne and halfe in length.

Of fish they haue great plentie and varietie. They haue of *Hogens* or *Tuberos* which deuoure men, especially such as fish for pearles. And others bath themselves in cisternes, not daring to aduenture the riuers for them. Offish-monsters like men, and like an hogge some write: and as monstrous is, that, which *Massamus* telleth of a Whale, which with the opposition of his huge bodie, stayed the course of a shippe sayling with eight other shippes into India, with so great a noise and shaking, as if they had fallen on a rocke. Neither could the windes, which filled the sailes, further her course. The Marriners, when they saw two elements of Wind and Current, so strongly encountering, looked out and saw this monster, with her finnes embracing the sides of the shippe, and enterlacing the sterne with her taile, applying her bodie to the keele, which contained about 1 eightie foot in length. They thought presently that some hellish fiend had bene sent to deuoure them: and consulting of remedie, at last sent their Priest in his holy vestments, with crofles and exorcismes: who (like the greater diuell) preuailed with these weapons, and the Whale forooke them without further hurt.

There are certaine fish-shells, like Scalop-shells, found on the shore; so great that two strong men with a leauer can scarce draw one of them after them. They haue fish within them. A shippe (called *Saint Peter*) fell vpon sands, sailing from Cochin, and split. The men saued themselves, and of the wood of the old shippe built a Caruell, wherein to get to the Continent, but in the meane while were forced to make a scouffe, and by good watch to defend themselves from certaine Crabbes of exceeding greatnesse, and in as great numbers, and of such force, that whome soeuer they got vnder their clawes, it cost him his life, as two Marriners of the same shippe told mee.

Crabbes heere with vs haue a sympathy with the Moone, and are fullest with her fulnes: in India there is a contrary antipathy, for at a full Moonte they are emptiest.

They haue Oysters, in which the Pearles are found, which are fished for by duckers, that diue into the water, at least ten, twenty or thirty fathom. These men are naked, and haue a basket bound at their backs, which, being at the bottome, they rake full of Oysters and durt together, and then rise vp and put them into boats. They lay them after on the land, where the Sunne causeth them to open, and then they take out sometime many, sometime few Pearles, as each Oyster yeeldeth, which is sometimes two hundred graines and more. The King hath one part; the souldiers, a second; the Iesuits, a third; and the fishers themselves the fourth: a small recompence for so great a danger, in which many men euery fishing-time lose their liues. The Hollanders found Tortoises so great, that ten men might sit and dine within one of the shells.

Of their fruits, *Ananas* is reckoned one of the best: It taste like an Apricocke, in shew a farre off, like an Artichoke, but without prickles, very sweet of sent. It was first brought out of the West-Indies hither. *Iaca* are bigger then the former, and grow out of the bodie of the tree: they are of many pleasant tastes, but hard to digest. Of *Mangus* there are three sorts, they are as bigge as goose egges. The first sort hath stones, which the second wanteth. The third is poison so deadly, that yet no remedie hath bene found against it. Of the like bignesse is the *Caians*, of which, of the *Lambos*, *Jangomas*, *Carambolus*, *Lambolius*, *Papauo*, &c. I leaue to speake, as not writing an Indian Herball, but onely minding to mention such things, which, besides their country, haue some varietie of nature, worthe the obseruation. For the rest, *Garcias* ad *Horro* translated by *Carolus Clusius*, *Paludanus*, *Linschoten*, *Christophorus de Costa* (writing particularly of these things) and others in their generall Herballs, may acquaint you.

Of this sort is the Indian Fig-tree; if it may be called a tree, which is not above a mans height, and within like to a reed, without any woody substance: it hath leaues a fathom long, and three spans broad, which open and spread abroad on the top of it. It yeeldeth the fruit in fashion of the clusters of grapes, & beareth but one hunch

at once, containing some two hundred figges at least, which being ripe, they cut the whole tree down to the ground, leaving only the root, out of which presently groweth another, and within a moneth after beareth fruit, and so continueth all the yeare long. They are the greatest sustenance of the country, and are of very good taste, and smell, and in those parts men beleue that *Adam* first transgressed with this fruit.

But of greater admiration is the *Coco*-tree, being the most profitable tree in the world, of which in the Ilands of Maldivia they make and furnish whole shippes: so that (saue the men themselves) there is nothing of the shippe or in the shippe, neither tackling, merchandize, or ought else but what this tree yeeldeth. The tree groweth high and slender, the wood is of a spongie substance, easie to be sowed, when they make vessells thereof, with cords made of *Cocum*. For this nut (which is as bigge as an Elstridge egge) hath two sorts of huskes, as our Walnuts, whereof the vppermost is hairy (like hempo) whereof they make Occam and Cordage, of the other shell they make drinking-cuppes. The fruit, when it is almost ripe, is full of water within; which by degrees changeth into a white harder substance, as it ripeneth. The liquor is very sweet, but with the ripening groweth sowre. The liquor extracted out of the tree is medicinable; and if it stand one houre in the Sunne, it is very good vineger, which being distilled, yeeldeth excellent *Aqua-vita*, and wine. Of it also they make, by setting it in the Sunne, Sugar. Of the meat of the nut dried, they make oyle. Of the pith or heart of the tree, is made paper for bookes and euidences. Of the leaues they make coverings for their houses, mattes, tents, &c. Their apparell, their firing, and the rest of the commodities which this tree (more plentifull in the Indies, then willowes in the Low-Countries) yeeldeth, would be too tedious to recite. They will keep the tree from bearing fruit, cutting away the blossomes, and then will hang some vessell thereat, which receiueth fro thence that liquor, of which you haue heard. It is the Canarijns liuing, & they will clime vp these trees, which yet haue no boughes, but on the top, like apes. This tree hath also a continuall succession of fruits, and is neuer without some.

No lesse wonder doth that tree cause, which is called *Arbore de raie*, or the tree of roots: *Clusius* calleth it (by *Plinius* authoritie) the Indian fig-tree: and *Goropius* (with more confidence, then reason) affirmeth it to be the tree of *Adams transgression*. It groweth out of the ground, as other trees, and yeeldeth many boughes, which yeeld certain threads of the colour of gold, which growing downwards to the earth, doe there take roote againe, making as it were new trees, or a wood of trees, covering by this meanes the best part sometimes of a mile: in which the Indians make galleries to walke in: The figs are like the common, but not so pleasant.

The *Arbore triste* I deserueth mention: It growes at Goa, brought thither (as is thought) from Malacca: The Hollanders saw one at Aciri in Samatra. In the day-time and at Sunne setting, you shall not see a flower on it; but within halfe an houre after, it is full of flowers, which at the Sunne-rising fall off; the leaues shutting themselves from the Sunnes presence, and the tree seeming as if it were dead.

And that yee may know the Indians want not their *Metamorphoses* and Legends, they tell that a man, named *Parifarico*, had a daughter, with whom the Sunne was in loue; but lightly forsaking her, he grew amorous of another: whereupon this Damsell slew herselfe, and of the ashes of her burned carcasse cameth this tree.

Bettela is a leafe somewhat like a Bay-leafe, and climeth like Iuie, and hath no other fruit: it either is any fruit more in use then these leaues: at bed and boord, and in the streets as they passe, they chew these leaues; and in their gossipings or visiting of their friends, they are presently presented with them; and eate them with *Arecce*, which is a kinde of Indian nut. It saueh their teeth from diseases, but coloureth them as if they were painted with blacke blood. When they chew it, they spit out the iuice, and it is almost the onely exercise of some, which thinke they could not liue, if they should abstaine one day from it.

They haue an hearbe called *Duroa*, which causeth distraction, without vnderstanding any thing done in a mans presence: sometimes it maketh a man

Of this, besides *Linfobea*, *Ice Garcia* ab Hortis. with *Clusius* notes. *Exot. lib. 7. c. 26.*

Clusius describeth this tree out of the Relations of *Pliny* lib. 13. *Curtius* lib. 9. *Strabo* lib. 15. *Theophrastus* lib. 4. and mentioneth like kinds (if not the same) out of *Lopez de Castiglesia* lib. 7. *Ouedo* lib. 6. *Lopez* or *Pigafetta* of Congo, &c. *Clus.* *Exot. lib. 1. cap. 1.* *q. Garcia* ab Hortis lib. 3. c. 1. *C. Acosta* lib. 3. c. 37. saith it growes most in Malabar. The Plant *Bettela*.

sleepe as if he were dead the space of foure and twentie houres, except his feete bee washed with cold water, which restoreth him to himselfe; and in much quantity it killeth. The women giue their husbands thereof, and then in their fights will prostitute their bodies to their lewder louers, and will call them *Cornudo*, stroking them by the beard: the husband sitting with his eyes open, grinning like a foole, and when he returneth to himselfe, knoweth nothing but that he hath slept.

Another strange hearbe is called *Semida*, or feeling, for that if any passe by it, and toucheth it, or throweth sand or any thing else on it, presently it becommeth as if it were withered, and closeth the leaues; y^e continuing as long as the man standeth by; but so soone as he is gone, openeth fresh and faire: and touching it againe, it withereth as before.

But the strangest plant (for so may we terme it) is, that at Goa the homes of beasts slaughtered are throwne together in one place, lest they should be occasion of indignation and reproch to any; the shewing or naming of a home being there ominous. These homes thus cast forth, after a certaine time, take roote, and the rootes grow two or three spannes in length.

Pepper (whereof there are diuers sorts) groweth at the foot of *Arecce*, or some other tree, on which it climeth, as *Bettela* or Iuie: growing in bunches like grapes.

Cinamom is the inner barke of a tree as big as an Oliue; with leaues like Bay-leaues, and fruit like an Oliue: The drying of the barke maketh it roll together. Within three yeares after, the tree yeeldeth another barke, as before. In Seylon is the best. They of Omuz call it *Darchini*, that is, wood of China: and selling it at Alexandria, call it *Cinnamomum*.

Ginger groweth like young reeds, or *Gladulus*, with a roote like a Lilly: it is plentifull in Malabar.

Cloues grow in the Moluccos on trees, like Bay-trees, yeelding blossomes, first white, then greene (at which time they yield the pleasantest smell in the world) and last of all red and hard which are the Cloues. They are so hot of nature, that if a paille or tub of water should stand in the chamber, when they clense them, or any vessell of wine or other moisture, in two dayes the Cloues would sucke it out and drie it. The same nature is in the vnspunne silke of China.

The Nutmegge-tree, is like a Peach or Peare-tree, and groweth most in Banda and Iaua. The fruit is like a Peach, the inner part whereof is the Nutmeg, which is couered and interlaced with the Mace or Flower, and ouer that, is the fruit like a Peach, as I haue seene them conserued. When the fruit is ripe, the first and outermost part openeth, as it is with our Walnuts, then the Mace flourisheth in a faire red colour, which in the ripening becommeth yellow.

It were an endless peece of worke, and not so pertinent to our purpose, to speake of the rest of the spices, drugges, and fruits in India: These (as the rarest or cheefe) I haue chosen fo (as it were) to recreate our Reader with a walke, and howers-view in this Indian Garden, being before full cloyed with our tedious narrations of their superstitions. I might adde heere a discourse of Gemmes, as Diamonds, Rubies, Emeralds, &c. But it becommeth not my pouertie to talke so much of Jewels. The greatest vertue in any which I haue read of, was of that which *Osorius* saith, would not suffer a droppe of blood to fall from him that ware it, who yet, without losse of blood, was slaine by a great wound: and this Jewell was lost by shippe-wracke, when it should haue bene sent to Portugall for a present to the King. He which had this Jewell, was called *Nahodabeguer*, a Prince of Samorra, which was killed in his shippe; and the Portugalls rising him, found no blood about him, till they had taken from him a chaine of gold, in which this stone was inclosed, and then hee bled freshly. This stone is taken out of certaine beastes, which the Siamites call *Cabrilas*. The y^e Bezar-stones are likewise taken out of the maw of a Persian or y^e Bezar-stone, Indian Goat, which the Persians call *Pamir*. And in the Countrey of Pan, by Malacca, they finde within the gall of an Hogge a stone, of greater force against poyson and other diseases, then that Pazar-stone. It is thought that these

Garcia ab Hortis lib. 3. c. 15.

Quasi Amomum ex *Sinodatum*.
Ginger.
Cloues.

u Nutmegs.

x *Of. de Reb. Em. lib. 7. c. 8.*

z. *Garcias ab Horto. in Clus. Exot. lib. 7. c. 1.*

† *Discon.*

these stones doe proceed of the pasture whereon these beasts feed. The Amber is found as well in other places as in India. *Garcias* thinks it to be the nature of the soile, as Chalke, Bole-armenike, &c. and not the seed of the Whale, or issuing from some fountaine in the sea, as others hold. *Clusius* tells a probable opinion of *D. Marell*, that it was an excrement gathered in the Whales belly.

Galmano writeth of a small vermine in Siam, which cleaueth fast to the trunk of the Elephant, and thence sucketh out his bloud and life: his skull is so hard that it cannot be pierced with a hand-gun: and in his liuer is said to be the likeness of men and women, and he which hath one of them about him, is safe from wounds by iron. He telleth of a tree in Mindanao; the one halfe whereof (which standeth towards the East) is a good remedie against poison: the Westerne halfe yeeldeth the strongest poyson in the world. There is a stone, on which whosoever sitteth, shall be broken in his bodie.

CHAP. XIII.

A generall Discourse of the Sea, and of the Islands adjoining to Asia.



FTER our long perambulation of the Asian Continent, the sea inuironing doth sollicite our next endeouours, that the Reader might there refresh his wearied sense, with a new succession of Natures varieties, and humane vanities. And first, while our Barke be made readie to ship vs ouer to some of those Islands, let vs (as it were on the shore) take view of this, so strong, so weak, so constant, and so vnconstant waterie Element. *The Sea is great and wide*, saith the Psalmist: and at first covered the whole earth like a garment, till for mans vice the drie land appeared, which for mans abuse was againe in the dayes of Noab covered: And had not God set the Sea a bound which it cannot passe, it would returne to cover the Earth for euer. It is his perpetual decree, who commanded, and it was made, that though the waues thereof rage, yet they cannot preuaile; though they roare, yet they cannot passe ouer. For how easie were it for the Sea to enclose the Earth in her watery mantle, and againe to make a conquest of the Land, hauing such forces of other owne, and such re-enforcements from the Aire, and the Earth it selfe? Her owne powers, euen by order of Nature and proportion of the Elements, cannot but seeme dreadfull: in which, as the Aire exceedeth the Water, and is it selfe exceeded of the Fire; so the Water may seeme no lesse to surmount the Earth, the lowest and least of the Elements. And what armies of exhalations doth the Sunne daily muster in the great airy plaine, which would succour their mother in such an attempt? Besides that, euen the Earth, as it is euery where compassed of the Sea, doth compass in it selfe so many Seas, Lakes, Riuer, in the vppermost face thereof, as professed partakers; and their inward bowels thereof haue daily intelligence, and continuall conspiracie with the Waters, by those secret pores and priuy passages, whereby it commeth to passe, that albeit all Riuer runne to the Sea, yet the Sea is not filled. And were it possible that so many Worlds of Waters should daily and hourly flow into this watery World, and that such a World of time together, and yet the Sea nothing encreased, but that (as *Salomon* there saith) *The Riuer goeth to the place from whence they returne and goe*: that is, they runne into the Sea, and thence, partly by the Sunnes force, eleuated and restored in raines, &c. partly by filling the veins of the Earth with Springs, doe both wayes returne againe in Riuer to the Sea. This appeareth by the Dead Sea, and by the Caspian, which receiue many Riuer without open payment thereof to the Ocean: and at the straits of Gibraltar, the Ocean commonly hath a current in at one end, and the Euxine Sea at the other, besides abundance of other waters out of Europe, Asia, Africa, and yet is no fuller.

The

The depth of the Sea is holden by some to hold proportion to the height of the Mountaines on the Earth. The saltnesse of the Sea some ascribe to the first Creation; some, to the Sweat of the Earth, roasted with the Sunne; some, to the saltnesse of the Earth, especially in Minerals of that nature; some, to aduult vapours, partly let fall on the Sea, partly rayled from it to the brinckes and face thereof; some, to the motion of the Sea; and some, to the working of the Sunne, which draweth out the purer and finer parts, leauing the grosser and baser behind: as in this little world of our bodies, the purest parts of our nourishment being employed in, and on the bodie, the vrine, and other excrements remaining, doe retaine a saltnesse. I will not determine this question, as neither that of the ebbing and flowing of the Sea, which (as some say) is the breath of the World; some, the waters in holes of the Earth, forced out by Spirits; some, the meeting of the East and West Ocean: some ascribe it to the Moone, naturally drawing water, as the Load-stone, Iron: some to the variable light of the Moone. A variable light they all giue vs. They that send vs to God, and his Decree in Nature, haue said what is the true cause, but not how it is by naturall means effected. Certaine it is, that the Ocean and the Moone are companions in their motion: vn certaine, whether the Ocean hath a naturall power in it selfe, or from the Moone, so to moue. But these things we leaue to Philosophers searching wits, and better lectures. The motion of the Sea is manifold; as first by ebbings and flowings, these also differing, according to the course of the Moone, in Spring, or Nepe-tides, and according to the distance, as they are neerer or further from the Ocean, and according to the deepenesse or shallownesse of the places, besides other accidents, ouer-ruling them, making them, in diuerse Seas, to be greater, lesse, or none at all, longer also in some place, or oftener, as in Negropont, where the water is said to rise and fall seuen times a day. And besides these hourly, daily, or monthly motions, another (more generally) is ascribed vnto the Sea, from East to West, proceeding from the motion of the Heauens, which in the openest Seas, as in the Atlantike and South Seas, are apparently manifest, especially betwixt the Tropiques, where they finde a constant Easterly breath; vncertaine whether it may be teamed a winde, arising of inferiour exhalations, or some impetuous violence, caused by the superiour motions, which draw together with them the Elements, not of the Fire onely, but also of Ayre and Water. And hence are those strong Currents in diuerse places; as that which runneth in at the great Bay, and out againe with like force, betwene Cuba and Florida, causing the Spaniards to goe one way to the Indies, and to returne another. Other particular motions in the Sea, proceeding from especiall accidents of the Ayre by winde, which somewhere haue their set seasons: of the Sea by Whirl-pooles, and contrarie currents: of the Land by Capes, Islands, Indraughts, Riuer, and such like, it would be tedious to relate.

The Sea is commonly diuided into the *Mediterranean* and *Ocean*: and vnder that *Mid-land* appellation are contained all the Seas and Gulfs that are seated within the Land, as the Arabian, Persian, Baltike, Bengalan, and especially such as the Sea of Sodome and the Caspian, which haue no apparant commerce with the Ocean: but especially is that Sea called *Mediterranean*, which entering at the Straits of Gibraltar, is both larger then any of the rest (containing about tenne thousand myles in circuit) and abuteth not on one onely, but on all the parts of the elder World, washing indifferently the shores of Asia, Africke, and Europe.

The Seas beare also the names of the Countries, Cities, Hills, Riuer, and Lands, by which they passe, or of some other accident there happened; as the Atlantike, or Germane Ocean, the Adriaticke, the Redde, White, or Blacke Seas, the Sea of Ladies, the Euxine by a contrarie appellation, for their inhospitalitie.

But to contract our speech vnto Asia, we finde the Sea prodigall of his best things, and of himselfe vnto it, clasping, with a louely embrace, all this Asian Continent, saue where a little Necke of Land diuides it from Africa; and no great space, together with *Tanais*, from Europe. Yea, as not herewith satisfying his loue to this Asian Nymph, in many places he insinuates himselfe within the Land by Gulfs or Bayes,

twi-

a. *Psal. 104. 15. and 26.*
b. *Gen. 1. 9.*
c. *Psal. 104. 9.*
d. *Ierem. 5. 22.*

e. *Eccles. 1. 7.*

f. *Vid. Zanc. de Oper. & G. B. U. Rel. v. 1. c. 1.*

g. *Apollonius Phil. 1. 5.*

h Of the I-
lands of Asia.

twining his louing armes about some whole Countries: otherwise (as it were) by hostile vnderminings he maketh Seas farre from the Sea; and especially hath yeelded to many Islands, as rather may seeme admirable then credible. For, to let passe the North parts (as not so well knowne) where Vaygats, Nova Zemla, and the rest, would giue vs but cold entertainment: Comming thence to the East and South, we are encountered with the Island, or ^h Islands rather, bearing the name of Iapan; the principall whereof are three: of which more afterwards. These are seconded by the Islands of China, which doe (as it were) hedge and fence it in; of which, there is little in Authors worthe mentioning. In Macao, or Amacan, the Portugalls haue a Colonie, but the chiefe Island of China is Anian, in the Gulfe of Cauchin-China.

i P. Berry tab.

Further from the Continent, from Iapan Southwards, are many Islands, called by the names of *Leguis*, the greater, and the lesse, rich in Gold: nigh to the same is *Her-mosa*: and next to these the *Philippina*, so called: of *Philip* the second, King of Spaine, by whose charge and charges they were discovered in the yeare 1564, long after that *Magellanus* had lost his life in the discouerie of these parts. Some make this name hold some proportion to the Spanish ambition, calling all the Islands *Philippina*, which are betwene New Spaine, and the Gulfe of Bengala, in all, after their account, eleuen thousand. They begin their reckoning at *Nona Guinea*, where first we see Caiman. The next Banda, which name is proper to an Island so called, and common also to her neighbours, *Rosolarguin*, *Ay Rom*, *Neyra*, in foure degrees to the South, which alone in the world are ^k said, by some, to bring forth Nutmegs and Mace. The men here are Marchants, the women attend to Husbandrie. The Islands *del Moro* abound with Rice and *Sagu* (a fruit which yeeldeth Meale) where ^l are wilde Hennes, which sit not on their egges, but burie them a good depth vnder the sand, where the Sunne hatcheth them. They haue no Kine, but a Fish of like lineaments, which they take in their Nets. *Gilolo* hath a Mahumetane Prince, and is a great Island; the people are Men-eaters. *Amboino* is the name of many Islands, rude both in ioyle and people, which eate their owne parents when they are olde. Neere to these are the *Malucca*, fise in pumber, *Ternate*, *Tidor*, *Motir*, *Macbian*, and *Bachian*, famous through the world, as being Natures Store-house of Cloues. Their worship is directed to the Sunne, Moone, and other heavenly and earthly creatures. The ^m *Selebes* abound with Gold, abandoned of goodnesse, peopled with Idolaters and Men-eaters. The Islands of ⁿ *Moraty* are more Northerly, where *Batata*-roots are their bread, their neighbours fare in the Islands of *Tarrao*, *Sanguin*, *Solor*, and others.

m Selebes.
n Moraty.

In those Islands, which more properly beare the Philippine title, *Mindano* is, of very large circuit, and hath diuerse famous Cities: *Tendaia*, for her excellence, is by some called the *Philippina*. *Luzzon* encompasseth a thousand myles, in which the Spaniards haue built a Towne, called *Manilia*, and haue thither carried Cattell for breede.

Borneo is reputed as bigge as Spaine, richly attended with many Islands of smaller circuit. It hath a Cite of the same name, founded on Piles, in the salt water, with sumptuous buildings of hewed Stone, couered with Coco leaues. The King is a Mahumetan.

* I. Scal.

The greater Iaua is by *Scaliger** called an Epitome, or Summe of the World; rich in many Commodities. The *Cabal* is a wilde Beast in this Island, whose bones doe restrain the bloud from issuing in wounded parties. The South part is Gentiles, as the Countries within the Land; but towards the shore they are Mahumetans. Touching the lesser Iaua, there is some controuersie which should be it.

Betwixt *Malacca* and *Samatra* Nature hath (as it were) sowed that Field of Waters with Islands; the principall of which is *Bintan*. *Samatra*, within the Country, is Ethnikes: towards the Coast are Moores; an Island large, rich, and populous, diuided into many Kingdomes.

The Gulfe of Bengala is (as it were) garded with a double ranke of Islands, which *Neptunus* hath set as Garisons of those Seas. But these all are not worthe the honour due

due to Zeilan, called in old times *Taprobana*, if they guesse not better: which so call *Samarra*. From thence, alongst the Coast of India, are seene few Islands of any greatness: But further into the Sea are the *Maldiva*, so called of *Maldiva*, one of their number, whose name signifieth a thousand Islands; some of which are diuided by larger Seas, some by smaller Armes; the Ocean somewhere with his greatness threatening to swallow them, and in other places as curious of his delightfull search, stealing rather, then forcing a separation, prouoking the passengers to communicate in his sports; who sometimes, helped with some ouer-growing Tree, can escape from one Island to another. Yet hath not Nature, thus diuersifying their situation, yeelded them diuersitie of her riches, sauing that it seemeth here shee hath chosen her chamber for the Palme, or *Coquo*-Nuts, which in other places shee hath, in compassion, but scattered, here stored, that by this store the people might supply all their other wants. Yea, besides the Land-*Coquo*, there groweth another vnder the water bigger then the former; a speciall Antidote for poysion. The inhabitants are addicted to Subletie and Sorcerie, and in the Islands next to the Continent, Moores beare sway; in the rest, Pagans. Other Islands, of smaller reckoning, we reckon not. *Diu* hath long bene famous for the warres therein, vainly attempted by the Turke and Indians against the Fortresse of the Portugalls.

The Persian Gulfe hath left some remnants of Land extant; the chiefe is *Ormuz*, a famous Mart, which the Moores there maintained, vnder the gouernment of a Moore, after made tributarie to the Portugall; which Nature hath made barren; Industry, plentifull: the more fertile Element yeelds barrenesse and Sands; the barrenner bringeth in a double wealth, Pearles and Merchandise.

In the Discourse of these Asian Seas and this Persian, amongst the rest I thought it worthe relating, which *Lays de Vrreia*, in his *Aethiopian Historie* telleth of a certain Jew, He travelling alongst the shore of this Persian Sea, by some In-land Armes thereof, which embay themselves within the Land, saw the Sea losse and swelling, by force of the Winds and Tides, seeming to threaten the higher Elements, but euen now readie to swallow vp the Earth, roaring out a loud defiance in such sort, that the poore Jew was amazed, and dreadfully feared therewith: and thus continued the space of some dayes, whiles the Jew trauelled thereby. But on the Saturday and Sabbath, Superstition commaunded the Jew; and Nature (the handmaid of Diuinitie) enioyned the angrie Elements to rest; a sudden calme followed, as if waues and winds would accompanie the Jew in his deuotions, and had forgotten their former furie and wonted nature, to remember the sanctification of this day. The Jew hauing heard before, that there was a *Sabbaticall River* (which some place in *Aethiopia*, some in *Phoenicia*, others they cannot tell where) in a credulous fancie perswades himselfe, that this Arme of the Sea was that *Sabbaticall River*, &c. that he now saw the expemēt of that relation with his eyes. Fancie had no sooner affirmed, but superstition sware to the truth, & credulitie tickles him with gratulation of diuine fauor to himselfe, that had liued to see that blessed sight. Rauished with this conceit, he fills his budger full of the sand, which is of a more grosse and cleauing nature, then in other places, and carrieth it with him as a great treasure vnto the place of his habitation. There he tells his country-men that now the Messias would not be long before he came, for now he had found this signe thereof, the *Sabbaticall River*; shewing this sand in proofe thereof. *Credit Indem Apella*, the Jewes beleeue quickly all but the truth, especially in Portugall, where he came with this report. Many thousands moued by his words, removed their dwellings, and selling their substance, would needs goe into these parts of Persia, by the *Sabbaticall River* to fix their habitation; there waiting for their promised Messias. One, and a chiefe of this superstitious Expedition, was *Amamus Lusitanus*, a Physician of great note, accounted one of the most learned of his profession; and a writer therein; and *Iohn Micus*, a Merchant of great wealth. They passed through France, Germanie, Hungarie, their company (like a snow-ball) encreasing as they went, with the addition of other Jewes of like credulitie. When they came to Constantinople, there were of them in many bands or companies thirtie thousand. *Cabofus Bassa*, the Tur-

p Some say that the Jewes were expelled out of Portugall before this time.

Turkish Commaunder, thought to gaine by this occasion; and would not suffer them to passe ouer the water into Asia, without many hundred thousands of duckats, except they would passe on horsebacke. This example was soone both spread and followed of the other Bassies and Commaunders in Asia, as they went; their wealth and substance being euery where so succeeded, that they came into Syria, much lessened in numbers, in estate miserable and beggerly; new Officers euery where, as new hungry Flies, lighting on these wretched carcasses (so I may call them:) some they whipped, some they empaled, some they hanged, and burned others. Thus were these miserable Pilgrims wasted, and *Don Iohn Baltasar* was present, when *Amato* aforesaid being dead with this affliction, his Physicke-booke were at an Out-cry to be sold at Damasce, and because they were in Latine, no man would buy them, till at last another Jew became Chapman. *Mirza*, one of the wealthiest men which Europe held, died poore in an Hospitall at Constantinople. And this was the issue of their Pilgrimage to the *Sabbaticall Stream*, which they supposed to finde in this Persian Gulfe; where wee haue too long holden you the spectators of this Iewish Tragedie.

The Redde Sea, or Arabian Gulfe, seemed vnwilling to be the Oceans subiect: so many small Islands doth she continually muster in resistance, besides her undermining the Sea with her shallow Channell, conspiring the destruction of many heedlesse Mariners, that here will aduenture as tenants to the Sea in their mouing, houles. Once (by a mightier hand) was it helped to preuaile against the Seas force, to discouer a drie Land in the midst thereof, and with her waterie erected walls to guard these new passengers, till the same hand reuered it, or rather rewarded the then empty bellie thereof with the prey of so many thousand Egyptians. Babelmandel, Camaran, and Mazya are accounted amongst the chiefe of these Isles: Suchen hath most Soueraigntie; being the Seat of the Turkish Bassa for Abassia.

Socotra is without the Strait. The naturals are Christians, of *S. Thomas* Seed; who is here said to haue suffered shipwracke, and of whose broken shippe was erected a Church. They are great warriors, both men and women, and great Magicians. They haue no vſe of Trafficke, Letters, or Nauigation, and yet are esteemed the noblest people in the world.

Two other Islands confront this; of which one (they say) is the habitation of men, and the other of women, which sometimes haue entercourse one with the other, but the Ayre (Natures inexorable and heauie handmaid) not suffering any long abode to each, but in their owne allotted portion.

Loth am I to looke any further into that boisterous Sea, and therefore leauing all that huge Tract of Africke, as compassed by a saddaine thought, but vnſalted, wee shall finde other Asian Islands in the Mediterranean. And because, being now wearied, the *Archipelago* would be too tedious a passage for vs, neither are there many Islands worth naming in *Propontia*, or the *Enaxus*, we will speake a little of Rhodes and Cyprus, and then remember how long wee haue forgotten our selues.

The former of those containeth about an hundred and twentie myles: fertile in soyle, and of most pleasant ayre; caused by that loue which *Phabus* beareth to it; there neuer passing day, in which he doth not, in his bright and shining apparrell, salute it. And for this cause happily was that huge *Colossus* of Brasie (gilded ouer, and reputed the most wonderful of the Worlds seuē Wonders) here dedicated to the Sunne (though some ascribe it to *Iupiter*), the workmanship of *Chares Lindus*, of threescore and tenne cubits, (or as others tell; a hundred fortie three feet, but it selfe told fourescore cubits in height, which, falling by an Earthquake, the Oracle forbad the Rhodians to erect againe. But nothing forbad *Mabius*, or *Mamius*, the fifth Caliph, after his seuen yeares Warre about Constantinople (as sayth *Constantinus* out of *Theophaues*) invading this Island, to carrie away nine hundred (or, as *Constantinus* numbred, three thousand and fourescore) Camels burthens of this Brazen carkasse.

The

The Temple of *Liber* was here enriched with many presents of the Greekes and Romanes, to both which the Citie of Rhodes was had in friendly and honourable regard. Much was their force by Sea in ancient times, and for two hundred yeares space it was the Seat of the Hospitall-Knights, which now reside in Malta; driuen thence by mightie *Solyman*.

These Knights had also, by purchase of King *Richard* the first of England, the Island of Cyprus, dedicated by the Poets to *Venus*, to whom the inhabitants were too much addicted, as appeared by their Temples and other vanities in her honour. At Paphos shee was worshipped in the likeness of a Nauell; and round thereabouts (by the Deuils working) it rained not. *Trogus* writeth, That the Cyprians prostituted their daughters (before they married them) to Mariners on the shore. Wee haue scene at Rome (sayth *R. Volaterranus*) the attendants of Queene *Carlotta*, neuer a whit better then those ancient.

Of Cyprus thus reporteth *Ammianus Marcellinus*, lib. 4. It is ennobled by two Cities, Salamis, and Paphus; the one famous for *Inpiter*s Images; the other, for the Temple of *Venus*. It is so plentifull in all things, that it needes no helpe of other Nations, and of her owne abundance is able to set forth a Shippe, from the Keele to the Toppe-sayle, with all prouision, furnished to the Sea. Neither grieue I to tell it; the Romanes more greedily then iustly made themselves Lords thereof. For *Ptolomey* the King being confederate with vs, was proscribed without any fault, but the defect of our Treasurie, who therefore poyloned himselfe, and the Isle became Tributarie. *Sextus Rufus* sayth as much. *Amasis* was the first, if wee beleuee *Heredotus*, that euer conquered Cyprus, and made it Tributarie. Hee also sayth (lib. 7.) That the Cyprians were partly from Salamine and Athens, partly from Arcadia, partly from Cythrus, from Phenicia, and from Ethiopia. *Plinius* affirmeth, That it was sometime the Seat of nine Kings, and was diuersly named, as *Acamantis*, *Cerastis*, *Aspelis*, *Amathusia*, *Macaria*, *Cyprius*, and *Colmia*. It was such a Forrest of Trees, that when as their Shipping and Mines were not able to waste them, it was made lawfull for any man to fell and destroy them, and for his labour to possesse the Land which hee had so cleared.

In the time of *Constantine* it was forsaken of the inhabitants, as before forsaken of the Elements, which refused to water with any droppe of raine that Island (sometime accounted happie) the space of seuentene yeares together, or as others haue it, fixe and thirtie, re-peopled from diuerse parts by *Helena*, the mother of *Constantine*, and remaining to the Greeke Empire, till that *Lion of England* made it a prey, and the Knights purchase, who sold it to *Guido Lusignan*: whose posteritie sayling, the Venetians succeeded, till *Seym* the second, minding to erect a Religious Hospitall, to testifie their Magnificence, began with an irreligious foundation. For whereas their holy Lawes will not suffer any thing to be dedicated to holy vſes, which their owne Sword hath not conquered, he brake League with the Venetian, and robbed them of this Island, which they are thought, not with the iustest title, before to haue possessed. But it is high time to berinke vs of our Indian shore, whence wee haue taken so large a prospect; where wee are stayed to be transported into the chiefe of those Islands, there to take a more leisurely view of their Regions and Religions.

f This inscription was in the basis as Meursius translates it: Rhodo colossus biquater cubitis decem Superbienter Lindus fecit Laches which words shew both the author Lindus Laches, and the height 40, cubites. Meursius translates Constant. Porphyrogenitus de ad imp. ca. 21. Theophaues Cironicon.

u Adrian. Roman. Theat. Urbium, l. 2.

x Herod. Thalia.

y Plin. l. 5. c. 31.

z Ortel. Theat.

* Quadi Geographia.

In Hak. voy. ages the taking of Famagusta, &c. is largely related, To. 2. P. Contarenus de bello Turc. & Ven.

CHAP. XIII.

Of the Islands of Iapon, and their Religions.

THe Iesuites haue not more fixed the eyes of the World vpon them in the Westerne parts, then they haue fixed their owne eyes on the Easterne; here seeking to repayre, with their *untempered Mortar*, the ruines of their *Falling Babylon*: there laying a new foundation of their after-hopes: here, by their Politicke Mysteries and Mysticall Policies, endeavouring to recouer; there, by new Conquests to make supply to their losses: here, for busie intruding into affaires of State, suspected by their owne, hated by their aduersaries; there, by seeming to neglect Greatnesse, and to contemne Riches, of the mightiest are not feared, while others beleeeue, obserue, and admire them.

a Mat. 23. 15.

Both here and there they spare not a *compassse Sea and Land*, to winne *Proselytes*; euer of their Residences, or Colledges, being as so many Forts to establish this new Romane Monarchie, but with vnlike aduantage, encountering there with Reason (or rather with the carcaske of Reason) attended with Ignorance and Superstition, whose Owlishe eyes cannot endure the interview of *Truth*, though darkened with those Cloudes, wherewith they ouer-cast it: Here with *Truth*, yea, the Soule of *Truth*, *true Religion*; whose *Shield of Faith*; and *Sword of Faith*, these (the stronger part of those strongest *Gates of Hell*) cannot preuaile against. A Spanish Faction of Spanish humour and successe, more easily conquering a world of the naked Americans, and effeminate Indians, then keeping all they had in Europe. Such are the armes of the one, and the preaching of the other.

b Benefic by the Spaniard and Iesuite.

Yet would I faine be thankfull to the one and the other^b, the first for furthering Geographic with knowledge of a new world; the other, for making a possibilitie of a better world to some, whereas otherwise there was a generall desperation of all.

Neither are the wounds of Popish superstition so absolutely mortall, as the Ethnike Atheisme; the one hauing no foundation at all; the other shewing the *true foundation*: although their *Babylonish stime* euen heere supplieth the room of better matter, besides their *stubble*, *hay* and *wood built upon it*. Better a mixed Truth, then a totall error: and a maymed CH R I S T, then none at all. But howsoever they be beholden to them for their Diuinity, it were inhumanity in vs, not to acknowledge a beholdingnesse to them, for that they giue vs in the knowledge of many peoples, although in all their Discourses this caution is necessary, not to yeelde them a Catholique and vniuersall credite, where we any way may spie them dawbing the walls of their pretended Catholike Church. In relating their Miracles, and such like, wee will remember they are *Iesuites*: in other things not seruicable to Rome, wee will hear them as Trauellers, when lying doth not aduantage them, nor hurt vs. But as the Labours of the Iesuites may euerie where breed shame to our negligence in a better quarrell: so in Iapon it is most of all admirable, that the furthest part of the World should be so neere to their industry. And that you may at last bee acquainted with Iapon, wee will borrow of them to pay your hopes, by their long introduction suspended.

Massau (who hath translated and set forth more then thirtie of those Iaponian Epistles) in the twelfth Booke of his Indian Historie, doth thus describe it. Besides other lesse, three principall Islands beare the name of Iapon; which

which the first and greatest most peculiarly challengeth, containeth in it three and fiftie Kingdomes or Principalties, the chiefe Citie whereof is Meaco: The second is Ximura, diuided into nine Segniories: The third, Xicoc, quartered into foure Lordships, so that there are in all of this Iaponian Dominion, threecore and six Shires, or petty Kingdomes. The space of land is measured two hundred leagues in length, in breadth somewhere ten, in other places thirtie, betwene the thirty and thirty eight degrees of Northerly Latitude: Eastward from China. The soile is not very fertile, subiect to much snow, the aire hollesome. The bowels of the earth are stored with diuers metals; the trees are fruitfull, and one d wonderfull, in that it abhorreth moisture, and if haply it be moistened, it shrunketh & becommeth withered: which they remedy by plucking it vp by the rootes, and after it is dried in the Sun, to set it in drie sand; if a bough be broken off and nailed on againe, it groweth. They haue two high mountaines, one of which casteth forth flames, and in the top thereof the diuelli shew to shew himselfe in a bright cloud: some, that (by long fasting) haue prepared themselves to this sight; the other, called *Figeniana*, is by some leagues higher then the clouds. They much esteeme a tall personall benefice: they plucke off the haire on their head: children before; the common people halfe way; the Nobilitie almost all; leauing but a little growing behinde: to touch which were to offer great indignitie to a man. They can endure much hardship: an infant new borne in the coldest of winter is presently carried to the River to be washed: their education is hard; yet are they neat: they vse forks (as the Chinois) or sticks, not touching the meate with their fingers, and therefore neede no naperie: they sit on carpets, and enter the rooms vnshod, their tables are a hand high, some eighteenth inches square, curiously wrought, to each guest one, and changed at euery new seruice or change of meate. *Quabascondon*, against a soleme and festiuall entertainment of his Father, prepared a hundred and thirtie thousand of these tablets. Their houses are most of wood, because of often Earthquakes: and some of Stone. Temples and Monasteries they haue for both Sexes: and more had, till *Nuhunang* a destroyed them. Their language is one, & yet exceedingly diuersified according as they differ in State or Sex: or as they speake in praise or dispraise, vying a diuers Idiom. They vse Characters in writing and printing, as in China. Their words are of a most excellent temper. Their customes differ in many things from other men. Blacke is a festiuall colour, white a Funerall: their meates, drinckes, perfumes, are as dissonant to ours. Their teeth are coloured with blacke, as beauties livery borrowed of Art, which wee by Art would auoid. They mount on the right side of the Horse. They sit, (as weeuise) to entertaine a friend. They giue to the sicke persons, salt things, sharpe, and rawe: neuer let blood: wee contrary (asin other rites) either to other ridiculous. All their Nobles are called *Toni*: amongst whom are diuers degrees: all of them holding their all in capite, to finde so many Souldiours to the Warres, at their owne costs. Generally the whole Nation is witty: pouterie is a disgrace to no man. Reproches, Thefts, periuries, Dice-play are hatefull: very ambitious they are in all things, respectiue to their credit, full of courtisie each to other, neuer bralling, no not at home with their householdes. The Inconflancie of that State leaurneth them by vse to prepare for, and to welcome, euery State. They are exceedingly subile, hypocriticall and double-dealing: they are also of cruell disposition, not to their enemies alone, but sometimes will assay the goodnesse of their blade and strength of their arme, on some innocent bodie; and in case of distresse, they esteeme it a credit to preuent the sentence of slawe by bloody execution done on themselves; which they vsually doe in ripping vp their breastes a crosse, a seruant or friend attending to smite off his head: and if it bee a man of any sort, his friends and followers in like manner with their owne hands plucke out their bowels to testify their loue. The Governours haue absolute rule ouer their inferiours: yea, in euery priuate Family the authoritie extendeth to life or death. All Iapon sometime obeyed one Prince called *Vo*, or *Dairi*, who at length adding himselfe to his priuate delights, and putting off the burthen of ruling to his officers, grew in contempt: and at last euery

c Merestor thinks Iapon to be the Aurea Chariotus: which agreeth not with Plolomey, &c. a who placeth it vnder the Line. d A strange Tree.

e Cuhome is things indifferent are comely or vncomely. fro more luck.

one seisd on his owne province, whereof you have heard there are three score and six. Leaving the *Dairi* a bare title, and a Herald's Kingdome to give termes of honour at his pleasure, whence he raiseth great revenue, other wise subiect (excepting his Title) as are all therest, to the Lord of *Tenfa* (so they call the noblest Kingdome adjoining to *Meaco*) This *Do* or *Dairi* descendeth by succession from the ancient Kings, out of which he is chosen, and is honoured as a God. He may not touch the ground with his foote, which if hee doe, hee is put by the place: neuer goeth out of his house, seldom is seene of the people. He sitteth in his seate with a bowe and arrowes on one hand of him, on the other a Dagger. If he should kill any, or if hee shew himselfe an enemy to peace, he is deprived as well as if he had troden on the ground. All great men haue their factors with him to procure new titles of honour, the onely well of his greatnes.

They haue another generall officer or chiefe Iustice, which denounceth Warre, and in peace, giueth sentence on matters in controuersie. But these are but the instruments of the Lords of *Tenfa*, as are also the *Bonzij*. These are their Religious, among whom one is supreme in cases spiritual, by whom all their old holies are ordered, and all new are confirmed or dashed. The *Tundi*, (which are as their Bishops) are by him consecrated and confirmed, although their nomination be by lay patrons. He dispenseth with them in diuers priuiledges and immunities: he inioyeth great revenue and soweraignty, and is aduanced hereto by money and kindred. The *Tundi* giue Priestly orders, and dispense in smaller matters, as eating flesh on daies prohibited.

They haue many Sects, some reckon them twelue; all truly agreeing, in disagreeing with Truth: some of them Epicure like denying Gods providence, & the soules immortality. They hold that a man hath three soules, which one after another come into, and depart out of the body. Few of their *Bonzij* will openly teach this Doctrine, but labour to hold the people in awe. *Amida* & *Xaca* they preach, as Saviours, & to be worshipped. Some of their Sects doe beleue an eternall life, and promise it to all such as call vpon these supposed Deities, as Saints which sometime led to auster life, for the finnes of mankind, that for a man to vex his minde, or macerate his body for his owne finnes, would not onely be superstitious, but offensive and derogatorie to their merits. And here the kinde-hearted Iesuite is panged with a fit of Charitie to yoke the Lutherans with them; as if the sufferings of Iesus were but the superstitions of *Amida*, as if either the sufferings of man, imperfect, borrowed, dutie, could be, or the sufferings of God could not be meritorious; or as if the Lutherans denied Christian contrition (whose affect is *Indignation*, his effect *self-reuenge*) as they doe Popish confession and satisfaction. These Gods they call *Fotoques*. Other Gods of a lesse mofel they call *Camis*, which haue their charges and peculiar offices, for health, children, riches, &c. as among the elder (that I trouble not the queasie stomackes of the later) Romans.

These were Kings and Noble-men, or Inuenters of Artes, of whom they haue as true tales as *Homer* or the Legend yeldeth. *Taisofama* that died a few yeares since, (the first which in these many later ages tooke the Title of a King, which, together with the crowne, he receiued of the King of China) ordained before his death, that his body should not be burned after the wonted manner, but closed in a Chest, and in a sumptuous temple for that purpose built: his image should be enshrined and worshipped with the Title of *Seinfaciman*, or New *Faciman*, the name of their *Mars* or warlike God: which was also done. Thus he, which in his youth had vsed to cut wood and carry it into the Market to sell for his daily sustenance, for his valure promoted in militarie honours, at last became the greatest Monarch that *Japan* had seene in eight hundred yeares, and not contented with humane greatnes, would aspire to that diuine, whereof hee himselfe had bene a derider in others. His name before was *Faxiba*, called after, *Quabacondonus*, the highest Title next to the *Dairi*, and signifieth the chiefe of the treasure: next borrowing a kingly Stile from *China*, would (mad folly) on his death-bed bequeath Godhead to a man, and immortality to a carcase: when hee could no longer hold out his pride, cruelty, and other wicked courses, which made his presence

dreadfull,

dreadfull, his memory detestable. *Nabumanga* was his predecessour in his state and impietie, arrogating diuine honour to himselfe: but destroying the Temples of their Gods, together with their Temple-keepers, the *Bonzij*. This appeared at *Frenoiama*, a famous Vniuersitie of those *Bonzij*, nine miles from *Meaco*, wherein eight hundred yeares past, a Iaponian King had erected three thousand and eight hundred Temples, with houses adioined for the *Bonzij*: allowing to their maintenance the third part of the revenue of the Kingdome of *Vomen*. Hence proceeded their orders and gouernement in affaires both of state and Religion, being a Seminarie of Lawes and Superstitions. But these temples in time diminished to eight hundred, and the Bonzian discipline as much empaired, and altered from austeritie (in some) to wantonnes, (in others) from Artes, to Armes. The *Bonzij* tooke part with *Nechien*, enemy of *Nabumanga*, who enraged heretofore made truce with the one, to destroy the other. The *Bonzij* not preuailing by their suing for peace, fortified themselves for Warre in the Temple of *Quanon* their God of health and long life, much frequented with Pilgrims from all parts, much solemnized with their pompous processions (like in all parts if ye beleue the Iesuite to their *Corpus Christi*-solemnitie) which grew the more famous for that these were but the preamble to the like pompe in the Gibon-Festiuall at *Meaco*. But all preuailed not with *Nabumanga*, who destroyed both Temple and Priests with fire and sword, burning foure hundred other temples for company, in the yeare 1572. At *Meaco* hee burned twenty of these Bonzian Cloisters of the greater sort, besides fourescore lesse, and in one of them three score Bonzian women or Nuns, whose deuotion was employed in begging for the reparation of the Temple of *Daidaidon*. Amongst the rest, as the Grecians had their Mercury with his *Caduceus*, so the Iaponians haue their *Iiza* with his *Trident*, to conuay soules departed into their allotted eternall residences: The *Bonzij* his Chaplaines by lots enquired whither they should remove him, he commanded it, and they with great solemnitie performed it, but out of a place, which then escaped, to another^m wherein, and wherewith he was burnt. *Fanchangan* was another Bonzian Academy adorned with many Colledges which he destroyed. *Xunguen* the King of *Caimochun* shaued his head and beard: and professed himselfe a *Bonzi*, & not only attired himselfe in their habite, but thrice a day did performe their superstitions, hauing six hundred *Bonzij* to his followers. Hee writ to *Nabumanga*, intitling himselfe the *Patroue of these Religions*: the other in his answer filled himselfe the *Tamer of Dimels*, and enemy of Sects. But after that he would bee a God, soone did he cease to bee a man; the immortal God, hating corriuals, by his owne subiects destroyed his life, riches, and memory. These *Bonzij* are for the most part gentlemen whom their Parents (hauing many children) for want of maintenance thrust into Cloisters; *Shanen* (as you haue heard) and *Shaners* couetously pilling and polling the people of their money by many deuises, as by selling them scrolles to keepe them (by the Diuell) from hurt of Duells after death: borrowing of money heere, to repay with great interest in the Future world; giuing the Creditor a bill or scroll of their hands for securitie: by telling of things stollen or lost, (which they doe by Inchantments calling a Diuell into a Child, who being so possessed, answereth their questions) by selling their blessings, and curses like *Balaam*. Some by vow (the most) liue vnmarried: as the Bonzian women.

Another Sect, called *Ianambuxos*, before their admission into that order liue two thousand or more together on a high mountaine, for the space of three score daies macerating themselves with selfe-inflicted penance; the Duell in diuers shapes menacing them, and after this they are receiued into that damnable fellowship, distinguished by white flockes hanging downe their neckes, curled haire, and blacke hats, and so wander from place to place, giuing notice of their coming by a little Bell. Another Sect called *Gengus* dwell on some high Hill, blacke of complexion, and (as is supposed) horned, marry wiues of their owne kindred, passe ouer great riuers by the duells help, who on a certain hill at times appointed appeareth to them; of whom by the name of *Amida* hee is worshipped. In another hill hee was wont to appeare to his deuotest followers, whom then he would leade as they thought

f Col. Turrian.

g Massani.

h 2. Cor. 7. 11.

i An. Dom. 1598
From Pafius:
Lud. Frois.
k Al. Valignam.

m Out of the
Frying-pan
into the fire,

n Bal. Gagus.

must confesse all the sins that he can remember with a lowde voice, that all may heare: Which he presently doth, some of the hearers laughing, some sighing. At every sinne mentioned, the other scale fallies a little, till that hauing told all, it remains equall with the other, wherein the sorrowfull penitent sits. Then the *Goguis* turnes the wheele, and drawes the rod and ballance vnto him, and another enters till all haue passed. If any concealed any sinne, the empty scale yielded not, and if when hee was vrged to confesse, he grew obstinate, the *Goguis* cast him down from the top, where in an instant he is broken into a thousand peeces. A Iaponian who had seuen times made triall hereof, being converted to Christianitie reported this. But the terror was such (said he) that few would conceale any thing. The place hereof is called *Sangenotocoro*, that is, the place of confession. Thus much *Acofa*, whom as I thanke for the Story, so I would a little trouble (for hee would more partiently heare and beare, then some of his hotter brethren) with a question concerning confession. And if the question come too late, yet the Societie liueth (and will longer then a better thing) into a Colledge of whom *Iapon* hath brought vs, as their names here testifie. The question is, whether euery residence of the Iesuites be not a *Sangenotocoro* of *Ocaca*, that is a place of confession (so doth *Sangenotocoro* signifie) of which we may exclaime *Idon*, and if you will *Idon*, the one for the cruell terror wherewith it filleth the Conscience, and the later for the fleshly filthines wherein *Ocaca* is not blamed, but their Churches haue bene Stewes, and *Confession*, the Baudie. But to let this passe, and consider the former. What Racke or Rocke can *Ocaca* yeeld like to this, which the Council of Trent hath framed, that full Confession of all mortall sins (loe here the Racke) euen the very thoughts against the two last commandments, with the circumstances of the sinnes, is necessary by diuine ordinance vnto all which haue sinned after Baptisme; & (loe here the Rocke) *Anathematizo* the gaine-sayers. Tush, your coine is not currant, although you yeeld it profitable, & comfortable, and satisfactorie to the offended Church, except you yeeld all necessary, all diuine. Dimines shal I call you, or Goguis, Duels in the flesh, that make a bell in the pitits of men? that with your *debita premeditatione*, & with your *omnia & singula peccata, etiam occulta, etiam circumstantias*, & circument poore Christians, and put them in an *Ocean* ballance ouer hellmouth, there to fall, without such fauour as to be broken in peeces; *Goe* Cardinal, and write a whole volumes for the prooffe hereof, yet would I rather chuse to enter the *Sangenotocoro*-scale; then your Confession-school. Easie it may be indeede to feared Iesuiticall Consciences that account Treason Religion, yea pleasant and delightfull to such Statists to haue Kings vpon the knees of their bodies, to poure out before them the secrets of their soules, and (they are wiser then *Salomon*) which effected it *unpossible* to search out the Kings heart. But to such as haue busines enough to know and rule themselves, and doe indeede make Conscience of euery dutie, what intolerable anguish is here prepared? when my heart, besides that it is *wicked* and *deceitfull* above all, who can search it? is like an *untamed beifer*, who can rule it? Had I not neede alway to haue a Priest at mine elbow, to whom to shriue mee? Who knoweth the errors of his life? and who knoweth when he hath made his due premeditation to examine them? This made *Bellarmino* vfe the difficultie of Confession¹ as an argument of the diuine Institution thereof. It is so difficult (saith he) that no power of man or the Church could haue imposed it, and therefore it was diuine. I will not say, who instituted the ballance of *Ocaca*, and yet it was a hard thing, and neuer the like heard of; I say, that the Gospell impoeth not such hard things (this were to bring vs backe to the Lawe) but prescribeth an *easysake* and a *light burthen*: easie to such as loue not their ease, light to such as like and delight in it. But this, euen to those that dote vpon it, and deuote themselves to it, is not onely hard, but altogether impossible: Witnesse *Bellarmino* himselfe, *Quid enim molissimum, quid onerosius, quam ut cogantur omnes viri principes, Reges, potentissimi, sacerdotibus qui & ipsi homines sunt, peccata sua omnia detegere, quamuis arcana, quamuis turpia, &c.* Witnesse experience in such² as haue tried it more neerely then *Bellarmino*s Controuerfies would giue him leifure, yet liuing in continuall disquietnes, and torment of their Consciences, in the vfe of their sacrament

e Our Observer in the Priores prologue. Cor. Agrippa de vanitate, 64, and many of the Papists themselves confesse thus much of their confessions. Auar. Pelag. Ouar. Jac. ed. de Gros. See Writings way to the Church, pag. 229. f Concil. Trid. Sess. 14. ca. 5. can. 6.7. g Etiam circumstantias minutias. Bellar. h Bellar. 3.3. 2. lib. de penitentia, 101us. i Proverb. 25.33. k 1er. 17.9. l Bel. de penit. l.3. ca. 12.

m Mat. 11.30.

n Sheldon's Motives in the Preface.

" sacrament of Confession, receiuing no rest day nor night, as seruing Gods, who can not giue it them. These are the words of *Sheldon* (happily brought out of that darkness, wherein, and whereof he was a Priest and Minister, to a clearer light) who out of his owne knowledge addeth; That it is not imaginable what incomfortable lues, " some, that are frequent in the vfe of Confession (as necessary to saluation) do leade: " there is no stonie heart which would not pity them, knowing their torments.

But lest any man thinke, that some *Goguis* hath hurled me out of the feat of my historie, to fill and split my selfe vpon these Iesuiticall rockes, I will returne to our narration of the Iaponies. Diuers of them before their Images in desperate distresse dis-embowell themselves in that bloody manner before mentioned.

To tell of their Idoll *Casunga*, of whom they begge riches, *Tamonden*, *Befomon*, *o L. Almeida*, *des*, *Homocandus* and *Zoiolu*: to which foure, their superstitious opinion committeth so many heauens in custody, *Canon* and *Xixi* the sonnes of *Xaca*, *Maristenes*, *Trigis*, and others, would be too tedious to report. *Organimus* telleth that whiles on a time the feast of this last was solemnizing, a shewre of stones rained with such violence, that the company to the number of twenty thousand, betooke them to their heeles. But *Amida* is most worne in their lippes; beggers asking and blessing in his name; chapmen in buying and selling founding and singing it: the *Bonzis* promising saluation to all that inuoke it. Admirable are the Temples for matter and workmanship erected to him; one neare *Meaco* is a hundred and forty elles in length, with a huge Image of *Amida*, hauing thirtie Images about it of souldiers, besides Ethiopians and Deuils, yea windes and thunders figured, and a thousand Images of *Canon* (on each side of the Temple five hundred) all in like, but monstrous shape, with thirty armes, two onely holding proportion to his body, the breast adorned with seuen faces; all the Images and other furniture so glittering with gold, that it dazeleth the beholders eyes. One Temple is dedicated iust by to a Lizard, (which they make Author and Patron of learning) without Altar or Image in it. Hee that readeth of the huge works of *Tacofama*, holding sometime a hundred thousand workmen in labour at once, may present to his imagination the incredible buildings which those tyrants, by so many slauish hands, can raise.

They are very curious and ambitious in setting forth their funeralls; a matter of no small consequence to the couetous *Bonzis*, who follow the corpse, if the party were rich, sometime two hundred in a company singing the praises of that *God* which the deceased had most worshipped, bearing a basen instead of a Bell, till they come to the fire, where so many rites are performed. I should doe you wrong¹ to relate them, hauing bene tedious in the rest. Onely after so much wickednesse of men, let vs adde somewhat of the admirable workes of *God* in Iapon.

On the two and twenty day of Iuly in the yeare 1596, it rained ashes round about *Meaco*, couering the ground as if it had bene snow. Soone after it rained both there and in other places, as it had bene womens haire. And not long after followed an Earthquake that hurled downe Temples and Pallaces, which with their ruines destroyed thousands: six hundred gilded images in the temple of *Iannafangne* were cast down, and broken in peeces, as many remaining whole. It brought vp the Sea a great way vpon the maine land, which is carried backe with it into the Sea, not leauing mention that there had bene land. So was the Citie *Ochinofama* swallowed, *Famaoqui*, *Ecuo*, *Fingo*, *Caficanaro*, the neighbour-townes, attended her in this new voyage, and became Sea. The shippes in the hauen found no more securitie, but were also deuoured. The like happened in the yeare of our Lord 1586, to *Nagafama*, a place frequented with merchants, which the Sea before had enriched, then with an Earthquake deuoured, the earth in many places opening such wide mouths, that a calliuer-shot could scarce reach from the one side to the other, belching out such yawning passage such a stinke, as none were able to passe by. The Earth was not onely shook with feare, but bellowed out such roaring cries vnder that blow, that Creators hands, as did make the accident more dreadfull, Yet was all soone forgotten.

p Organimus

q L. Frois

r In L. Frois his Epistle Enghlished Hack. 10.2. of voiaiges you may reade them.

and *Taicoſama* fell to building of new Pallaces.

He that liſteth further to be acquainted with Iaponian affaires, may reſort to the Epiſtles of the Ieſuites, which, beſides theſe I have named, are many: and of that ſocie- tie are not many leſſe then two hundred in this Iland^f, which alſo is now become an Epiſcopall Sea. The firſt of them was *Xavier*, one of *Ignatius* firſt companions, and like to haue bene canonized before him too. But the firſt finding of this Iland is by *Galuanus* aſcribed to *Anthony Mota* and his fellows 1542. But before theſe *M. Polo* writeth of this Iland, which hee calleth *Zepangu*,^g whither *Cublas* the great Tartarian *Can* in the year 1264. ſent two Captaines to conquer the Iland. The winds (as angry with the Tartarians, and taking part with the Ilanders) raiſed ſo ſtormie a Sea, that (when there were now thirtie thouſand of their company landed in a little Iland) they were forced to put off to Sea, and ſcattered with tempeſts. The Ilanders ſet forth a navy to take thoſe Tartarians, which ſo conſuſedly ordered that enterpriſe, that the Tartarians found meanes to make themſelves maiſters of their enemies nauie, and therewith to ſaile away. *Marcus Paulus* reporteth like things of their idolatrous Religion, as you haue heard: of Idoles with heads of Oxen, Hogs, and Dogs, and other deformed ſhapes: and ſome with many hands, as a teſtimony of their great power. The enemies which they tooke in warre, not able to redeeme themſelves, he ſaith they did eate in ſolemne Feaſts: He addeth, that in the Iaponian language *Mangi* was called *Cin*: as now it is *Cina* or *China*.

I haue preſumed to adde a peece of a Letter of *Quabacodonu* to the Viceroy of India, which after other things hath theſe words. Iapon is the kingdome of *Chamie*, whom we eſteeme to be the ſame with *Scin*, which is the beginning of all things. This *Scin* is the ſubſtance and very being of all things: and all things are one and the ſame with *Scin*, and into *Scin* are reſolved, which in *Scina* is called *Intto*; and in *Tſeicinu*, *Buppo*. In the obſeruation of the Lawes of this *Chamie*, conſiſteth all the politique gouernement of Iapon, both inward and outward, &c.

The king of Bungo, Arima, and Omur ſent their Ambaſſadours to the Pope (then *Gregorie* the thirteenth) with Letters of their deuotion to his Holineſſe, and had audience in the Conſiſtorie the three and twentieth day of March *Anno* 1585. This was the Ieſuites policie (ſaith *x Linſchoten*) to make the Iaponites to know the magnificence of Europe, & by that meanes principally to enrich themſelves with gifts and priuiledges. But for a farewell to theſe Iaponian Ieſuites, I like their being there ſo well, that I could wiſh all of that ſociety in Europe were preaching in that Iland.

Touching the kingdome of Iapon, we can not ſet downe the number and order of their Kings in auncient times. It ſeemeth, that theſe laſt eight hundred yeres they haue bene much diſquieted with ciuile warres; euery one getting as many ſhires or kingdomes, which in Iapon are three ſcore and fix, as he could. *Nabunnaga* was a great Prince; and *Quabacodonu* a greater: both great tyrants. This laſt cauſed his Ne- phew to be made *Quabacodonu*, contenting himſelfe with the title of *Taicoſama*; but ſoone after, iealous of his greatneſſe, hee forced him (after the Iaponian maner) with his companions, to kill himſelfe. He hauing no children but one infant, when he was ſicke and neare to death, ſent for *Gieiaſo* the chiefe of the Iaponian Nobles, Lord of eight kingdomes, and made him adminiſtrator of the kingdome till his ſonne ſhould be of age; and further to binde him hereunto, he made a marriage betwixt *Gieiaſo* neece, two years old, and this infant of his about the ſame age, cauſing the ſame pre- ſently to be conſummed. He took an othe of him, & the other nobles for their fealty to his ſonne. But after his death there aroſe great contentions, which *Gieiaſo* (now calling himſelfe *Daifoſama*) appeare, and after ſome battells againſt his aduerſaries, inueſted himſelfe in the Empire, *Anno* 1601. This hee did then in yong *Taicoſama* name, who had ſeized the Empire fully to himſelfe. And calling himſelfe *Cublas* (as the later Epiſtles teſtifie) hath entituled his own ſonne to the Iaponian Empire. And for that cauſe fortiſhed himſelfe in *Quanto*, one of his aunci- ent cities, and in *Gieudo* a towne thereof, at the charge of his ſubiects, of which

which he hath had at once there working continually, from Februarie to September, 2 Booke Iapon. 1601. 1607. three hundred thouſand: hee hath raiſed ſtrong fortiſcations, and ruled with great policie, none daring to moleſt him.

CHAP. XVI.

Of the Philippina's.



It is already ſhewed, that thoſe Ilands received this name of *Philip* the ſecond, King of Spaine, and that this name ſometime is in a large ſenſe attributed to all theſe Ilands in thoſe huge Seas, but more properly to thoſe which *Legaspi* diſcouered in the yere 1564, and where the Spaniards haue ſince that time had ſome places of abode: *Mendenao*, *Ten- daya*, *Luzon*, and their neighbours, lying farre into the Sea before *Cauchin*-*China* & *Cambaia*, betwixt the ſeuenth degree and the twentieth of Norther- ly latitude. They are a many in number, ſome of them very great, rich in rice, hony, fruits, birds, beaſts, fiſhes, gold: and enriched further with trade from *China*. Scuen- tie of theſe Ilands are ſubiects or friends to the Spaniards. Of auncient time they were ſubiect to the Chinois, byntill they did voluntarily relinquish them: the cauſe of much ciuile warre amongſt themſelves, that Anarchy prouing worſe to them than a Tyranny, or rather the worſt tyranny, euery man becoming a Tyrant, and as he had means of wit, ſtrength and followers, preying vpon others, vſing or ſelling them for ſlaues: which their diuiſions made an eaſie way to the Spaniſh Conqueſt.

They worſhipped the Sunne and Moone, and the men and women, which in their language they called *Maganitos*, obſeruing in their honour ſolemne and ſumptuous Feaſts. In the *Illoco* they worſhipped the Deuill, and offered to him many ſacrifices in recompence of a great quantity of gold, which they ſaid he had giuen them. Their Feaſts and Sacrifices were done by women, which were Witches (of them called *Hol- goi*) reuerenced amongſt them as Priests. Theſe had ordinary talke with the Deuill, and many times in publique. Theſe wrought ſtrange witchcrafts; they answered vnto all queſtions that were demaunded of them: (although their answers were often either lies or riddles) they uſed lottes as the Chinois, and were obſeruers of times. If they beganne a iourney, and met with a Lizard or other worrne, they would returne home, ſaying, the heaueus prohibited their proceeding.

They haue now amongſt them many Preachers and Monasteries of the Auguſtini- ans, Franciſcans, and Ieſuites. But the wicked life of the Spaniards is ſo offenſiue to the Inhabitants, that the Diſcourſer (himſelfe a Frier) telleth hereof a notable Storie. A certaine Ilander ſoone after his baptiſme, died, and appeared after to many of his Country-men, perſwading them to be baptized, as a way vnto that happines, where- of hee now had in himſelfe moſt bleſſed experience: Onely they muſt be baptized, and obſerue the Commandements, of which the Spaniards preached to them, of whom, and of others like vnto them, there were in that happy place infinite numbers. Hereup- on hee vaniſhed, and ſome were perſwaded: but others of them reſuſed, ſaying; that be- cauſe there were Spaniard-ſouldiers in glory; they would not go thither, becauſe they would not be in their company. A like Hittory *Bartholom de las Caſas* relateth of a Weſterne Indian, at the time of his death anſwering to a *Dominicke Frier*, which conſelled him to die a Chriſtian, and ſo to be capable of heauen: (when hee heard there were Spaniards in heauen) he would rather be in hell with his forefathers then in heauen with the Spaniards.

The Spaniards haue their Biſhop and Archdeacon, and beſides other Religious, ſeu- en Colledges of Ieſuites. *Boterus* ſaith, that the King of Spaine had thought to haue made *Manilla* an Archbiſhopricke, & added three other Biſhopricks, *Cebu*, *Neori*, & *Maſſara*.

f Gab. Metuſus.
1603.
g Eman. Acoſta.

h M. Polo.

i Hen. Coyſius.

x Linſchoten.

y Arth. Daniſ.
biſh. Ind. Orient.
cap. 28.

a G. Bot. Ben.

b Diſcourſe
of China.

c Pag. 349.

d Cruel. Hiſt.

e Francis. Paez
1601.

f G. B. part 4.
lib. 3.

g Duera Navi
1600.

h Tlo. Candish
voyage, Harb.
tem. 3.

i On the Ille
Capul.

k Ant. Galvano

l A. Pigafetta.
m Maf. l'vian
finanz.

Noort (a Dutch man that compassed the world) lost a ship here in fight with the Spaniards, & sunke one of theirs: he affirms that the converts of these parts, are more popishly Christian then in the midst of Rome or Spaine, and more addicted to their superstitious follies. In Mendenao they are Mahumetans, as they are in Burneo.

In these Philippina's some carue and cut their skinn, with sundry strakes and deuises all ouer their body. Moreover, as we haue spoken of Balls worne in their yards, by the men of Pegu, so here, the men and men-children amongst them haue nayles of tinne thrust quite through the head of his priuy part, being split in the lower end, and riuered, which is done when they be yong, and the place groweth vp againe, without any great paine. They take it out, and put it in as occasion serueth. This here, as that in Pegu, is said to haue bin practised, to auoyde the sinne of Sodomy, whereto before they were prone. The males also are (at least in some of the Philippina's) circumcised. The people worshipping the deuill, who oft times appeareth to them in conference, in most vgly and monstrous shape. There is amongst them an Island of *Negres* inhabited with blacke people, almost as bigge as England, in nine degrees.

Heere also be those blacke people called *Orpapus*, Man-eaters and Sorcerers, among whom Deuills walke familiarly, as Companions. If these wicked spiritres find one alone, they kill him, and therefore they alwayes vse company. Their Idoles they adorne with Ostrich feathers. They vse to let themselves bloud with a certaine hearb laid to the member, and licked with the tongue: with which they can drawe out all the bloud in their body.

When as *Magellan*, first of all men, by the West discovered these Easterne Ilands, in the Ilands of Butuhoan and Calaghan hee could learne no other Religion obserued amongst them, but that lifting vp their hands clofed together, and their face towards heauen, they called on their God by the name of *Abba*. In Zubut (in token of friendship) he and the king did let themselves bloud on the right arme, for so was their wont to confirm leagues of amity. The king had his skinn painted with a hote yron Penfile: he and his people at *Magellan's* persuasion were baptized; and burned their Idoles, which were made of hollow wood, with great faces and foure teeth, like bores tuskes in their mouths; painted they were all ouer, but had only a fore-part, and nothing behinde.

They weare in their yard a naile of gold. They had many wiues, but one principally. They obserued many Ceremonies in killing a hogge, in sacrifice, as it seemed, to the Sunne. After the founding off their cimballs, and certaine cates set downe in platters, two olde women came forth with Trumpets or Pipes of Recede, and did reuerence to the Sunne, and then clothing themselves with sacred vestments, one of them put about her fore-head a haire-lace with two hornes, holding an other haire-lace or skarfe in her hand, and so began to sound, daunce, and call vpon the Sunne, wherein she is followed by the other, both of them in this manner dauncing about the Hogge, which is there fast tyed. The horned Beldame still mutters certaine wordes to the Sunne, and the other answereth her: then doth shee take a cuppe of Wine, and after some Ceremonies, poureth it on the Hogge: and after that with a launce, after dances and flourishes, she killeth the Hogge. All this while a little Torch is burning, which at last she taketh into her mouth, and biteth it: and the other woman washeth the Pipes with the swines bloud, and with her finger, embrewed with bloud, marketh the forehead of her husband first, and then of the rest. Then do they vntire themselves, and only with women associates, cate the cheere in the platters: and after singe the Hogge, and cate him.

From hence *Magellan* went to Mathan, where in a battell with the Ilanders he was slaine. In Puladan they keep Cockes for the Game, but cate not of their flesh, forbidden by their superstitions. In Ciumbuben they found a tree, which had leaues like those of the Mulberry, hauing besides on each side of the leafe, as it were, two teete, with which (as if it had bin mouing and sensible) it would stirre and go vp and downe. *Pigafetta* kept one eight dayes in a platter, and when he touched it, presently it would flee from him, and moue vp and downe: he thought it liued of the aire.

In

In Burneo the people are, partly Moores, & partly Gentiles, and according to their Religions, kill a hen, or a goat, vse first certaine wordes to the Sunne. The Moores worship the Sunne and Moone, esteeming the one Male and the other Female, him the Father, this the Mother of the Starres, whom also they reckon in the Catalogue of their demi-gods. They salute the Sunne in his morning-approch, with certaine verses and adoration: which they also performe to the Moone, and demand of them children, riches, and other their necessaries. After death they expect no future state. The Spaniards heard of great Pearles, as bigge as egges, which the King of Burneo had: and if you beleue them, they tooke an Oyster themselves, whose filthie substance weighed seuen and fortie pounds. The Moore-King in Burneo was serued in his Palace and attended onely by women and maidens.

In Gilolo they are likewise some of the Arabian Sect, the others Gentiles. The Moores had two kings of their law, each of which had six hundred children. The Gentiles vsed to worship the first thing they encounter in the morning all the day following. They were sometime man-eaters; some of the Ilanders were by the Portugalls conuerted: but the King being poysoned by a Mahumetan, they declined. Yet one Noble man named *Iohn*, first killed his wife and children with his own hands, lest they should apostatize, and then offered himselfe to indure any torment.

The *Moluccos* are vsually reckoned (as before is said,) but many other Ilands are subiect to them, and by some Authors called also by that name. The King of Ternate is said to haue twenty Ilands vnder his subiection, and in his port representeth great maiesty. Both here and in Banda the Mahumetan superstition hath set footing, and prevailed, as in the other adioyning Ilands, the Moores being as zealous to winne Proselytes, as to enrich themselves. None of these Ilands is about fixe leagues in compass, enriched with cloues, but of other fruits barren and poore. One tree they haue, which out of the cut braunches yeeldeth a white, holesome, and saucourli- quor for drinke, they call it *Tuaca*, and the pith thereof affordeth them meate called *Sagu*, tasting in the mouth like fowre Curds, melting like Sugar, whereof they make certaine Cakes, which will endure good for food tenne yeares. The cloue-trees not onely sucke vp all the moysture of the Earth, where they grow, disdaining any other plant should grow neere them (like our Inclosers) sodainly drinking vp all the heauens liberality in showers, but with their thirstie appetite intercept the running waters that descend from the Mountaines, before they can betake them to their mothers lappe, the Oceans refuge. In this Iland are men hauing ankles with spurs, like to Cockes; here are hogges with hornes: a riuer stored with fish, and yet so hote, that it flatheth off the skinn of any creature which entrench it: there are Oysters so large, that they christen in the shells: Crabbes so strong, that with their clawes they will breake the yron of a picke-axe: stones which grow like fish, whereof they make lime.

In Ternate is a mountaine, which (as it were) angry with Nature, for being fastned to the earth, doth not onely lift vp his high head about the airy regions of clouds, but endeuoreth also to conioyne it selfe with the fiery Element, wherewith it seemeth to hold some entercourse, with dreadfull thunders belching out light flames mixed with a darke smoke, like prowd Greatnesse, wasting it selfe with it owne flames, and filling the neighboring valley with ashes. It is not much about a hundred yeeres, since first the Sect of *Mahumet* entred the Moluccas. But now both heere and in Amboino the Iesuites haue their residences, and haue perauaded many to their Catholike faith. *Stephan* ab *Hagan* in the yeare 1605. wanne this Iland of Amboino, and the fort of the Portugalls, to the States: it is a cloue-Iland.

Much conflict was sometime betwene the kingdomes of Spaine and Portugall, about these Ilands: and some warre since betwixt the Portugalls and Hollanders, ended with the Hollanders losse. These *Moluccans* are treacherous, faithlesse and iea- lous: they suffer no man to see their wiues; yea themselves see not their wiues untill they be contracted.

In Ternate Theft is neuer suffered vnpunished: the Hollanders sawe a boy of e- leuen

m Maf. Transl.

n Pigafetta.

o Gut. rhus
pag. 396.

p Sir Fr. Drake.

q Maff. lib. 5.

r Galvano.

s Jac. Recemio.

t Lud. Fernand.
La. Masomies.
u Gut. Arribus
pag. 403.

x Holland Na-
uig. 1598 & 99:
per Bilbald.
Sirobanus.

Iuēn or twelue yeares, for stealing a leafe of Tabacco, led vp and downe with his hands bound behinde him, for a publique spectacle and derision to other boyes. They maintaine deadly warres with the Portugalls, and spare none of them that they can get. If an Eclipse of the Sunne or Moone happen, they howle and make piteous lamentation, perswading themselves, that their King, or some great man amongst them will die. Experience thereof was the fixt of August 1599. when the Moone was eclipsed about eight of the clocke at night, they euery way by crying out, by strange gestures, praying, and beating their bassons and drummes, exprest a lamentable passion of griefe, for the feare aforesaid. And the Eclipse being past, when they see, that neither the King, nor any other is dead, they obserue the next day solemnly festiuall with the publique Procession of old and yong, of all sorts. They esteemed it a Miracle when the Hollanders told them that there were in their Country which could prognosticate of Eclipses long before. *Columbus* vied the simplicity of the Iamaicans to his preferuation for when they forooke him he threatened vnto them the anger of God, whereof they should see an euident token in the darkening of the Moone within two daies, which according to the naturall reuolution of the Heauens (knowne to *Columbus*) comming to passe, the Islanders with dread and feare shewed all readinesse to his seruice.

The water about Ternate is so cleare, that they fish by the eie, and can see the Ankers in the bottome of the water, at sixteene or seventeene fadome depth, as if it were but a foote: and espie euerie fish which passeth, to no small advantage of their fishing.

When the King goeth to the Melquit, a boy goeth before, which beareth his Sword on his shoulder, and in the other hand a Kidde: after him follow the Kings souldiours. After them another with a Censer. Next to whom cometh the King with a Tirefolow over his head, to keepe off the Sunne. When they are come to the dores, there are Vessels of water to wash their hands and feete, before they enter; and then the floore is covered with white Cloth, whereon they prostrate themselves, with their faces to the Earth, softly mumbling their *Mamfimus* deuotions. In the middle is a Pulpit, spread with white Cloth. Instead of a Bell they haue a great Drumme hangd vp, which they beat with clubbes: They haue in soundy Temple also one Bell, but without a Clapper. All come at that Peale, or Sundry, with their weapons armed.

The Moluccians * are better proportioned then other Indians, have more beard (which the elder men nourish and wear long for their greater authority) browne of colour, and meane of stature. For valour they haue not their like in all India, especially those of Ternate, chusing rather to die then flee, and esteeming it a great credit to fight against greater multitudes. Their shields are of Wood, two spannes broad, and foure foote long. They are exceedingly addicted to flossh and ease, none working in any handicraft; their houses are of timber and reedes, without one nail in them, which their slaues build, and doe also their other labors. They haue no money, and the silver which they haue is employed to vessells of plate. Their riches are their Cloues, wherewith they provide them of other necesseties. They neuer see their wiues till they be married; nor the wiues them. *Makian* and *Maheer* are now subiect to the king of Ternate. Tidore and Batian haue their peculiar kings. This people haue the power to elect their king, so that they chosse one of the royall and ancient familie. The king of Ternate calleth himselfe king of Goloio, wherof he hath but a part, and that by conquest. The Birds of Paradise (saith this Author) haue two feet, as well as other Birds; but as soone as they are taken, they are cut off, with a great part of their body, wherof a little is left with the head and necke, which being hardned and dried in the Sunne, seeme to be so bred. The Moores * made the Islanders believe that they came out of Paradise, and therefore call them *Mannocodura*, or holie Birds, and haue them in religious accompt: They are very beautifull, with variety of officers and colours.

Amboyna bringeth forth Oranges, Citrons, Limons, Cloues, Coquos, Bonana's, sugar-canes, and other fruits, being a very fertile Iland. The Inhabitants are simple,

live sparingly, and are attyred like other the Moluccans: They spend much Rice, whereof they make loaves like Sugar-loaves. They have Gallies^b after their manner, formed like Dragons, which they row very swiftly: they call them *Karkellen*. The Admirall came to the Hollanders with three of these, full of armed men, which rowed round about them, expresseing manifold signes of joy with Songs and Drummes: the flaves singing as they rowed. They had three pieces of Ordnance in euerie Galley, which they discharged, answered in that kinde by the Hollanders: But two of the Holland-shippes not finding sufficient store of commodities for them all, went to Banta, passing by Poel Setto, an Island not inhabited, bearing Northweſt from Banta ſixe Dutch myles. They say it is inhabited of Devils, and whoſoeuer muſt paſſe by, maketh all poſſible haſt to be gone; much affrighted either by ſelfe-fancies or deuiliſh impoſtures.

Banta is foure and twentie Dutch myles from Amboyna; and diuided into three parts, which comprehend five myles. The chiefe Citie is Nera. In this Island are more flore of Nutmegs then elsewhere in the Moluccas: for which cause they resort hither from Iaua, China, and Malacca. They professe Mahumetisme so deuoutly, that they neuer goe to their Watches before they haue prayed in the Mscquit, where-into they enter, being first washed (after the Mahumetane manner) but pray so loud, that they may be heard a great distance: their wordes of Prayer are *Stofferoolla, Stofferoolla; Asebad an la, Asebad an la; Ylla, Asebad an la; Th lolla, yll lolla, Mahummed die Refilla*: At the pronouncing of which last wordes, they strooke their hands out their face; in which gesture they thinke is much holinesse. Other prayers they mutter ouer very softly, with little mouing their lippes. They stand vpon Mattes, and lift vp their eyes twice or thrice to Heauen: after which they kneele downe, bowing their head twice or thrice to the earth. Thus they doe often euerie day, both at home and in the streets. They haue their public Meetings and Bankets in their Temples very often, euery one bringing his part of the cheere: which sometimes they doe in the Woods, a hundred in a companie. At these times they consult of publicke affaires.

They haue ciuill Warres, Nera and Lontoor holding together against three other Townes. Two little Islands, Polseruinn and Poelvuay take part with Nera, and when occasion requireth, come thither with their Boats to conflation, where they are entertained in publicke Feasts: the manner whereof is, that they sit downe in order; instead of a Table euery one hath a piece of a lease of the Bonanas Tree: then is let before each a piece of Sagu bread, after that, a dish made of the lease of another Tree, with a little soddren Rice and Flesh-pottage, which they hurle by hand-fuls into their mowthes, deuouring rather then eating the same. In the meane while the Gentlemen arise with their weapons, and exercise themselves in martiall Games, with Daunces. The quarrell betwixt these Islanders grew about the cutting of certain Trees, from whence it is come to cut and kill one another with cruell butcheries.

They exercise Sea-fights in their Caracorzi, or Galeots, with great dexterity, with great shouts and cries, the Gentlemen dancing on the Hatches very actively. They are very bloudie and barbarous, yet burie the heads of their enemies with sweet odours.

If any of their friends die, the women make a shrill and loud cry to call him again; which not effected, they provide a great Feast, whereunto all the kindred and friends are invited.

They bury them almost after our fashion, in a white sheet, the corpses being carried on mens shoulders, the men first, and women after, following. A Centef is there left fuming all the day and night; and in the night they keep a light burning in a little Houfe, which they haue fet over the Graue. In the morning and evening all of all forts come and say their Prayers a long while together at the Graue; and being asked wherefore? they said, That the dead should not arise againe.

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They haue a play with the ball, exercis'd by many of them, not as amongst vs with the hand, but with their feet, tossing the same vp into the Ayre, and taking it one of another with admirable sleight.

Before we leaue these Moluccas and their dependant Islands, we may conclude with a Tragedie, wherein blinde Superstition, and beastly crueltie, were principall Actors. When *Meneſime* was Gouverneur of the Portugall Fort in Ternate, he kept a Sow, which some of the deuoutur Mahumetans killed. He getting the chiefe Priest (accessorie to the fact) into the Castle, at his deliuerie made his face be great'd with Bacon by the Taylor, which caused the people to offer abuse to some Portugall. *Meneſime* in reuenge cut off the hands of two of them, the third had his hands bound behind him, and was baited with two dogges on the Sea-shore: which his implacable enemies transported him into like dogged humour (though he were not with *Hecuba* transformed into the shape) inſomuch, that fastening with his teeth on one of their eares, he held fast, till his strength failing, he sunke into the Sea with the dogge, and was drowned.

In Celebes they ^d eate mans flesh. The King of the Moluccas was wont to send condemned persons to Celebes, to be deuoured. *Castrinus* conuerted the King. Southward of Celebes is situated a little Island, where Sir *Francis Drake* graued his shippe. This Island is thoroughly growne with Woods, in which euery night certaine fierie Flies made such a light, as if euery twigge or tree had beene a burning Candle. Here they found Battes as bigge as Hennes, and plentie of Cray-fishes so great, that one would suffice foure men to their dinner: they digged themselves holes in the Earth, like Conies.

From hence they sayled to Iaua; of which name *M. Paulus* and *Nic. di Conti* reckon two great Islands, ascribing to the one two thousand, and to the other three thousand myles in circuit. The lesse is neere to the firme Land of the South Continent, where Beach, and some other Prouinces, are named by *Paulus* and *Vetomannus* of Heathenish Superstitions. The lesse Iaua had in the dayes of *M. Paulus* eight Kingdomes, in fix of which himselfe had beene, which he nameth Felech, wherein the rull inhabitants were Idolaters, the Citizens Moores: the Idoll-worshippers eate any flesh whatsoever, of man, or beast, and obserue all day what they first see in the morning.

Basma, the second, acknowledged the great *Chams* Soueraigntie, but payed him no tribute. Here were certaine Vnicornes, headed like a Swine, footed like an Elephant, with one horne on their foreheads (with which they do not hurt any, but to that end vsed certaine prickles that grow on their tongues): They delight also in the Myre like Swine. Here are little Apes, much resembling men in their countenance, which they vsed to preserve with certaine Spices, hauing flayed off their skinned, and left the haire growing in those parts, where Nature causeth men to be hairie, and sell them to Merchants, to be carried ouer the world as the bodies of little men; happily the onely true Pygmies the world yeeldeth.

In Samara, the third of those Kingdomes, none of the North-stars can be seene. They are Man-eaters, and Idolaters; but not so brutish as in Dragoian, the next Kingdome: where, if a man be sicke, his kinsmen consult with their Sorcerers, who enquire of the Deuill, Whether he shall escape, or no? And if the answer be Negative, they send for certaine men, specially designed to that villanous Myserie, which strangle him; and then they dresse and eate him amongst the kindred, euen to the very marrow in his bones. For (say they) if any flesh should remaine, it would putrefie, and worms would breede thereof, which after (for want of sustenance) would perish, whereby the soule of the dead partie would be much tormented. The bones they burie safely, that no Beast should touch them: such dread haue they of Beasts and crueltie in a more then beastly crueltie, and such a care to obserue humanitie and pietie in a most impious inhumanitie.

Lambri, the next Kingdome, hath in it some men with tayles, like dogges, a spanne long.

The

The last is Fanfur, where they liue of bread made of the pith of Trees, the wood whereof is heauie, and sinketh to the bottome, if it be put in water, like yron, and therefore they make Launces thereof, able to pierce Armour: for it is three-fingers thicke betwix the hollow and the barke.

To let passe Pentan, Sondar, and other idolatrous Islands, and come to Iaua Maior: This Country is very rich, but in times past of most abominable custome. *Nic. Conti* sayth, That they feede on Cats, Rats, and other vermine, and were most vile murderers, not sticking to make tryall of the good cutting or thrust of their blades on the next bodie they met with, and that without punishment, yea (if the blow or thrust were deliuered with fine force) with much commendation. *Vetomannus* affirmeth of them, That some obserue Idols, some the Sunne or Moone, others an Oxe, and many the first thing they meet in the morning, and some worship the Deuill. When men were old, and not able longer to work, their children or parents carried them into the market, and sold them to others, which did eate them. And the like they vied with the younger sort in any desperate sicknesse, preuenting Nature with a violent death, and esteeming their belies fitter sepulchres then the earth, accounting others fooles which suffered the wormes to deuoure so pleasant fooode. For feare of these man-eaters they stayd not long there. It seemeth that they haue much left these brutish customes, since womne to more ciuilitie by the trading of Moores and Christians; especially such as are of the Arabian Law: although, as our owne countreyemen report, which haue there liued, a mans life is valued to the murderier at a small summe of money. They are a proud Nation: If a man should come in where they are set on the ground after their manner, & should sit on a Chest, or high thing, it were as much as his life were worth.

When they are sicke, they vow vnto God, vpon their recouerie, a more honourable death, which they performe after their recouerie, by the murderous hand of some other vpon them. They are great Inchanters, and obserue houres, and sitting minutes and moments of time, for composing their Blades and Armour, of which they are conceited, that, being tempered with their Charmes and Superstitions, with the least drawing blood of another, they will kill him; themselves, in their enchanted Armour, safe from others blowes. They abide in expectation of these Martiall minutes, for their conured Armours, sometimes eight or tenne yeares, before they can finish them. The Iauans say, That their aunccestors came from China, which Country they forsooke, because of the tyrannic wherewith they were oppressed, & in great multitudes peopled this Island. They wear their haire and their nailes long. They are dutifull to their superiors. The great men sitte not forth, without a great troupe of followers. They are seldome idle, much busied about their Scabberds and Weapons, which they vse to poyson. They are not without their weapons night or day, which they will not suffer another man to touch. They are so eager of reuenge, that they will presse on their aduersaries weapon, drawing it through their owne bodie, to kill him that hath wounded them. They haue Mahumetane Temples, where they doe their deuotions with great silence. They acknowledge *Iesus*, *Mahomet*, *Dauid*, and *Moses* foure Prophets. They obserue their houres, and two Fasts, or Lentes. The great men viues neuer goe out of the dores to be seene. Their Cities are Ballanbua, and Panarican, (a little from whence is a burning Hill, which first brake forth 1586, and oppressed infinite numbers of men, and cast great stones into the Cite, for three daies space making one continued night of darknesse) Passarua, the King whereof married the King of Ballanbua's daughter, and the second night after he had lyen with her, slew her and her attendants, because she would not turne Mahumetan. Ioartam, Surrabaia, Tuban, Matara, are also royall Cities, as are Daunia, Taggal, Charabaon, and many others. But Bantam is of most trafficke, frequented by Portugalls, Dutch, and English, in which euery day are three seuerall Markets. Here Merchants, when they come, may buy a woman for their slefishly & worldly businesse (you may adde the Deuill too, to make vp the nuber) which at their departure they sell againe. Publike affaires are treated and handled by night, at which time the Counsellors of State meet, & ascend some tree, or the roofof the house, viewing the heauens till the Moon arise, & then goe into the Senat-house.

R 2

Nor

c Art. Hist. Ind.
Orient. c. 48.d Od. Barboſa,
c. 16. 3.

f M. Paul. 1. 3.

N. di Conti.

g Per. 1. 6.

h Scot.

i Gio. Bot. Ben.

k Od. Barboſa.

l Bar. dec. 2. l. 9.

cap. 4.

Holland. Nau.

Arbus.

Iſacius & alij.

m. Ind. Jac. Pon-
tani. 1533. p. 15.
Belodam.
Nava. Balau.
1594. ap. De
Bry. part. 3. c. 33.

Not farre from Bantam^m liue certaine of the Passarans, which being there oppressed by their King, came hither, and here obtained a piece of ground, to build them a Citie, which is called Sura. They haue a King, or Gouverneur, and liue quietly, following Husbandrie: they cate nothing that hath life (a common Superstition of the Indians) weare white Clothes of Paper, made of the leaues of Trees, and neuer marrie (herein resembling the Iewish Elces) yet neuer want succeeding generation: Many of the Iauans daily consecrating themselues vnto their Societie. The Chinoise in Iaua doe sometimes bring vp Crocodiles, and eat them.

in Ellis. Strobas

The King of Tubanⁿ is the richest King, and mightiest in all Iaua. They haue many Horses, and make great account of them, decking them with gallant furniture of Gold, Siluer, and the counterfeits of Dragons and Devils on their Saddles: they ride and manage their Horses with great skill.

Madura is North from Iaua, a fertile Island of Rice, the soyle whereof is so moist and waterish, that their Buffalls and men goe almost knee-deepe, when they sow it. Arosbey is the chiefe Citie. They are theeuish, and giuen to spoyle, and captiued many of the Hollanders, which went thither on shore, to buy commodities; which they were forced to redeeme at a deere rate. In these parts, are Bates as bigge as Hennes, which the people roft and cate.

The Island Bali is very populous, containing (as is thought) fixe hundred thousand inhabitants; they are Ethnikes, and worship that which they first meete in the morning. Here and in Pulo Rossa the women are burned with their dead husbands: one man is said to haue had fiftie of his wiues (for they marrie as many as they please) burned with him, whiles the Hollanders were there. The Island hath many Bulls, Buffalls, Goats, Swine, Horfe, with many kindes of Fowles, Fruits, and Mettalls: The chiefe men are carried by slaues on seats borne on their shoulders, or else in Chariots drawne with Buffalls.

• N. wig. Bat.
1594. c. 39.

p. Tib. Candish.
Hak. 10. 3.
p. 83.

In the Voyage of M. Thomas Candish^r is mention made of a Iauan King, called Raia Balamboam, very aged, which had a hundred wiues, and his sonne had fiftie. Their custome is, that when the King dieth, they burne the bodie, and preserue the ashes. Fiuie dayes after the wiues of the dead King goe to a place appointed, and there shce which was deereft in his fauour, throweth a ball from her; and where that ball resteth, thither they goe all, and turning their faces Eastward, stabbe themselues with a Cise or Dagger to the heart. They are very resolute people, and dread no attempt which the King shall enioyne them, be it neuer so dangerous. All the race of this King Ballamboam was rased and vterly destroyed by the Passarvan, after a long siege: which Warre was begun in the bloud of the King of Ballamboams daughter, whome hee slew, as is before sayd, and added this *Drunkennesse vnto his thirst*.

q. N. wig. Oliver
Nourt.

Iortam, or Ioartam^q, containeth about a thousand households. The inhabitants are Ethnikes, and haue their Temples in Woods, to which they resort to say and doe their Holies at noone, before their deformed Deuill-formed Pagodes. In this Citie dwelleth the chiefe Pope, or High-Priest, of that Superstition, whose authoritie is great in all those parts. He was a hundred and twentie yeares old, and had many wiues which nourished him with their milke, being not able to take other sustenance: a deadly enemy to the Christians, whome the King did yet with some Priuiledges fauour.

CHAP.

CHAP. XVII.

Of Samatra, and Zeilan.



Amatra is esteemed by some^a the greatest of the Easterne Islands, stretching it self almost fower hundred miles in length, in breadth aboute two hundred. The Ayre is not very holefome, by reason of the situation vnder the Line, and the multitude of Lakes and Riuers, whereout the Sunne drinketh more then hee can well concoct, and therefore (as it were) belcheth out here continually such crude and vndigested vapours. Their foode is Millet, Rice, *Sagu*, and Fruits. Their riches are Pepper, Ginger, Cassia, Silke, *Beniayn*, Gold, Tinne, Yron, &c. The Kingdome of Campa is full of Trees, whose pith or marrow is *Aloe*, which is prized in India at the like weight (some say) of Gold; the Barke is called *Aquila*. In the Sea-coast they are Moores in Religion, and so haue bene about these last two hundred yeares: vp within Land they are Pagans, and in many places, as in the Kingdomes of Andragiri and Aru, they are Man-eaters. They were diuided, before the Portugalls entred India, into nine and twentie Kingdomes, whereof the chiefe was Pedir, after that Pacem, and now Acem. For *Abram*, sometime a slaue, since King of Acem, hath conquered almost all the North part of the Island, and with helpe from the Turke and the Arabians distresth sometimes the affaires of Malacca. This King^b gaue in marriage with his daughter, to the King of Ior, a peece of Ordinance, such as for greatnesse, length, and workmanship can hardly be matched in all Christendome. Here is a Hill, called *Balamboam* which continually burneth; and a Fountaine (as is reported) which runneth pure Balsame: Others^d thinke, that this was *Cherifnesus Aurea*, of the Aun-tients.

a Gi. Bot. Ben.
Moff. l. 4.
G. Arithus Hist.
Indie Orient.
cap. 40.

b Ling. cher.

c P. Bertius
Tab.

d Ortel.
Moff. l. 4.

e Discoveries
of the world.

Galuanus^c writeth, That the *Bacas*, or Man-eaters, in the Mountaines of Samatra, gild their teeth, and esteeme the flesh of blacke people sweeter then of the white. The flesh of their Kine, Buffes, and Hennes, is as blacke as Inke. They say, That there are certaine people there called *Darugni Dara*, which haue tayles like to Sheepe. Here is said also to grow a Tree, the iuice whereof is strong poyson, and if it touch the bloud of a man, killeth him, but if a man drinke of it, it is a soueraigne Antidote. As for those tailed-people (a slander by *Beckets* Legend^f reported of some *Kenisib* men, iniurious to that angrie Saint, and after applied to our whole Nation; many indeede esteeming the English to be tayled) *Galuanus* affirmeth, That the King of Tidore told him, that in the Islands of Batto-China there were some which had tayles, hauing also a thing like vnto a duggie betweene their coddes, out of the which there came Milke.

g N. di Conti.

Nicolo di Conti^g sayth, in his time the Samatrans were all Gentiles, and the Man-eaters amongst them used the skulls of their eaten enemies in stead of money, exchanging the same for their necessaries; and he was accounted the richest man, which had most of those skulls in his house. In *Vertomannus* time they had money in Pedir, marked on the one side with a Deuill, on the other with a Chariot, drawne with Elephants. Their^h Religion (hee sayth) is the same with those of Tarnasseri, burning their wiues in like manner. The inhabitants are cunning Artificers, Marchants, and Saylers: their Shippes haue at each end a Prow, which with maruellous agilitie they can dispose forwards, or backwards, making vse of the same, according to the diuersitie of Winde and Channell, which there are verie changeable.

h L. Verr.

In Acenⁱ are Mesquits of Timber and Reede, with the Vessells of Water at the entrie for them to wath, according to the Arabian custome. The King comes little abroad, nor may any goe to him, except hee bee sent for by an Officer with a gilded Staffe, or Dagger.

i Herman, de
Bree.
Arithus pag. 359

To his Palace they passe through seuen Gates one after another, garded with women, expert at their weapon, and vsing both Peeces and Swords. Hee hath none other gard for his person. In saluting the King, they lay their hands fouled on their head, which in other salutations they lay on the forehead. It is thought, that the present King was sometime a Fisherman. He is a Mahumetan.

In Macazar (an Island not farre from the former) the most are Ethnickes, some also Moores, and some Christians. They vse the Malaican, or Malaian, Tongue, which is generall through the Indies. Their Arrow-heads are of Fish-bones, enuened with incurable poyson. In Macazar the Priests conforme, or rather deforme, themselves to the fashion of women, nourishing their haire on the head, and plucking it out of the face: they guild their teeth, and vse broken, wanton, and effeminate gestures. They are called *Becos*; they marrie one another. For them to lye with a woman, is capitall, and is punished with burning in Pitch. These Men-monsters, Women-Deuils, were great impediments to the Portugalls, in drawing them to Christianitye.

Zeilan (which some call Seylon, other Ceilan) is by *Barrim* auerred to be *Ta-probana*: sometimes (according to *M. Paul* k his Reports) thought to haue comprehended three thousand sixe hundred myles in circuit; since much impaired by his ouer-mightie neighbour the Sea, which hath now left not about two hundred and fiftie myles in length, and a hundred and fortie of breadth vnto it. The Indians call it *Tenarism*, or the delicious Land, and some are of opinion, that this was Paradise. So iust are the iudgements of the *Highest*, that, when as man wandered from him, caused him also to wander from himselfe, and from his habitation: yea, the place it selfe hath also wandered, in mens wandering conceits, ouer the World, yea, and out of our habitable World altogether, as before is shewed; men now seeking it as vainly as before they lost it. It is in fashion ^m resembling an egge, by a shallow channell separated from the *Cape Comori*. The Heauens with their dewes; the Ayre with a pleasant holisomenesse and fragrant freshnesse, the Waters in their many Riues and Fountaines, the Earth diuersified in aspiring Hills, lowly Vales, equall and indifferent Plaines, filled in her inward Chambers with Mettalls and Iewells, in her outward Court and vpper face stored with whole Woods of the best Cinnamon that the Sunne seeth, besides Fruits, Oranges, Lemons, &c; surmounting those of Spaine; Fowles and Beasts, both tame and wilde (among which is their Elephant ⁿ, honoured by a natural acknowledgement of excellence, of all other Elephants in the world.) These all haue conspired and ioyned in common League, to present vnto *Zeilan* the chiefe of worldly treasures and pleasures, with a long and healthfull life in the inhabitants, to enioy them. No maruell then, if sense and sensualitie haue here stumbled on a Paradise. There, wooddie Hills (as a naturall Amphitheatre) doe encompass a large Plain: and one of them, as not contenting his beetle-browes with that only prospect, disdaineth also the fellowship of the neighbouring Mountaines, lifting vp his steepe head seuen Leagues in height; and hath in the toppe a Plain, in the middle whereof is a stone of two Cubits, erected in manner of a Table, holding in it the print of a mans foote, who (they say) came from Deli thither, to teach them Religion. The Iogues and other deuout Pilgrims resort thither, from places a thousand Leagues distant, with great difficultie of passage both hither and here. For they are forced to mount vp this Hill by the helpe of nailes and chaines fastened thereto, Nature hauing prohibited other passage. *Massau* and *Boterni* could persuaide themselves, that this foot-stepps is a relike and memorie of the *Ethiopian Eunuch*: others will haue it farther set, and father it on *Adam*, the first father of mankind, of whom the Hill also is named, *Pico de Adam*. The Moores ^p call it *Adam Baba*, and say, That from thence *Adam* ascended into Heauen. The Pilgrims are clad in their Palmers-weed, with yron chaines, and skinnies of Lyons, and other wilde Beasts. Vpon their armes and legges they wear buttons with sharpe points, that cut the flesh, and draw bloud, which (they say) they doe in Gods seruice.

Be-

Before they come at the mountaine, they passe by a fenny valley full of water, wherein they wade vp to the waste, with kniues in their hands, to scrape from their legges the bloud-leeches, which else would end their pilgrimage and life before the time. For this durie and watery passage continueth eightene miles, before they come at the hill, whose proud top would disdain climbing, if *Ari* did not captiue *Nature*, and binde the hill with chaines of iron, as is said. When they are mounted, they wash them in alake or poole of cleere springing water, neere to that foote-stone, and making their prayers, doe thus account themselves cleane from all their finnes. This holy journey is generally performed by the Ilanders (saith *Pertomannus*) once a yeare. He addeth ^q that a Moore told him, that his foot-print was two spannes long: and that *Adam* heere a long time bewailed his sinne, and found pardon. But *Odericus* affirmeth, that they reported this mourning to haue bene for *Abel*, and to haue lasted three hundred yeares, and of the teares of *Abel* and *Eue* this purifying water to haue proceeded: which *Odericus* ^r proued to be a tale, because he saw the water springing continually, and it runneth thence into the sea. He saith that this water had in it many precious stones; and the King gaue leaue at certaine times of the yeare to poore men to take them, that they might pray for his soule; which they could not doe, but first annoiued with Limons, because of the horseleeches in that water. *Adams* hill is supposed to be seuen leagues in height. In Candy ^s were statues artificially wrought five or sixe fathomes high, which these Symmetrians proportioned to the stature of *Adam*, gathered by that print of his foot.

In Vintane, is a *Pagode* or Idol-temple, the compasse whereof is an hundred and thirtie paces: it is very high, and all white except on the toppe, which hath the spires thereof gilded, in so much that men are not able, when the Sunne shineth, to looke thereon. It hath a Tower or square Streple of excellent workmanship. There are many other Temples, and a Monasterie also of Religious persons, which are attired in yellow, haue their crownes shauen, with Beads in their hands, and alwayes seeme to mumble ouer somewhat of their deuout orisons, being in high estimation of sanctitie with the vulgar, and freed from publike labours and burthens. Their Monasterie is built after the manner of the Popish, being also gilded with gold. In their Chapells are many Images of both sexes, which they say represent some of their Saints: they are set on the Altars, and are clothed with garments of gold and siluer. Before them are the Images of Boyes, which beare vp great Candle-sticks, with waxe-candles burning therein night and day. Euery house they resort to these Altars to their *Munusimus*. They held a solempne Procession, whiles the Hollanders were there, in which their Abbot rode on an Elephant richly attired, lifting vp his hands ouer his head, with a golden rodde therein: the Monkes went two and two before him in order, partly bearing, and playing on many Instruments of Musicke, partly bearing wax-lights and torches: the men also, and after them the women and maids, followed in like order: and the fairest Virgins were busied with games and dances, being naked from the nauell vpwards, beneath couered with smockes of diuers colours, their armes and eares adorned with gold and iewels. Any man that should see it (saith our Author) would thinke, our Western Monkes had hence borrowed their Ceremonies. Their Images are in euery corner of the way, which they adorne with flowers. In Candy, the chiefe Citie of that Kingdome, were *Pagodes* innumerable. The houses or Temples were of stone, like the Temples in these parts: some statues were as high as the mast of a shippe. The people heere, if they haue once touched meate, which for quantitie or qualitie they cannot eat, they cast it to the dogges: neither will any man (be he neuer so meane) eat that which another hath touched. The women goe naked from the waste vpwards. They marry as many wives as they can keepe.

The King makes vse of their superstition: For pretending to build Temples, hee after leaues them vnperfect, excusing himselfe, that they had not contributed sufficient summes of money, and therefore exacteth a new. There is one statue of great stature, with a sword in his hand, which by illusion of the Diuell (if it be not the delusi-

on

on of fabulous reports) made as though he would strike the King with his sword, as he was entering the Temple, and put him in great feare, whereas before he had made a mocke of it. The *Singales* or Native Inhabitants say that the world shall not perish as long as that Image continueth safe. When any one is sicke, hee sacrificeth to the Diuell, hauing a boxe hanging in his house to that end, therein to gather somewhat for his offering. Some pray vnto the Image of an Elephants head, made of wood or stone, that they may obtaine wisdom (whereof this prayer argues their great want): some eate no quick creature. They eat no beefe, nor drinke any wine; they worship whatsoeuer first meeteth them in the morning.

u Herman, de Brece, ap. de Bly. part. 8. Ind. Or. *George Spilberge* was bountifull entertained of the King of Candy, ^a but *Sebald de Weert* was with diuers of his companions slaine, after he had receiued much kinde-
nesse of the King; his importunitie to get the King into his ship, making him suspect some treacherie.

The King of Morecalo had eares adorned with iewels, and hanging downe (the lappets of them were so stretched) to his shoulders. He was kinde to the Hollanders: but they incensed him against them by killing certaine Kine; for some of them said, that the foules of Kine slaine after that manner, were hurled forthwith into hell. Hee obserued one *Padoge*, to whose feast he went while the Hollanders were there, the solemnitie whereof was to continue ten dayes, till a new Moone, with great concourse of deuout persons.

^{* Chap. 10.} Of the superstitions of Perimal, and the worshippe of the Apes tooth, celebrated in this Island; we haue already shewed in the Chapter ^{x G. Bot. Ben.} of *Narsinga*. The Cingalan language which they speake in this Island, is ^{y Paul. 13. c. 19.} thought to haue bene there left by the Chinois, sometimes Lords of Zeilan. Yet in *M. Paulus* his dayes the Tartarians had not pierced thus farre. For the King then reigning, refused to sell to *Cublai Can* (then the greatest Monarch in the world) at a price, a Ruby which hee had left him by his Ancestours, esteemed the richest iewel in the world, being (as he sayd) a spanne long, and as bigge as a mans arme, cleere and shining, as if it had bene a fire. In this Island were reckoned nine Principalities or Kingdomes, but ^{z Lincolnen.} not long since their chiefe King was murdered by a Barber, who draue the other Kings out of the Countrey, and vsurped the Monarchie to himselfe, practising hostilitie against the Portugalls.

The *Cingales* are very cunning Artificers in all metall. One of them presented the Arch-bishoppe of Goa with a Crucifix, so cunningly wrought, as if he had giuen life to the Image of one dead. Hee sent it to the King of Spain as a rare iewel, not to be equalled in Europe.

The Inhabitants heere are active and expert in Iugling, both men and women, traueiling through India with their strange Hobby-horses, to get money by this vanitie. The Sea-coast (as in other Indian llands) is inhabited with Moores, the Inland with Pagans.

^{a Od. Barbosa.} The Portugalls haue a fortresse at Colombo. The Islanders are not warriors: they giue themselves to pastime and pleasure: they goe naked from the girdle vppward: they make wide holes in their eares, which they stretch out with the weight of their iewels to their shoulders.

^{b Plin. 16. c. 11.} The Hollanders found exceeding, both good and bad, entertainment with the King of Candy. Now for that question, whether Zeilan or Samatra be that Taprobane of the Ancient is very doubtfull. Yet that report in *Pliny* ^c of Taprobane seems more to encline for Zeilan. For hee sayth, that in *Claudian* time, a seruant of *Annius Placamus*, which was Customer for the Red-sea, was carried from the Coast of Arabia, besides Carmania, in fifteene dayes, which I thinke could not possibly be done to Samatra. Likewise the excellencie of the Elephants beyond all the Indian agrees to Zeilan: and had Samatra bene so knowne at that time, the other parts of India (it is like) had bene better discovered then they were in those times. This Taprobane was discovered to bee an Island, by *Oneserium*, *Alexanders* Admirall

mirall of his Fleet in these parts. It was then accounted another world, and therefore shall be the Period of our *PILGRIMAGES*, and Perambulation in this Part of the World: which (by the gracious goodnesse of his Almighty guide) the Pilgrime hauing passed: before he venture vpon the Monster-breeding Africa, he thinkes it not amisse to repose himselfe in so pleasant an Island; where he may at leisure looke backe, and view the ruines of so many mightie Monarchies, puissant Kingdomes, stately Cities, and renowned States, which by the wise, iust and prouident hand of the *Disposer of Kingdomes*, haue had their fatall Periods, and giuen place; some to Barbarisme, and some to their succeeding heires (sprung out of their ashes) flourishing in greater glorie then their predecessours.

Heere may he likewise behold many beautilous Nymphes (daughters of Asia) lifting vp their Virgin-looks to view the world: which, putting off their masks (that haue heretofore veiled their beauties from the bright eye of fairer Europe) doe giue good hope of future discoveries in those parts, which yet lurke vnder that obscure curtain of *Terra Incognita*. Acknowledging both in the one and the other (as the Almighty power of him that brings all this to passe, so) his bountifull mercie to that land, which he hath separated from the rest of the world; not so much by a sea of waters, as by that boundlesse Ocean of his grace and fauour, from whence flow those eternall waters of life, which this Nation about other Nations enioyeth. Heere hath he built a Temple for his *TRUTH*, and planted Oliues round about it. Heere hath he crowned that *TRUTH*, with prosperitie and plentie of all things. Heere hath he decreed to establish that *TRUTH*, to be a faithfull witnesse on Earth, so long as the Sunne shall endure in Heauen; if the ingratitude of such people, so fauoured, doe not compell him to turne away his face in displeasure. Which fearefull Curse to auert, the Pilgrime doth againe betake him to his Beads: beseeching the *LORD of Heauen and Earth*, who doth whatsoeuer he will both in Heauen and in Earth, to turne away that wrath (which by manifold examples he hath warned vs of in other parts) which wee haue as deeply deserved as any. And that hee would still be pleased to *lift up the light of his louing countenance* vpon vs, in vouchsafing vs that Saint (his *Vna Veritas*) to be our guide for cuer. To that Saint is this voyage intended: which (after a *Domine est terra*, and a *Gloria Patri*, for the conclusion of his Orisons) the Religious Traueller shall be ready to prosecute.

^{* Psalm 24. 7.}



RELATIONS OF THE
REGIONS AND RELIGI-
ONS IN AFRICA.

OF ÆGYPT, BARBARIE, NVMI-
DIA, LIBYA, AND THE LAND
OF NEGROS; AND OF THEIR
RELIGIONS.

THE SIXTH BOOKE.

CHAP. I.

Of AFRICA, and the Creatures therein.



Whether this name *Africa*, bee so called of ^a *Gen. 25. 4.*
^b *Epher* or *Apher*, the sonne of *Midian*, and ^b *Antiq. l. 1. c. 23*
Nephew of *Abraham*, by his second wife ^c *De his cymis &*
Keirab (as *Iosephus* ^d affirmeth, alleading ^e *alij consule F.*
witnesses of his opinion, *Alexander Poly-* ^f *Lays de Virre*
histor, and *Cleodemus*) or of the Sunnes ^g *Noter*
presence, ^h because it is *aprica*, or of the ⁱ *Dom. 21g.*
coldes absence, of *a* and *epin*, as *Festus* ^j *G. Arthus hist.*
saith; or of the word *Farnsa* ^k *Indie Orienc. 4.*
which in the ^l *e 10. Lib. 1.*
Arabian tongue signifieth to diuide (where ^m *f Pom. Mela.*
upon they call this part of the world *Ifri-* ⁿ *lib. 1. cap. 9.*
chia) because it is (saith ^o *Leo*) diuided by ^p *Many of the*
Nilus, and the Sea, from the rest of the ^q *Ancients, and*
world: or off *ifricus*, an Arabian King, ^r *Leo ascribe all*
which (chased by the Assyrians) heere sea- ^s *beyond Ni-*
ted himselfe: or if any other ^t *lus to Asia: 60*
can giue more probable Etimologie of the Name, I list ^u *Pol. hist. l. 3. c. 37.*
notto contend. Nor is it meet for me to be religious in these ^v *Africa intra Ni-*
^w *lum & columnas*
^x *Herculis sita est.*
quest

quest and inquirie of Religions. It is a great *Peninsula*, by one *Isthmus*, or necke of land betweene the red sea, and Mediterranean, ioyned to the continent, which with the red sea aforesaid is the Easterne limit of Africa, as the Mediteranean on the North, and elsewhere the Ocean.

h Magin.

For Nilus is a more obscure, and vntertaine vmpire. It is twice as bigge as Europe, and yet not so much peopled: Nature hauing made heere her solitarie place of retiring, attended by scorching heates, and showes of sands, as a counterieit of those heavenly raines, and mouing waters, which the aire and seas afford in other places.

Such are the many deserts in Africa, onely fertile in barrenesse: although in other parts it is both fruitfull and populous. The Equinoctiall Circle doth in manner diuide it in the middest. And yet old *Atlas* neuer sheddeth his snowie haire, but hath alwayes on his huge and high toppes vnmolten Snow; whence sometimes it is dispersed as from a store-house, in such incredible quantitie, that it covereth cars, Horses, and the toppes of trees, to the great danger of the inhabitants; and the fountaines are so cold, as a man is not able to endure his hand in them. Mount *Atlas* aforesaid stretcheth from the Ocean, bearing name of him almost to Egypt. Other Mountaines of name are those of *Sicra*, *Leons*, and the *Mountaines of the Moone*, &c.

i Oc. Atlanti. cus.

One Lake *Zembra*, yeeldeth three mightie Riues, disembling themselves into three seuerall seas: Nilus, which runneth Northwards fortie degrees from hence, in Astronomical reckoning; Cuama which runneth into the Easterne; and Zaïre into the Westerne seas; of which Riues, and of other like, the Reader shall finde more in due place spoken.

k to Leo, lib. 1.

The Romans reckoned fixe Prouinces in Africa: *Ptolomey* numbereth twelue. But then was not Africa so well knowne as now. *Iohn Leep* (a Moore, both learned and experienced) hauing spent many yeates in trauell, diuideth Africa into foure parts; *Barbaria*, *Numidia*, *Lybia*, and the Land of *Negros*. Numidia he calleth *Biledulgerid*, or the Region of Dates: and Lybia, he calleth *Sarra*, for so the Arabians call a desert. But he thus excludeth Egypt, and both the higher and lower Aethiopia, which others adde herunto, and make vp seuen parts of Africa.

l Maginus.

Pory.

m Jo. Leo lib. 9.

Many are the Creatures which Africa yeeldeth, not vsuall in our parts. Elephants are there in plentie, and keepe in great herdes together. The *Giraffa* or *Camelopardalis*; a beast not often seene, yet very tame, and of a strange composition, mixed of a Libard, Hart, Buffe, and Camell, and by reason of his long legges before, and shorter behinde, not able to grafe without difficultie, but with his high head, which he can stretch forth halfe a pikes length in height, seemeth to feed on the leaues and boughes of trees. The Camels in Africke are more hardie then in other places; and will not onely beare great burthen, but continue to trauell fiftie dayes together, without carrying with them any corne to giue them, but turne them out at night to feed on thistles, boughes, and the little grasse they finde: And no lesse patient are they of thirst, being able to endure fiftene dayes without drinke vpon necessitie, and fise dayes ordinarily. The Arabians in Africka count them their greatest wealth: for so they describe a mans riches, saying, *Hee hath so many thousand Camels*: and with those they can liue in the deserts without dread of any Prince.

n P. Bellon. l. 2. cap. 49. doth largely describe him.

Of Camels they haue three sorts: the first called *Hugum*, of great stature, and strength, able to carry a thousand pound waight: the second lesse, with two bunches on the backe, fit for carriage and to ride one; called *Bechisi*, of which they haue onely in Asia. The third sort, called *Ragnabil*, is meagre and small, able to trauell (for they are not vfed to burthens) about an hundred miles in a day. And the King of Tombutoo can send messengers on such Camels to Segelmess or Darha, nine hundred miles distant in seuen or eight dayes, without stay or change by the way.

Their Camels also are docile: they will more be perswaded to hold on a iourney further then ordinary by songs, then blowes. In the spring they are more wood, & mad of copulation,

copulation, in which time they are very ready both to hurt their followers, and to kill their misters, or any that haue whipped or hurt them. Of horses they haue both wilde (which they entrap by subtiltie) and tame: of which the Barbary horse is famous, in Europe and Asia highly prized. The *Lant* or *Dant* is a kinde of wilde Kine, but swifter then almost any other beast. They haue also wilde Kine, and wilde Asies. The *Adim-mum* is as bigge as an Asse, otherwise resembling a Ramme. They haue other sheepe, whose Tailes weigh twenty pound, and sometime fourescore or more, carried on little Carts behinde them. But those *Adhimmain* are found in the Deserts and kept to proffit, yeelding them Milke and Cheese. The Females onely haue hornes. The Lyons in cold places are more gentle, in hotter are more fierce, and will not flee the on-set of two hundred horsemen armed. Mr. *Iohn Vassall* (a friend & neighbour of mine) tolde mee that he brought once out of Barbary a Lyons skinne, which from the Inoute to the top of the Taile contained one and twenty foote in length. Strange it is that a Lionesse by shewing her hinder parts to the Male, should make him run away. In time of their coupling, eight or ten will follow one Female, with terrible & bloody battels amongst themselves.

o Of Eastwood in Essex.

They engender backward, as doe the Camel, Elephant, Rhinoceros, Ounce, and Tyger. They spare such men as prostrate themselves, and prey rather on men then women, and not at all on Infants, except compelled by hunger. *Plinie* tels that *Alexander* let thousands on worke by hunting, hauking, Fishing, or other means, to take and learne the Natures of creatures, that *Aristotle* might by them bee informed thereof, who wrote almost fiftie Treatises of that Subject, whereof it seemeth most are lost. He citeth out of him, that Lyons bring forth small deformed lumpes, at the first time fise, and (euery yeare after) one lesse, after the first burthen remaining barren. It cannot thrise till it be two monethes old, nor goe till it be six, if you beleue him. The Lybians beleue that the Lyon hath vnderstanding of prayers, and tell of a Gethulian woman, which lying at the Lyons mercy beought him so Noble a beast not to distour himselfe with so ignoble a prey and conquest as free a weake woman was. The like is told of a Spaniard Dogge, of one *Didacus Salazar* a Spaniard. This man, according to the bloudy practise of that Nation, minding to fill his Dogges belly with an olde womans flesh which was his Captiue, gaue her a Letter to carry to the Gouvernour, and so soone as there was a little past, loosed his Maistrife, who presently had our-taken her. The woman terrified, prostrates her selfe to the Dogge, and sues for her life: Good Maistrife Dogge, Maistrife Dogge (saith she) in her language, I carry this Letter to the Gouvernour (and shewes it him.) Be not fierce on me Maistrife Dogge. The Dogge (hauing changed, it seemes, with his maistrife his doggednesse for the others humanitie) made a stay, and lifting vp his legge onely pished on her and departed, to no small wonder of the Spaniards that knew him.

p Plin. l. 8. c. 16. Solinus c. 36.

q Aristot. hyst. animalium.

r Oued. hyst. lund. l. 6. c. 11. Priban. Calueto in Beza. l. 3.

But to returne to the King of beastes, His Taile seemeth to be his Scepter, whereby he exerts his passion. He shrinkes not at danger, except some covert of Woods shroude him from witnesses, and then he will take the benefit of flight, which otherwise he seemes to disdain. *Mentor*, a man of Syracusa, was encountered with a Lyon, which in stead of tearing him, fawned on him, and with his dumbe eloquence seemed to implore his aide, shewing his diseased foote, wherein *Mentor* perceiued a flubbe sticking, which hee pulled out. The like is reported by *Gellius*, out of *Polybist*, of a Fugitive seruant, who hauing performed this kinde of office to a Lyon, was by him gratified for a long space with a daily portion of his prey. But after the man was taken and presented to his Maistrife (a Roman Senatour) who exhibited games to the Romanes, wherein seruants and condemned persons were exposed to the fury of the beastes, amongst whom he placed this seruant; and by a wonderfull Fate, this Lyon also was a little before taken & bestowed on him for this solemne spectacle. The beastes running with violence to their bloody encounter, sodainly this Lyon stayed, and taking a little better view fawned on this his guest, and defended him from the assault of the other beastes: whereupon, by the peoples entreatie (who had learned the Storie of him) he was freed, and the beast giuen him: which followed him with a Line in the

S f

c Arist b. 8.
animal. l. 6. 32.

y L. n. l. 8. c. 30.
w. they Enim.
Solinus.
x Marbodius
de Gemmis.

y Solin in c. 33.
called them
cephus.

z Satyres (if
there be any
such) are
thought to be
conceiv'd of
humane copu-
lation with
Goats. Eras-
mus in Solin.
a Congo tran-
slated by A. H.

the streetes, the people pointing and saying; *Hic est homo Medicus leonis, hic est Leo hospes hominis*. One *Elpis* a Samian performed a cure on another Lyon, pulling a bone out of his throat, at the Lyons gaping and silent mone: and in remembrance hereof built a temple (at his returne) to *Tacchus* at Sango, whom before he had inuoked, being in feare of a Lyon, *Pliny* and *Solinus* among other African beasts mention the *Hyena*, which some thinke to be Male one yeare, and Female another, by course: This *Aristotle* denies. This beast hath no necke-joint, and therefore stirres not his necke, but with bending about his whole body. He will imitate humane voice, and drawing neere to the sheepe-coates, hauing heard the name of some of the shepheards will call him, and when he comes, deuoure him. They tell that his eyes are diuersified with a thousand colours, that the touch of his shadow makes a dogge not able to bark. By engndring with this beast, the Lionesse brings forth a *Crocota*, of like qualities to the *Hyena*. Hee hath one continued tooth without diuision throughout his mouth. In Africa also are wild *Asses*, among which, one Male hath many Females: a ialous beast, who for feare of after encroching bites off the stones of the yong Males, if the suspicious female prevent him not by bringing forth in a close place where he shall not finde it. The like is told of *Beners*, which being hunted for the medicinale qualities of their stones, are said to bite them off when they are in danger to be taken, paying that rancome for their liues. It cannot be true that is reported of the *Hyaneum*, * a stone found in the *Hyana's* eye, that being put vnder the tongue of a man, he shall foretell things to come, except he foretell this, That no man will beleue what our Authour before hath told.

The *Libard* is not hurtfull to men except they annoy him: but killeth and eateth Dogges. *Dabub* is the name of a simple and base creature like a Wolfe, saue that his legges and feete are like to a mans: y^e foolishly, that with a spongie & a Taber, they which know his haunt will bring him out of his denne, and captiue his cares with their musike, while another captiuateth his legges with a Rope.

The *Zebra* of all creatures for beaury and comelinesse is admirably pleasing: resembling a horse of exquisite composition, but not all so swift, all over-laid with partie coloured Laces, and guards, from head to Taile. They liue in great herds, as I was told by my friend *Andrew Batle*, who liued in the Kingdome of Congo many yeares, and for the space of some monethes liued on the flesh of this Beast, which hee killed with his peece. For vpon some quarrell betwixt the Portugales (among whom he was a Sergeant of a band) and him, he liued eight or nine monethes in the woods, where he might haue view of hundreds together in herds both of these, and of Elephants. So simple was the Zebra, that when he shot one, hee might shoote still, they all standing still at gaze, till three or foure of them were dead. But more strange it seemed which hee told mee of a kinde of great Apes, if they might so be termed, of the height of a man, but twice as bigge in feature of their limmes, with strength proportionable, hairie all ouer, otherwise altogether like men and women in their vniuersal bodily shape. They liued on such wilde fruites as the Trees and woods yielded, and in the night time lodged on the Trees: Hee was accompanied with two Negro-boys: and they carried away one of them by a sudden surprise: yet not hurting him, as they were not to doe any which they take, except they then looke vpon them. This slau after a monethes life with them conuayed himselfe away againe to his Maister. Other Apes there are store, and as *Solinus* reporteth, * Satyres with feete like Goats, and *Sphynges*, with breasts like women, and hairie, whereof *Pierius* saith hee saw one at Verona, and a kinde of Conies also at the same time, foure times as bigge as the ordinarie, & (which is more incredible) had each of them foure genital members. *Philippo Pigafetta* speaketh in his Relation * of Congo, of other beastes in Africa, as of the Tyger as fierce and cruell as Lyons, making prey of man and beast, yet rather deuouring black men, then white: whose Multachies are holden for mortall poison, and being giuen in meates, cause men to die madde. The *Empalanga* is somewhat like to an Oxe. Their sheepe and goates neuer bring forth lesse then two, and sometimes three or foure at a time. They haue Wolues, Foxes, Deere, (Red and Fallow) Robuckes, Ciuet-Cats, Sables and Martens. They haue Snakes and Adders, whereof some are called

called *Imbunas* five and twenty spannes long, liuing in Land and water, not venenous but rauenous, and lurke in trees (for which taking purpose, Nature hath giuen it a little horne or claw within two or three foote of the Taile) waiting for their prey, which hauing taken, it deuoureth hornes, hoofes, and all, although it be a hart. And then swollen with this so huge a meale, it is as it were drunke and sleepe, and vniuerselle for the space of five or six daies. The Pagan Negros roist and eate them as great dainties. The people doe eate them. The biting of their Vipers killeth in foure & twenty howers space. Africa for monsters in this kinde hath bene famous, as in the Roman Historie appeareth. *Attillus* b Regular the Romane Consul in the first Punike warre, at the Riuer *Bagrada* encountered with a huge Serpent, and planted his Engines an Artillerie against the same, whose skinned, sent to Rome for a Monument, was in length a hundred and twenty foote, as *Gellius* out of *Tubero* reporteth. The Scales armed it from all hurt by darts or Arrowes, and with the breath it killed many, and had eaten many of the Souldiours before they could with a stone out of an Engine destroy the destroyer. The Riuers of Niger, Nilus, Zaïre, and others, haue store of Crocodiles, whereof some are of incredible bignes and greedy deuourers. Mount *Atlas* hath plenty of Dragons, grosse of bodie, slow of motion, and in biting or touching incurably venenous. The Deserts of Lybia haue in them many Hydras. *Dubb* is the name of a kinde of great Lizard, not venenous, which neuer drinketh, and if water bee put in his mouth hee presently dieth. He is counted dainty meat, and three daies after hee is killed, at the heate of the fire hee moutch as if he had life. In Congo is a kinde of Dragons like in bignes to Rammes, with wings, hauing long Tails, and Chappes, and diuers iawes of Teeth, of blew and greene colour, painted like scales, with two feete, and feede on rawe flesh. The Pagan Negros pray to them as Gods, for which cause the great Lords keepe them to make a gaine of the peoples deuotion, which offer their gifts and Oblations. The Chameleons are knowne among vs, admirable for their acie sustenance, (although they also hunt and eate Flies) and for the changeableness of their colours. 4 The *Tarandus*, a beast somewhat resembling an Oxe, liuing in Aethiopia, is of like fearefulness and changeableness. An other Serpent hath a rundle on his Taile like a Bell, which also ringeth as it goeth. But if any desire to know the varietie of these Serpents, *Solinus* in his thirteenth chapter will more fully satisfie him: and *Belonius* in his obseruations.

Manifold are these kindes of Serpents in Africa, as the *Cerafer*, which hath a little Coronet of foure hornes, whereby he allureth the birds vnto him (lying hidden in the sands all but the head,) & so deuoureth them. The *Saculi* dart themselves from trees on such creatures as passe by. The *Amphisbena*, hath two heads, the Taile also orerated, (I cannot say honoured) with a head, which causeth it to moue circularly with crooked windings: a fit Embleme of popular sedition, where the people will rule their Prince, needes must their motion bee crooked, when there are two heads, and therefore none. The *Scythale* is admirable in her varied iacker. The *Dipsas* kills those whom shee singeth, with thirst. The *Hypanale* with sleepe, as befall to *Cleopatra*. The *Hemerois* with vnsanchable bleeding. The *Pesler* with swelling. And not to poison you with names of many other of these poisonfull creatures, the *Basiliske* is said to kill with her sight or hissing. *Galen* describes it: and so doe *Solinus* and others. It is not halfe a foote long, and hath three pointells (*Galen* saith) on the head, or after *Solinus*, strakes like a Murre. It blasfeth the ground it toucheth, the Hearbes, and trees, and infecteth the ayre, that birds flying ouer fall dead. It frayeth away other Serpents with the hissing. It goeth vpright from the belly upwards. If any thing be slaine by it, the same also proueth venenous to such as touch it. Only a Weasill kills it. The Bergamini bought the carcasie of one of them at an incredible summe, which they hung in their Temple (which *Apelles* hand had made famous) in a Net of Golde, to preferre the same from birds and Spiders. The *Catoblepas* is said to bee of like venenous nature, alwaies going with her head into the ground, her fight otherwise being deadly. As for the monsters, that by mixt generations of vnlike kindes Nature vnaturally produ-

b A Gel. l. 6. c. 3

c Orog. l. 4. c. 8.

d Solinus c. 33.

e Gallen. lib. de
Theriac.
Pliny saith it is
twelue fingers
long, and nine
inches.
l. 8. c. 11.

f lo. Baptista
Porta, &c.
§ Lemnius de
occulis. l. 4. c. 12.

ceth f I leaue to others discourse. *Lemnius* & *Lemnius* tels, that of the marrow in a mans backbone is engendred a Serpent; yea of an Egge which an old Cock will lay after he is vnable to tread Hennes any longer, is (saith he) by the same Cockes sitting, produced a basiliske: and tells of two such Cockes at Zircica, killed by the people, which had found them sitting on such Egges.

Ostriches keepe in companies in the Deserts, making shewes a far off as if they were rroupes of Horsemen: a ridiculous terrour to the Carauans of Marchants; a foolish Bird, that forgetteth his Nest, and leaueth his Egges for the Sunne and Sands to hatch, that eateth any thing, euen the hardest Iron: that heareth nothing: They haue Eagles, Parots, and other Fowles. But none more strange then that which is tearmed *Nisr*, bigger then a Crane, preying vpon Carrion, and by his slight burieth his great body in the clouds that none may see him, whence he espyeth his prey: and liueth so long that all his fethers fall away by age, and then is fostered by his yong ones.

Other fowles they haue too tedious to relate. Grasshoppers doe here often renew the Egyptian plague, which come in such quantitie that they intercept the shining of the Sunne like a cloud, and hauing eaten the fruits and Leaues, leaue their spawne behinde (worse then their predecessors) deuouring the very barks of the Lease-lesse Trees. The old depart none knowes whither: and sometime with a South-East winde are carried into Spaine. The Arabians, & Lybians eate them before they haue spawned, and made them able to flye. One man can gather foure or fise bushels in a Morning. *Orosius* tells that once they had not onely eaten vp Fruits, Leaues, and Barke, while they liued, but being dead, did more harme: for being carried by a winde into the Sea, & the sea not brooking such morsels, vomiting them vp againe on the shore, their putrified carcases caused such a plague, that in Numidia died thereof eight hundred thousand: and on the Sea coast neere Carthage and Vica, two hundred thousand: and in Vtica it selfe thirtie thousand souldiours, which had bene mustered for the Garrisons of Africa. In one day were carried out of one gate one thousand & fise hundred carcases. They are said to come into Barbary feuen yeares together, & other feuen not to come, at which times come before so deare, is sold for little, and sometimes not vouchsafed the reaping, such is their soile and plenty. The iuice of the yong is poison. *Aluarez* in his 32. and 33. Chapters, tells of these Grasshoppers in Aethiopia, that in some places they made the people truffle vp bagge and baggage, and seeke new habitations where they might finde victuall: The Countrey all desert and destroyed, and looking as if it had snowed there, by reason of the vnbarkeed Trees, and the fields of Mais, the great stalkes whereof were troden downe, and broken by them: and in another place a Tempest of raine and Thunder left them more then two yards thicke, on the Riuer banks. This he saw with his eyes.

But the studious of Natures rarities in these parts may resort to *Leo*, and others, as also for their further satisfaction in the Fishes and Monsters of the water; as the *Hypopotamus*, in shape resembling a horse, in bignes an Ass: The Sea Kine, lesser then the land Kine, the Tartaruca a tortoise, which liueth in the Deserts, of huge bignes, &c.

The people which inhabite Africa are Arabians, Moors, Abissines, Aegyptians, and diuers sorts of the Heathens, differing in rites from each other, as shall follow in our discourse. The Monsters which *Pliny* and others tell of, besides *Mamster* and *Sabellus* out of them, I neither beleue, nor report.

CHAP. II.

Of Egypt and of the famous Riuer Nilus: and her first Kings, Temples, and Monuments, according to Herodotus, Diodorus, and others.



After our generall view of Africa, Egypt may iustly challenge the principall place in our African discourse, as being both in situation next to Asia (whence wee are lately come) and consequently from thence first peopled; besides that Religion, our Load-Starre, hath here found the soonest and solempnest entertainment. And not in Religion alone, but in Politie, Philosophie, and Artes, the Greeks which would seeme the first Fathers of these things haue been Disciples to the Aegyptians, as *Am. Marcellinus* and *D. Siculus*, *Plutarch*, and many others affirme. Hence *Orpheus*, *Musaeus*, & *Homer* fetched their Theologie; *Lycurgus* and *Solon* their lawes; *Pythagoras*, *Plato*, *Anaxagoras*, *Endoxus*, *Democritus*, *Dedalus*, here borrowed that knowledge for which the world hath euer since admired them. Let it not then be imputed to me as a tedious officiousnesse, if I longer detain the Reader (otherwise delighted with the view of those rills which hence haue flowed among the Greeke and Latine Poets and Philosophers) in surveying these Aegyptian Fountaines and well-springs, whence haue issued especially a deluge of Superstition, that in elder times drowned all the neighbouring parts of the world. Nor let it bee tedious vnto vs to behold (in this historical Theater) those Aegyptian Rarities; the sight whereof hath drawne not Philosophers alone, but great Princes too, and mighty Emperours, to the vndertaking of long and dangerous journeyes: As *Scuerus*, who though hee forbade Iudaisme and Christianitie, yet went this Pilgrimage, in honour of *Serapis*, and for the strange sights of *Memphus*, *Memnon*, the *Pyramides*, *Labyrinth* &c. *Vespasian* also and others did the like.

The name of Egypt (saith *Iosephus*) is *Mesre*, of *Misraim*, the sonne of *Cham*, and the Egyptians of themselves *Mesrai*. So the Arabians at this day call it (as *Leo* affirmeth) but the inhabitants they call *Chibb*. This *Chibb* they say was hee which first ruled this Countrey, and built houses therein. The inhabitants also doe now call themselves thus: yet are there not now left any true Egyptians, save a few Christians; the Mahumetans hauing mingled themselves with the Arabians and Africans. The Turkes call both the countrey it selfe, and principall Citie (*Cairo*) by the name of *Misir*. The name Egyptus is deriued from *Egyptus* brother of *Danauus* after the common account: as others say, offe *As* and *Copit*.

Egypt hath on the East, the gulf, & some part of Arabia; on the South the falles and mountaines of Aethiopia; on the West, the Deserts of Libya; on the North, the Mediterranean Sea: all which Nature hath set not onely as limits, but as fortifications also to this Countrey. Nilus runneth through the midst thereof, threecore miles from *Cairo* making by diuision of himselfe that *Delta*, to which some appropriated the name of Aegypt, referred by *Iupiter Ammon*, whose Oracle (saith *Herodotus*) reckoned all that Aegypt, which Nilus ouerflowed. *Prolemus* numbred three of those *Deltas*. Touching the head of Nilus; *Bredembachius* (as *Adrichomius* citeth him) affirmeth, that many Soldans haue sent men on purpose furnished with skill and prouision for the Discouery, who after two or three yeares, returning, affirmed that they could finde no head of this Riuer, nor could tell any certainty, but that it came from the East, and places not inhabited: both of like truth. For indeede this Riuer ariseth

a *Iamblichus*,
b *Am. M. l. 12.*
D. S. l. 1.
Plin. de O. & H.
Volat. l. 12.
Lact. l. 4. c. 9.
Hieron. ad Paul.

c *Helian. Spart.*
Scuerus.

d *Antin. l. 1. c. 6.*
Broughtons
Concent.
e *Leo. l. 12.*

f *D. Chypr.*
g *As Copit*, the
land of *Copit*,
(a chiefe Citie
of Egypt) so
Lydiat and
some others.

h *Prot. l. 1. c. 5.*

k Pb. Pigafetta,
l. 3. c. vil. apud
Ram.
l Gorop. in Rec-
tes. Niloscopium.

m Acosta. hist.
Ind.

n P. Pigafetta,
l. 3. c. 3.

o Historia dela
Etiopia. l. 1. c. 24.

p Leo Lib. 8.

q Raine is in-
fectuous if it
any time it fall
in Egypt:
except in
and about
Alexandria,
where Pigafetta
saith it rai-
neth.
Terra suis con-
tenda bonis non
indiga meritis.
Aut iouis in /
tanta est fiducia
Nilis. Lucii. Bel.
Sac. l. 19.
Nilus Nilus ex
ambrosio univ-
ersum nullas exspirat
aures. Solim.
r /say l. 1. c. 15.

seth (as by late discoveries is found) out of a Lake in twelue degrees of Southerly Latitude, out of which not onely this River runneth Northwards into the Mediteranean, but *Naire* also, Westward, *Zuama*, and *Spirito Santo* Eastward into the Ocean, as is said: all ouer-flowing their Territories in the same time and from the same cause. What this cause should be, many both old and later writers have laboured to search. *Herodotus*, *Diadorus*, *Pliny*, and *Solinus*, have lent vs the coniectures of Antiquitie herein: k *Erastosthenus* and *Renninus*, have bestowed their discourses on the Subject, as *Goropius* also and others of later yeares have done. The most probable cause is the raynes, which *Gorop.* in his *Niloscopium*, derieth from a double cause. For the Sunne, in places neere the line, doth shew more mighty effects of his fierie presence, exhaling abundance of vapours, which in terrible show-ers he daily repaieth, except so nee Naturall obstacle doe hinder (as in some places of *Pernu* where it seldome or neuer raineth:) And hence it is, that the Indians both East and West, and the Africans, reckon their Summer and Winter otherwise then in these parts of the world: for this time of the sunnes neere presence with them they call Winter in regard of these daily floures: which hee seemes to recompence them with other six monethes continual serene and faire weather; not then raising (by reason of his further absence) any more exhalations then are by himselfe exhausted and consumed, which time for that cause they call Summer. *Goropius* therefore out of his coniectures telleth vs of a two-fold Winter, vnder both Tropikes at the same time; vnder *Cancer* the rainie Winter, which in manner (as yee haue heard) attendes on the same; vnder *Capricorne* the Astronomical Winter in the Sunnes absence, where also he suppoeth it to raine at that time by reason of the high hills there situate, & the great Lakes, which minister store of moisture, besides that *Cancer* is then in the house of the Moone. Again, the Windes *Etrusy* (that is to say *ordinarie every yeare*) in their annual course, every Winter lift vp the cloudes to the toppes of the hills, which traile them into raine, whereby all the Rivers in *Ethiopia* are filled: and cause those ouer-flowings, which in Nilus is strangest, because it is in Egypt, furthest off from the raines that cause it. The like ouerflowing is common to many other Rivers; as to *Niger*, in Africa; to *Menan* of *Pegu*; and the River of *Siam* in Asia; and to the Rivers of *Amazones*, and *Gumana* in America. Frier *Luyso de Verrata* ascribeth the ouerflowing to some secret passages and pores, whereby the Ocean and the Mountaines of the Moone hold mutual commerce. This increase of Nilus beginneth about the middell of *Iune*, continuing forty daies, after which followeth the decrease as long. In the middle of Nilus, (saith *Leo*) ouer against the olde Citie of Cairo, standeth the Ile *Michias*, or the measuring Ile, containing one thousand, and five hundred Families, and a Temple, and a foure-square Cisternae of eightene cubits depth, whereinto the water of Nilus is couasied by a certaine sluice vnder the ground, in the middell whereof is a pillar marked also with eightene cubits, to which Officers for the purpose resort daily from the 17. of *Iune*, to obserue the increase, which if it amount to fiftene Cubits, and there stay, it doth portend fertility, and how much ouer or vnder, so much lesse abundance. In the meane time the people devoutly exercise prayer and almes-giuing: And after, the price of victuals, (especially of Corne) is proportionably appointed for the whole yeare. The Cities and Townes of Egypt, whilst this inundation lasteth, are so many Islands. And thus saith *Herodotus*: The land of Egypt doth not onely owe the fertility, but her selfe also, vnto the limie increase of Nilus: for a raine is a stranger in this Countrey seldome seene, and yet oftner then welcome; as vnholme to the inhabitants. But *Goropius* reasoneth largely in confirmation of the opinion of *Herodotus*. The mouthes or fallies of Nilus, numbred by the Prophet *Esay* and other in olde times, seven, and after *Pliny* (who reckoneth the foure smaller) eleuen: are now (as *Willielmus Tyrrus* out of his owne search testifieth) but foure, or, as other writers, but three worthy of consideration, *Rosetta*, *Babissina*, *Damiata*, where the saltnes of the earth, and shelles found in it, may seeme to confirme *Herodotus* opinion, that Nilus hath wonne it from the Sea. Egypt was anciently di-
ded

ded into *Thebaie*, *Delta*, and the region interiacent: and these subdiuided into six and thirtie *Nomi*, which we may call shires, whereof *Tanite* and *Heliopolis* were the assignement of *Iacobi* familie: then called *Goshen*, from whence *Moses* after conducted them into *Canaan*, as *Strabo* also witnesseth. The wealth of *Egypt*, as it proceeded from Nilus, so is much encreased by the fit conuoyance in the naturall and hand-laboured channells thereof. Their haruest beginneth in Aprill, and is threshed out in Maie. In this one Region were sometimes (by *Herodotus* and *Plinius* report) twenty thousand Cities: *Diadorus* x *Siculum* saith eightene thousand: and in his time, three thousand. He also was told by the Egyptian Priests, that it had bene gouerned about the space of eightene hundred yeares, by the Gods and *Heroes*; the last of whom was *Orus*: after whom it was vnder kings vntill his time, the space almost v of fiftene hundred yeares. To *Herodotus* they reported of three hundred and thirtie kings from *Menan* to *Sesoftrius*.

The Scripture, whose Chronologie conuinceth those lying Fables, calleth their Kings by one generall name, *Pharao* (which some x interpret a Saviour, *Iosephus* saith significth Authoritie) and maketh auncient mention of them, in the dayes of *Abraham*. Some beginne this royall Computation at *Mizraim*. If our *Berosus* which *Annius* hath left forth were of authoritie, he telleth, that *Cham*, the sonne of *Noah*, was by his father banished for particular abuse of himselfe, and publike corruption of the world, teaching and practising those vices, which before had procured the Deluge, as sodomy, incest, buggery: and was therefore branded with the name *Chem* (serua), that is, dishonest (*Cham*, in which the Egyptians followed him, and reckoned him among their Gods, by the name of *Saturne*, consecrated him a Citie called *Chem Mem*. The Palmes c of *David* doe also thus entitle Egypt, the land of *Cham*: which name was retained by the Egyptians themselves in *Ieromes* d dayes. *Chemmis* after *Diodorus* was hallowed to *Pan*, and the word significth *Pans* Citie: in *Herodotus* his time it was a great towne in *Thebaie*, hauing in it a Temple of *Perseus*, square, and set round with Palme-trees, with a huge Porch of stone, on which were two great statues, and in it a Chappell, with the Image of *Perseus*. The Inhabitants want not their miraculous Legend, of the Apparitions of their God, and had a relique of this, a fandale of two cubits which he sometimes ware. They celebrate festiual games in his honour, after the Greeke manner. *Herodotus* also mentioneth an Island called *Chemmis*, with the Temple of *Apollo* in it.

Lucian c saith, the *Egyptians* were the first that had Temples, but their Temples had no Images. Their first Temples are reported f to haue bene erected in the times of *Osiris* and *Isis*, whose parents were *Iupiter* and *Iuno*, children to *Saturne* and *Rhea*, who succeeded *Vulcan* in this Kingdome. They built a Magnificent Temple to *Iupiter* and *Iuno*, and two other golden Temples to *Iupiter Calceus*, and *Iupiter Ammon*, or *Cham*, which we before spake of, instituting vnto them Priests and golden Statues. *Menan* is reckoned the first King after those Demi-gods x, who built a Temple to *Vulcan*, and taught the people to sacrifice, and other rites of Religion. Long after him, *Bastris* built Thebes, which was said h to haue a hundred Gates, and many stately erections of Temples, Colosses, Obeliskes; by the one Name they call their more then Giantly Images; by the other, their Pillars of one stone, fashioned like a Needle. Of foure Temples, there was one containing in circuit thirtene furlongs, in height fise and fortie cubits, the wall foure and twentie foot thicke. *Cambyses* robbed it. Amongst the feuen and fortie Sepulchres of their Kings, that of *Susandrus* was reckoned most sumptuous, the gates whereof were two hundred foot long, and fise and fortie cubits high: within was a square Cloyster, containing in each square foure hundred foot, borne vp with Statues of Beasts in stead of Pillars, of sixteene cubits, the Roofe made of stones, of two paces broad, beautified with Statues. Then was there another gate like to the former, but fuller of worke, with three huge Statues to himselfe, his mother, and daughter. Within this was another Cloyster, more beautifull then the former. This cost, although it might happily be enlarged in the telling, yet doth not disagree to that *Egyptian* opinion, esteeming their houses
their

f D. Chytr.
r Str. lib. 16.

u Sesoftrius,
Ptolomei, Tra-
iani fuisse.
x Diod. lib. 1.

y Olymp. 180.

z Marn. de ver.
Jo. Antiq.
lib. 3. ca. 2.

a Pseudo-Berosus.

b Xenoph. de
aguiacu, col-
leth Cham Sa-
turnus Egyptum.
c Plal. 75. &
108.

d Hier. in Gen.
Brought. Conc. 1.

e Lucian. Deo
Syn.
f Diod. Sic. lib. 1.

g Marn. de vera
Christ. rel. ca. 26.
h Herodot. lib. 2.

c 1869. 51. &
19. 50

d Strab. lib. 17.

e Antiq. lib. 8.4
f 2. Chron. 12. 9.
g Volat. lib. 12.
h Lud. Reg. lib. 4.

their Innes, and their Sepulchres their etern all Habitations. Of the race of *Simandius* was *Ogdow*, that built e Memphis (called in the Scripture *Noph*) compassing a hundred and fiftie furlongs, at the parting of Nilus, into that *Delta*-diuision, where the succeeding Kings abode, forsaking Thebes, till Alexandria was after built by *Alexander*.

Thebes was called *Diospolis*, or *Jupiters* Citie, where (as *Strabo* 4 reporteth) was consecrated to *Iupiter* a beautiful Virgin of noble birth, who, yntill the time that shee had her naturall purgation, had the carnall companie of whomsoever she pleased, and at this her menstruous accident was bewailed as dead, and after married. Such Virgins the Greekes (sayth he) called *Pallades*. Many yeares after *Ogdow*, succeeded *Sesoftris*. *Iosephus* e is of opinion, That *Herodotus* erred in the name, and ascribed the deeds of f *Shishak* to *Sesoftris*; to which also the computation of *Herodotus* doth agree reasonably in the time. g Others account him the same with *Sesachis* in *Diodorus*. The huge Conquests of this *Sesoftris* are beyond all that euer *Alexander* atchieued, if we credit Authors. At his returne he builded in every Citie of egypt a Temple to their chiefe God at his owne costs; and offered a shippe of Cedar, two hundred and eighty cubites in length, flured on the in-side, guiled on the out-side, to the chiefe god at Thebes, and two Obeliskes one hundred and twenty cubites high, wherein were ingrauen the greatnes of his Empire and reuenues. At Memphis in the Temple of *Uulcan* he dedicated Statues of himselfe and his wife, thirty cubites high, of his children twenty. And when he went to the Temple, or through the Citie, his Chariot was drawne by Kings, as *Lucean* singeth:

*Venit ad Occasum mundi, extrema Sesoftris;
Et Pharijs curru Regum cernicibus egit.*

Sesoftris in the Westerne World, by warre
Compelled Kings to draw his Memphian Carre.

h Met. Westm.
Fox. All. & Mon.
numents.
i 2. Chron. 12. 9.
j Annal. 2. 15.

Thus wereade in our owne Chronicles k of *Edgarus Pacificus*, sometimes King of England, rowed in a Boate by eight Kings, himselfe holding the Sterne.

Tacitus l tellecth of *Rhamfes* an Egyptian King, who conquerd the East and South parts of the world, helped heerein, (as the Priests tolde *Germanicus*) with the forces of Thebes, who had then seuen hundred thousand fighting men. This was written in Egyptian Characters at Thebes, interpreted by one of the Priests, together with his reuenues not inferiour to the Roman or Parthian Empires, *Pharon*, the sonne and successor of *Sesoftris*, enraged at the rage of Nilus, swelling aboute eighteene cubits, cast a dart against the streame, k and therupon lost his sight, which by the aduice of the Oracle in Butis, was restored by the vrine of a woman, which had neuer knowne man but her husband: which caused him to burne his owne wife and many other, failing in this new experiment, and to marry her whom at last he found by this prooffe to be honest. He set vp in the Temple of the Sunne two Pillars, each of one stone of 100 cubits high, and eight broad. After, succeeded *Memphites*, *Rhamfisimus*, and *Cheopes*. This last shut vp all the Temples in Egypt, and busied them in his owne workes, one hundred thousand by course ten yeares together, in building a Pyramis for his Sepulchre. The least stone was thirtie foote, and all grauen. Nilus passeth vnder it by a trench. It was reckoned among the Wonders of the World. His daughter and brother made two other; odious therefore to the Egyptians, who will not once name them. l *Belonius* m out of his owne sight reporteth, that the *Pyramides* (yet remayning) doe exceed that which Histories haue related of them. Hee measured one of the foure squares of one of them, which contained three hundred and foure and twenty large paces. This was hollow, the other solid. They did it (saith hee) in hope of the resurrection. For they would not interre their dead bodies, because of the worms; nor burne them, because they esteemed Fire a liuing creature, which feeding thereon, must together with it perishe. They therefore with nitre and cedar thus preserve them. Some also report

1 Belon. lib. 2. c. 43

port, n That they vsed hereunto the slimie Bitumen of the dead Sea, which hath preserved an infinit number of Carcasses in a dreadfull Caue (not farre from these *Pyramides*) yet to be seene, with their flesh and members whole, after so many thousand yeares and some with their haire and teeth. *Belonius* thinketh the fables of *Leibe* and *Stryx* to haue flowed from that Lake, by which the dead bodies were brought hither. Of these is the true *Mumia*. Not farre hence is that *Sphinx*, a huge Colosse, with the head of a Maid, and bodie of a Lion, supposed by *Belonius* to be the monument of some Sepulchre. It yet continueth all of one stone, and is a huge face, looking toward Cairo. The compasse of the head, sayth P. *Mariyr* o, an eye-witnesse, is 58. paces. n *Leg. Bab. lib. 3. o Lib. 36. ca. 12.* *Pliny* o numbred 8. *Pyramides* and saith, That the compasse of this *Sphinx*, about the head, was 107. foot, the length 143. 36000 men were 20. yeares in making one of the *Pyramides*, and three were made in 78. yeares and foure moneths. The greatest (saith he) couereth eight acres of ground; and *Belonius* affirmeth, That the *Pyramides* rather exceede then fall short of the reports of the Ancient, and that a strong and cunning Archer on the toppes is not able to shoot beyond the fabrick of one; which *Vilamont* being there, caused to be tried and found true. But I would be loth to burie the Reader in these sumptuous Monuments, the witnesses of vanitie and ostentation; of which, besides the Ancient, *Mariyr*, *Belonius*, *Eusebius*, *Vilamont*, and other eye-witnesses haue largely written.

Myerms is reckoned the next King, better beloued of his subiects, whose daughter was buried in a wooden Bull in the City Saio; which euery day were odors offered, & alight set by night. This Ox once a yeare was brought out to the people. Next to him was *Aysobis*, who made a Pyramis of bricks; and these bricks were made of earth, that claue to the end of a pole for this purpose, in a vaine curiositie thrust into a lake. Yet were all these wonders exceeded by the Labyrinth, the worke (say some) of *Pisammichus*, or (after *Herodotus*) of the twelue Peeres which reigned in common as kings, partly about ground, partly beneath, in both containing 3500. roomes. *Herodotus* saith he saw the vpper roomes, the lower he might not, as being the Sepulchres of the Founders, & of the sacred Crocodiles; all was of stone, and grauen. The lake of *Maris* was not lesse wonderful, compassing 3600. furlongs, & 50. fadom in depth, made by *Maris*, whose name it beareth. In the midst were 2. *Pyramides* 50. fadom aboute, & as much beneath water, one for himselfe, the other for his wife. The water flows 6 months out, & 6 months in, from *Nilus*. The fish were worth to the kings coffers twety of their pounds a day the first 6, & 2 talent a day the last 6 months. Of *Necus* whom the Scripture calles *Pharaoh Necho*, & of his victory against the Syrians in Magdolo, or Magiddo, where he slue king *Iosabab*. He also makes this *Necus* author of that trench, from *Nilus* to the red sea, which *Strabo* ascribes to *Sesoftris*. *Plin.* makes *Sesoftris* first author, leconded by *Darius*, who in this busines was followed by *Ptol.* 100. foot broad, 37. miles long; but forced to leaue the enterprife, for feare of the red sea ouerflowing Egypt, or mixing his water with *Nilus*.

Tremellus thinks it to be the labour of the Israelites, in that seruitude, from which *Moses* freed them. He confuted in this work 120000. Egyptians. After him reigned *Samsi*, & then *Apries*. About these times *Nabuch*, conquerd the Egyptians, according to *Ezech.* prophesy, *Ezec.* 30. But they had also ciuil wars. *Amasis* depriued *Apries*, who, being of a base birth, of a great bason of gold in which himselfe & his guests had vsed to wash their feet, made an Image, & placed it in the most conuenient part of the city; & obseruing their superstitious deuotion thereunto, said that they ought now no lesse to respect him, notwithstanding his former base birth and offices. When hee was a priuate man, to maintaine his prodigall expences, he vsed to steale from others: such oracles as neglected his thefts, he being a king, did neglect. He brought from the city Elephantina 20 daies sailing, a building of solid stone, the rooffe being of one stone, 21 cubits long, 14 broad, and 8 thick, and brought it to the Temple at Saio. He ordained, that euery one should yerely giue account to the Magistrate, how he liued, & maintainted himself. *Pisammichus* his son succceeded, whom *Cambyses* depriued,

CHAP. III.

Of the Egyptian Idoles, with their Legendary Histories and Mysteries.



Freee stay longer on this Egyptian Stage, partly the variety of Authors may excuse vs which haue entreated of this subiect, partly the variety of matter, which, adding some light to the Diuine Oracles, (not that they neede it, which are in themselves a light & shining in a darke place; but because of our need, whose owly eyes can not so easily discern that light) deserue a larger relation. For whether the Histories of the Old Testament, or the Prophecies of the New be considered, both there literally we reade of Egyptian rites practised, and heere mystically of like superstitions in the Antichristian Synagogue reuiued, therefore ^b called *spiritually Sodome and Egypt*. No where can Antiquitie pleade a longer succession of error; no where of superstition more multiplicitie; more blind zeale, in persecuting the same themselves, or cruelty in persecuting others that gainesaid. Oh *Egypt*! wonderfull in Nature, whose *Heauen is brass*, and yett hinc *Earth not Iron*, wonderfull for Antiquitie, Arts and Armes, but no way so wonderfull, as in thy Religions, wherewith thou hast disturbed the rest of the world, both elder and later, Heathen and Christian; to which thou hast bene a sinke and mother of Abominations. Thy *Heathenisme* planted by *Cham*, watered by *Iannes*, *Iambres*, *Hermes*, ouerflowed to Athens and Rome: Thy *Christianisme*, famous for many ancient Fathers, more infamous for that *Arrian heresie*, which rising heere, eclipsed the Christian light; the world wondring and groning to see it selfe an *Arrian*: I speake not of the first Monkes, whose egge here layd, was faire, and beginnings holy: but (by the Deuills brooding) brought forth in after-ages a dangerous serpent: Thy Mahumetisme entertayned with like lightnes of credulity, with like eagernes of deuotion, no lesse trouble some to the Arabian Sect in Asia and Asike, then before to the Heathens or Christians in Europe. The first Author (it seemeth) of this Egyptian, as of all other false Religions, was *Cham* (as before is sayd) which had taken deepe rooting in the dayes of *Jos:ph* the Patriarch, and in the dayes of *Moses*; their Priests: ^c Wisemen and Soothsayers, confirming their deuotions with lying miracles, as the Scriptures tellise of *Iannes* and *Iambres*; and ^d *Hermes Trismegistus*, of his grandfather and himselfe. The Grecians ascribe these deuotions to *Osiris* and *Isis*: of whom the Historie and Mysterie is so confused; that *Typhon* neuer heard *Osiris* into so many peeces, as these vaine *Theologians*, and *Mythologians* haue done. They are forth in the Egyptian throne, King and Queene: in the heauens, the Sunne & Moone; beneath these, the Elements: after *Herodotus*, they are *Bacchus* and *Ceres*: *Diodorus* maketh *Osiris* the same with the Sunne, *Serapis*, *Dionysus*, *Pluto*, *Ammon*, *Isis*: *Isis*, the Moone, *Ceres* and *Iuno*. In *Macrobius* and *Servius* she is the nature of things; he, *Adonis* and *Atis*: *Plutarch* addeth to these Interpretations *Oceanus* and *Sirus*, as to *Isis*, *Minerva*, *Proserpina*, *Thetis*. And if you haue not enough, *Apuleius* will helpe you, with *Venus*, *Diana*, *Belona*, *Hecate*, *Rhamnusia*: and *Heliodorus* nearer home; maketh *Osiris* to be *Nile*, the *Earth Isis*. So true is it that ^e an *Idoll is nothing in the world*, and Idolaters worship they know not what.

But to search this fountain further, you may reade the Egyptian opinion in *Diodorus*, how that the world, being framed out of that *Chaos*, or first matter, the lighter things ascending, the heauier descending, the Earth yet imperfect, was heated and hardened by the Sunne, whose violent heate begat of her slimie softnesse certaine putride swellings, couered with a thinne filme, which beeing by the

same heate ripened, brought forth all manner of creatures. This *muddy generation* was (say they) first in *Egypt*, most fit, in respect of the strong soile, temperate ayre, *Nile* ouerflowing, and exposed to the Sunne, for to beget and nourish them: and yet retaining some such vertue, at the new slaking of the riuer, the Sunne more desirous (as it were) of this Egyptian Concubine, whom the waters had so long detained from his sight, ingendring in that lustfull fit many Creatures, as mice and others, whose forepartes are seene mouing before the hinder are formed. These newly-hatched people could not but ascribe Diuinitie to the Author of their humanity, by the names of *Osiris* and *Isis*, worshipping the Sunne and Moone, accounting them to be Gods, and euertlasting: adding in the same Catalogue, vnder disguised names of *Iupiter*, *Vulcan*, *Minerva*, *Oceanus*, and *Ceres*, the fise Elements of the world, Spirit, Fire, Aire, Water, & Earth. These eternall Gods begot others, whom not Nature, but their owne proper merite made immortal, which reigned in *Egypt*, and bare the names of those celestiall Deities. Their Legend of *Osiris*, is, that he hauing set *Egypt* in order, leaving *Isis* his wife gouernour, appoynting *Mercurius* her Counsellour (the inuenter of Arithmetike, Musicke, Physicke, and of their superstition) made an expedition into farr countries, hauing *Hercules* for his Generall, with *Apollo* his brother, *Amphis* and *Macedon* his lonnes, (whose Ensignes were a Dogge and a Wolfe, creatures after for this cause honored, and their countreits worshipped) *Pan*, *Maron*, and *Triptolemus*, and the nine Muses attending with the Satyres. Thus did hee inuade the world, rather with Arts, then Armes; teaching men husbandry in many parts of Asia and Europe, and when Vines would not grow, to make drinke of barley. At his returne, his brother *Typhon* slew him, rewarded with like death by the reuenging hand of *Isis* and her sonne *Orus*. The disperfed peeces, into which *Typhon* had cut him, she gathered and committed to the Priests, with iniunction to worship him, with dedication vnto him of what beaft they bestiked, which also should be obserued with much ceremony, both aliuie and dead, in memory of *Osiris*. In which respect also ^h they obserued solemnely to make a lamentable search for *Osiris* with many teares, making semblance of like toy at his pretended finding, wherof *Lucan* singeth, *Nunquamq; satis questus Osiris*; alway seeking (saith *Lactantius*) and alway finding. To establish this *Osirian* Religion the consecrated a third part of the land in *Egypt* for maintenance of these superstitious rites and persons: the other two parts appropriated to the King, and his souldiours. This *Isis*, after her death, was also deified in a higher degree of adoration then *Osiris* selfe. One thing is lacking to our tale, which was also lacking a long time to *Isis* in her search. For when shee had with the helpe of waxe made vp of six and twenty parts, which she found so many Images of *Osiris*, all buried in seuerall places: his priuities, which *Typhon* had drown in *Nile*, were not without much labor found, & more solemnity interred. And that the deuil might shew how far he can besot men, the Image ⁱ hercof was made and worshipped; the light of this darkenesse shining as farr as Greece, whose *Phallus*, *Phallogogia*, *Ishphall*, *Phallophoria*, and *Phallophion* issued out of this sincke, together with their memorous monster *Triapus*. *Athenians* telleth of *Ptol. Philadelphus* in a solemnitie wherein he listed to shew to the world his madnesse; or (as it was then esteemed) his magnificence (a place worth the reading to them, who are not heere glutted with our tedious Egyptian banquet) hee among many sumptuous spectacles presented a ^k *Phallus* of gold, painted, with golden Crownes, of one hundred and twenty cubites length, hauing a golden flarre on the top, whose circumference was six cubites. This was carried in a Chariot, as in others the Images of *Triapus*, and other Idoles.

Of the *Isiacall* rites, ^m that brazen Table (supposed to haue beene some Altar-couer) after possessed by *Card. Zenobius*, full of mytticall Characters, explained by *Laurentius Pignorius* in a Treatise of this Argument, may further acquaint the desirous Reader. *Diodorus* thinketh this the cause why they consecrated Goates, and erected Images of Satyres in their Temples; affirming that their Priests are first initiated in these bawdie rites. Their canonized beafts, of which the Egyptians and Syrians, (sayth ⁿ *Tully*) con-

g Some think that this *Osiris* was *Osiris* the sonne of *Cham*, *Osiris*.

h *Lactant. lib.*

i *Aristob. contr.*
Gent. lib. 5. *scilicet*
resertentiam
obscenissimam.
k *Phallus* com. lib.
scilicet 3. *aliam*
l *Phallus* com. lib.
scilicet 3. *aliam*
m *De Nat. Deo*
scilicet lib. 1.

n *De Nat. Deo*
scilicet lib. 1.

a 2. *Petr. 19.*

b *Apoc. 11. 8.*

c *Gen. 41. 8.*

d *Exod. 11. 7.*

e *Her. Asclep.*

f *1. Cor. 3. 4.*

g *Jo. 4. 12.*

h *Diod. Sic. lib. 1.*

o Philo. Jud.
de decem præc.
lo, capit. App.

p Inuenal.

ceiued stronger opinions of Deuotion, then the Romans of their most sacred Temples, were ° Dogges, Cattes, Wolves, Crocodiles, *Ichneumon*s, Rammes, Goates, Bulles, and Lions, in honour of *Iſis*: their sacred Birds were the Hawke, *Ibis*, *Phaniscopertus*: besides Dragons, Alpes, Beetles, amongst things creeping; and of fishes, whatsoever had scales; and the Ecle. Yea their reason did not only to sensible things ascribe Diuinitie, but garlike and onions were free of their Temples, denied therefore by *Inuenal*.

Porrum & capse nefas violare & frangere mersu:
O sanctas gentes quibus hæc nascuntur in hortis
Nymphae.

Onions or Leekes by old Egyptian Rite,
It was impiety to hurt or bite:
Oh holy people! in whose gardens grow
Their Gods, on whom deuotion they bestow.

q Tric. & Im.
de Genes. 43.
Exod. 8.

For this cause some I thinke the Hebrewes were in such *abomination to the Egyptians*, that they would not eate with them, as eating and sacrificing those things, which the other worshipped. Example whereof *Diodorus* an eye-witnesse telleth, that when *Philo* they gaue entertainment to the Romans, whose friend he was declared; a Roman, at vnawares hauing killed a Cat, could not by the Kings authority, sending Officers for his rescue, nor for feare of the Romans, be detained from their butcherly furie. For such was their custome for the murder of those sacred creatures, to put to death by exquisite torments him that had done it wittingly, and for the Bird *Ibis* and a Cat, although vnwittingly slaine. And therefore if any elpie any of them lying dead, hee standeth aloofe lamenting and protesting his owne innocencie. These causes of this blinde zeale, were the metamorphosis of their distressed Gods into these shapcs; secondly, their ancient Ensignes; thirdly, the profit of them in common life, *Origens* addeth a fourth, because they were vfed to diuination, and therefore (saith he) forbidden to the Israelites as vnleane. *Eusebius* out of the Poet citeth a fifth cause, namely, the Diuine Nature diffused into all creatures, after that of the Poet:

Deum namq; ire per omnes
Terrasq; tractusq; maris calumq; profunum.
God goes through Sea, and Land, and lofty Skies.

I might adde a sixth, that *metempsychosis* or transanation which *Pythagoras* (it seemeth) here honoured. If I might, with the Readers patience, I would adde somewhat of their *Mysterie of iniquitie*, and the mysticall sense of this iniquitie. For, as many haue sweate in vnfolding the mysteries of that Church, which spiritually is called *Sodome* and *Egypt*, as *Ambrosius de Amariolo*, *Amalarinus*, *Durandus*, *Durantius*, and others: so heere haue not wanted mysticall Interpreters, *Porphyrius*, *Iamblicus*, *Plutarch* and the rest. Such is the *deepnesse of Satan* in the shallownesse of humane both reason and truth. Water and Fire they vfed in all their Sacrifices, and do them deuoutest worship (saith *Porphyry*) because those Elements are so profitable to mans vice: and for this vice take they adored so many creatures: at Anubis they worshipped a man. But especially they held in veneration those creatures which seemed to holde some affinitie with the Sunne. Euen that stinking Beetle or Scarabee did these more blinde then Beetles in their sinking superstitions obserue, as a liuing Image of the same, because forsooth, all Scarabees are of male sex, and hauing shed their feede in the dung, do make a ball thereof, which they rowle to and fro with their feet, imitating the Sunne in his circular journey. *Eusebius* followeth this Argument in the fullall beasts which they worshipped; but to auoid tediousnesse, I leaue him, to looke on *Plutarchs* paines in this Argument. He maketh *Iſis* to be deriued of the verb *eidēnai* to know, as being the Goddess of Wisdome and Knowledge: to whom *Typhon* for his ignorance is an enemy. For without Knowledge Immortalitie it selfe could not deserue the name of Life, but of Time.

The

Their Priests shaued their owne haire, and ware not woollen but linnen garments, because of their professed puritie, to which the haire of man or beast being but an excrement, disagreed: and for this cause they reiectēd Beeces, Mutton and Porke, as meats which cause much excrements. Yea their *Apis* might not drinke of Nilus, for this riuer satiating qualitie, but of a fountaine peculiar to his holincitie. At Heliopolis they might not bring wine into the Temple, holding it vnseemely to drinke in the presence of their LoRD. They had many purifications wherein wine was forbidden. Their Kings, which were also Priests, had their sacred stints of wine; and did not drinke at all before *Pamotichus* time, esteeming wine to be the blood of them, which sometime warred against the gods, out of whose slaine carcases Vines proceeded, and hence proceedeth drunkenesse, and madnesse by wine. Their Priests abstaine from all fish: they eate not Onions, because they grow most in the wane of the Moone, they procure also teares and thirst. Their Kings were chosen also either of the Priests, or of the fouldiours; and these also after their election, were presently chosen into the Colledge of Priests. *Oſiris* signifieth many eyes, in the Egyptian language. Or, is much, and *Eri*, an eye. The Image of *Minerva* at *Sai*, had this inscription, *I am all, which is, which hath bene, which shall be, whose shining light no mortall man hath opened.*

Amman * they call *Am* (the same as is before said with *Ham* or *Cham* the sonne of *Noah*) in the vocative case, as inuocating him, whom they hold the chiefe God of the world, to manifest himselfe. They esteemed children to haue a diuining facultie, and obserued the voices of children playing in the Temples, and speaking at aduerture, as Oracles, because *Iſis* seeking after *Oſiris*, had enquired of children. They interpret Astronomically the Dog-starre to belong to *Iſis*; the Beare, to *Typhon*; Orion, to *Horus*.

The Inhabitantes of Thebais acknowledged nothing for God which was mortall; but worshipped *Cneph*, which they said, had neither beginning nor ending. So many are the interpretations in their mysticall Theologie, that Truth must needs be absent, which is but One: and these may rather seeme subtle fetches of their Priests, to gull their people, then the true intents of their first authors of Idolatrie. Because *Typhon* was of red colour, they consecrated red Bulls, in which yet there might not be one haire blacke or white. They esteemed it not a sacrifice acceptable to the gods, but contrary, as which had receiued the soules of wicked men: and therefore they cursed the head of the sacrifice, which they hurled into the riuer: and since haue vfed to sell to strangers. The diuell happily would teach them an apish imitation of that sacrifice of the red Cow, *Numb. 19*. The Priests abhorre the sea, as wherein Nilus dieth; and salt is forbidden them, which they call *Typhons* spittle. In *Sai*, in the Porch of *Minervaes* Temple, was pictured an Infant, an old man, a Hauke, a Fish, and a Sea-horse. The mystery was, O yee that are borne, and die, God hateth shamelesse persons. The Hauke signified God, the Fish hatred, the Sea-horse impudencie.

By their *Oſiris* and *Typhon*, they signified the good and euill, whereof we haue not only vicissitudes, but mixtures, in all these earthly things. And heere *Plutarch* is large in shewing the opinion of these wise-men, which when they saw so much euill, and knew wishall that good could not bee the cause of euill, they imagined two beginnings, one whereof they called God, the other Deuill: the good, *Orimaxes*; the bad, *Arimanius*. This opinion is fathered on *Zoroastres*. Betwixt these two was *Mithres*, whom the Persians called a Mediator. So the Chaldeans had among the Planets, two good, two bad, three of middle disposition. The Grecians, their *Iupiter* and *Diu*, and *Harmonia* begotten of *Venus* & *Mercury*. *Empedocles* called the one Friendship, the other Discord: the Pythagoreans call the good, *One*, bounded, abiding, right, square, &c. The other, *Duplicite*, infinite, moued, crooked, long, &c. *Alexandrogas*, the minde and infinitenesse; *Aristotle*, Forme and Priuation. *Plato*, the Same, and Another. Hence appeareth how true it is, that the Natural men perceive not the things of God, nor can know them: and hence grew the Manichæan heresie.

All the deformitie and defect of things, *Plutarch* ascribeth to *Typhon* (whome they also called *Seth*, *Behon*, and *Sony*, saith *Pignorius*) that which is good, to *Oſiris*, and

T t

x A. Jux.
Opifex intell.
Aus qui verita-
tis est dominus
& sapientie,
quatenus in ge-
nerationem pro-
grediens vocal-
tam latentium
rationem produ-
cit in lucem. A-
mmum Egyptiacam
lingua vocant:
quatenus autem
sine mendacio
peragat omnia
Pit e nuncupatur:
quatenus
efficit honoris
Oſis: alioſque
denominaciones
habet propter
potentiam actio-
nisque differen-
tes. Familias
de Myſterij.

y Vid. Sol. lib.
1. cap. 17.

z 1. Cor. 2. 14:

a Nat. Com. lib.
6. & 8.

r Tric. Qu. 11. 5.
f Orig. contra
Celum lib. 4.

c Apud Euseb.
de Prep. 11. 3. & 4.

u De Oſ. & Iſ.

b The hornes of *Iſis* (for ſo they picture her) are by *Suidas* aſcribed to that fable of *Io*, which ſome ſay is *Iſis*.

c M. Fic. in *Iamb.* tranſlated according to *Proclus*.

d Gen. Dier. lib. 2. cap. 8. e *Laſt* lib. 1. c. 6.

Fran. Patricij *Zuroaſter*.

F. P. Her. Trif. meſſij Graſcalat.

Aſclepius de ſole & demonib. lib. 1.

f *Aſclep. cap. 9. § Cap. 13.*

h *Origen. cont. Celſum* lib. 4. ſaith, that among other ſpells they uſed to aduice diuels in the name of the God of Iſrael, God of the Hebrews, God that drowned the Egyptians in the red ſea.

and *Iſis*^b, to this the matter, to him the forme. In the Towne of *Idithya* they burned living men, whom they called *Typhonians*, ſcattering their aſhes, and bringing them to nothing. This was openly done in *Dog-daies*. But when they ſacrificed any of their ſacred beaſts, it was done cloſely, and at vncertaine times. He that would further be acquainted with theſe myſteries, let him reſort to *Eusebius* and *Plinarch*. *Iamblichus* hath written a large Treatiſe, *De Myſterijs*, where the more curious Reader may further ſatiſſie himſelfe. Hee muſtereth in their ranks and order, firſt the Gods, then Arch-angels, next Angels, then *Demonies*, after them *Heroes*, Principallities and Soules in their ſubordinate orders. *Marſilius* c *Ficinus* doth thus diſpoſe his Egyptian myſteries, or myſticall opinions of G O D. The firſt in order is, *Vnum Super Ens*. The ſecond, *Vnum Ens*, or *Vnitatis Ens*. The third, *Intellectus Intelligibilis*, *Prima Liſkon*. The fourth, *Emeph*, the Captaine of the heavenly Deities. The fifth, Captaine of the workmen of the world, the vnderſtanding of the ſoule of the world, called *Amun*, *Phibis*, *Vulcan* *Oſiris*. But theſe wayes are too rough, cragged and thornie for a daintie traveller: they that will, may read *Iamblichus*, *Proclus*, *Porphyrus*, tranſlated by *Marſilini Ficinus*.

Mercurius Trismegistus (ſo called, d becauſe he was thrice greateſt King, Prieſt, and Philoſopher) was (ſaith e *Laſtantius*) called *Thoth* or *Thoyis*, of whom they named their firſt moneth, acknowledging to haue receiued their lawes and letters from him. He built the Citie *Hermopolis*, and of the Saits was honored for a god. Of him alſo *Auguſtine De Cimit. Dei*, lib. 8. cap. 26. illuſtrated by the Annotations of *Vines*, will further acquaint you.

Franciscus Patricius (as he hath taken great paines, out of *Pſellus*, *Ioannes Picus*, and others, for the opening of the Aſſyrian, and Chaldaean opinions, and hath collected three hundred and twenty Oracles, and ſacred ſentences of *Zuroaſter*, ſo he) hath with no leſſe induſtry published twenty bookes of *Hermes* or *Mercurij Trismegistus*. He affirmeth that there were two of that name, the one Grand-father to the other: the elder of which was counſellour and inſtructor of *Iſis*, and the ſcholler of *Noah*. He had a ſon named *Tat*, which begate the ſecond *Hermes*, which *Hermes* had a ſon alſo called *Tat*, by which likenes in name great conſuſion and vnlikehoods haue happened in hiſtory. This ſecond *Hermes* (hee ſuppoſeth) liued in the dayes of *Mofes*, but was ſomewhat more ancient. Both the elder and yonger were writers, as he ſheweth out of their workes: and called *Trismegistus*, not for that he was greateſt King, Prieſt, and Philoſopher, as *Ficinus* ſaith, nor for their cleare ſentences touching the *Holy Trinity*, but (as the French uſe the word *thrice*, for the *Superlatiue*) as men thrice or moſt excellent in learning. The ſame *Patricius* hath ſet forth three Treatiſes of *Aſclepius*: of which name were three learned AEgyptians, *Aſclepius Vulcani*, inuener of Phyſike, *Aſclepius Iamblichus*, inuener of Poetry, and another which had no ſur-name, to whom *Hermes* dedicated ſome of his bookes: and the ſame *Aſclepius* in the beginning of his firſt booke, calls himſelfe the ſcholler of *Hermes*. In the writings of theſe AEgyptians, tranſlated into Greeke, and explained by the AEgyptian Prieſts, the Greeke Philoſophers, eſpecially the Platonikes and Pythagoreans, learned their Diuine, Morall, and Naturall Philoſophy. Antiquitie and Learning hold vs longer in theſe mens company: the more curious may haue recourſe to their owne workes. Twenty thouſand bookes are aſcribed to *Hermes*: ſome ſay thirty fix thouſand ſixe hundred twentie ſixe.

He in his *Aſclepius*, f tranſlated by *Apuleius*, thus writeth. AEgypt is the Image of heauen, and the Temple of the whole world. But the time ſhall come when the AEgyptia deuotio ſhall proue vaine, & their pietie fruſtrate: for the Diuinitie ſhall returne to heauen, and AEgypt ſhall be forſaken of her gods. And ſo maruell, ſeeing that theſe gods were Idols, the workes of mens hands, as himſelfe g after ſheweth: and when as they could not make ſoules, they called, h or coniured into them the ſoules of diuels or angels, by which the Images might haue power to doe good or euill. For thy Grand-father, O *Aſclepius*, ſaith he was the firſt inuener of Phyſike, to whom is a Temple conſecrated in a mountaine of Libya, where his worldly man (his body) reſteth: for the reſt

or

or rather his whole ſelfe is gone to heauen, and doth now heale men by his Deitie, as then by his Phyſike. The ſame doth i *Mercury* my grandfather, preferring all ſuch as reſort to him. Much may the willing Reader learne further of their ſuperſtitious, which he thus freely confeſſeth in that Author, whoſe propheticke, G O D be thanked, by the bright and powerfull Sunne ſhine of the Goſpell, was long ſince effected.

i This might be that *Merc.* of whom Tully ſaith, *Quem Ægyptij nefas putant nominare.* De N. D. lib. 3.

CHAP. IIII.

Of the Rites, Prieſts, Sects, Sacrifices, Feaſts, inuentions; and other obſervations of the Egyptians.



Hus farre haue we launched out of their Hiſtory, into their Myſteries. To returne to the relation of their Beaſts and beſtiall ſuperſtitious. *Lucian* a ſaith, That this *Apis* repreſented the Celeſtiall Bul, and other beaſts which they worſhipped, other ſignes in the Zodiacke. They that reſpected the Conſtellation of *Piſces*, did eate no fiſh, nor a Goat, if they regarded *Capricorne*. *Aries* a heauenly Conſtellation, was their heauenly deuotion: and not heere alone, but at the Oracle of *Iupiter Ammon*. b *Strabo* ſaith, That they nourished many, which they accounted ſacred, but not gods. This nourishment, after c *Diodorus*, was in this ſort: firſt they conſecrated vnto their maintenance ſufficient lands. Such Votaries alſo as had recovered their children from ſome dangerous ſickeſſe, accuſtomed to ſhau their haire, and putting it in gold or ſilver, offered it to their Prieſts. The Haukes they fed with gobbers of fleſh, and birdes caught for them. The Cats and Ichneumons, with bread, and milke, and fiſh: and likewise the reſt.

a *Lucian. de Aſtrotologia.*

b *Strabo* lib. 17.

c *Diod. Sic. lib. 1.*

When they goe their Proceſſions, with theſe beaſts diſplayed in their Banners, every one ſallett downe and doth worſhippe. When any of them dieth, it is wrapped in fine linnen, ſalted and embalmed with Cedar and ſweete oynments, and buried in a holy place, the reaſonleſſe men howling and knocking their breſts, in the exquies of theſe vnreaſonable beaſts. Yea, when famine hath driuen them to eate mans fleſh, the zeale of deuotion hath preferred vntouched theſe ſacred Creatures. And if a Dogge die in a houſe, all in that houſhold ſhaueth themſelues, and make great lamentation. If Wine, Wheate or other food be found, where ſuch a beaſt lieth dead, ſuperſtitious forbiddeth further uſe of it. Principall men, with principall meats, are appointed to nourish them in the circuit of their Temples.

They bathe and annoint them with odoriferous oynments. And they prouide to every one of them a female of his owne kinde. Their death they bewaile no leſſe, then of their owne children: In their funeralls they are exceeding prodigall. In the time of *Ptolomeus Lagi*, theiſ *Apis* or Bull of Memphis being dead, the Keeper beſtowed on his funerall, ouer and aboue the ordinarie allowance and offerings, ſixtie talents of ſilver borrowed of *Ptolomey*. And in our age, ſaith *Diodorus*, an eye-witneſſe of theſe relations, ſome of theſe Nourishers haue beſtowed an hundred talents on this laſt expence. After the death of this Bull, which they call *Apis*, was made a ſolemne and publike lamentation, which they teſtified by ſhauing their heads, although their purple lockes might compare with thoſe of *Niſus*, ſaith d *Lucian*: and after his buriall e were an hundred Prieſts employed, in ſearch of another like the former; which being found, was brought to the Citie Nilus, and there nourished forrie dayes. Then they conueyed him into a cloſe ſhutte, hauing a golden habitacle, in which they carried him to Memphis, and there placed him in the Temple of *Vulcan* for a god. At his firſt coming f onely women were permitted to ſee him, who I know not in what helliſh myſterie, liſting vp their garments, ſhewed him Natures ſecrets, and from theſe forth might neuer be admitted the ſight of him. At his firſt ſinding, the people ceaſe their funerall lamentations. At his ſolemne receiuing into Memphis, they obſerue a ſeuenth dayes feſtiuall, with great concourſe of people. His conſecration was done by one wearing a Diadem on his head. They made the people

d *Luc. de Sacra. e Solin. Am. Marc.*

f *Euſeb. prepar. Euang. lib. 1. c. 1.*

- Strabo l. 17.** beleeve he was conceived of lightning. He s^d had a Chappell assigned to him, and called by his name. He was kept in a place enclosed, before which was a Hall; and in that another enclosed room, for the Dame or Mother of *Apis*. Into this Hall they brought him, when they would present him to strangers. *Pammethichus* was the founder of this building, borne up with collosses, or huge statues of twelve cubits, in stead of Pillars, and grauen full of figures. Once a year^b he had sight of a female, chosen by especial marks, and flaine the same day. On a set day, which he might not outlie, according to their rituall bookes, they drowned him in the bottome of a sacred fountaine: and then buried him as aforesaid, with much mourning. After this solemnitie it was lawfull for them to enter into the Temple of *Serapis*. *Darius* to curry fauour with the AEgyptians, offered an hundred talents to him that could find out a succeeding *Apis*. Of this *Apis*, thus writeth *Angustine*. *Apis* was the King of the Argiues, who sailing into AEgypt, and there dying, was worshipped by the name of *Serapis*, their greatest god. This name *Serapis* was giuen him (saith *Varro*) of his funerall Chest called in Greeke *σάραπ*, and from thence *Serapis*, as if one should say, *Sorosisapis*, after *Serapis*. It was enacted, that whosoever should affirme, that he had beene a man, should be done to death. Hence it is, that in the AEgyptian Temples *Harpocrates*, an Image holding his finger on his mouth, is ioyned a companion to *Isis* and *Serapis*, in token of concealing their former humanitie. *Suidas* s^d faith, that *Alexander* built vnto him a magnificent Temple, of which, and of this *Serapis* we shall largely declare in the next Chapter. *Vincent* out of *Nymphodorus* saith, that this carkasse in that Chest, whereof the name *Serapis* was diuided; was of a Bull, not of a man. *Eusebius* nameth two Kings called by this name *Apis*, one a Sicyonian, the other of Argos: the first more ancient; the other the son of *Impier* and *Niobe*, called after *Serapis*. But *Apolodorus* affirmeth him the son of *Phoron*, and brother of *Niobe*. And therefore the Sicyonian King is more likely to be the AEgyptian *Apis*, builder of Memphis: for the other (saith *m* he): died in *Peleponnesus*, which of him was called *Apis*. The marks *n* of the next *Apis* were these: All *ponnesus*, which of him was called *Apis*. The marks *n* of the next *Apis* were these: All his body was blacke, with a white starre in his forehead, after *Herodotus*, or in his right side, saith *Pliny*, like vnto a horned Moone. For he was sacred to the Moone, saith *Marcellinus*. On his back he had the shape of an Eagle, a knot on his tongue like a Beetle. If such an one, might seeme to some impossible to be found, as no doubt it was rare, and therefore costly; *Angustinus* o attributeth it to the diuels working, presenting to the Cow in her conception such a fantastical apparition, the power of which imagination appeareth *n* in *Iacobs* example.
- But what a beastly stirre haue we heere (me thinks I heare some whining Reader say) about beaſts & Bulls. I answer that it deserueth the more full relation, both for the multitude of Authors, which mention something of this History, for the antiquitie, and especially for the practice of the same superstition, *n* in *Aaron* & *Ieroboams* Caluety, after their returne from AEgypt, the schoole of this Idolatrie. Besides this *Apis* of Memphis, they in other places obserued others, as *Meneſis* a blacke Bull, consecrated to the Sunne, as *Apis* was to the Moone: with his haire growing forward, worshipped at Heliopolis. *Bacis* another that was fained to change colour euery houre, at Hermunthus besides Onuphis, and Meneſis other where. Thus by sinne beaſtes became gods, men became beaſts, if this be not a baser degree of basenesse to worship beaſts, and in them diuels: to content themselves with meane houſes, and neuer to be contented with the magnificence and sumptuousnes of their Temples to beaſts. *n* *Splendida fama cum lucis, & templa cum vestibus & porticibus admirandis: introgressus autem videt adorari selem*, &c. That is, They haue glorious Chappels, with Groues: and stately Temples, with goodly gate-ways and porches: but when you are within once, ye shall see nothing but a Cat (or some such Carrion) worshipped, &c.
- We are further to know, that although AEgypt worshipped beaſts, yet not all, the same: These *n* only were vniuersally received: three beaſts, a Dog, a Cat, a Bull: two fowles; the Hauke & the Ibis: two fishes; *Lepidorns* and *Oxyrinchus*. Other beaſts haue their sects of worshippers: as a Sheepe among the Thebans and Saitis; the fish called *Latus* among the Latopolitans: a *Cynocephalus* at Hermopolis (which is a kind of great

Ape or Monkie naturally circumsised, and abhorring from fish) a Wolfe at Lycopolis. The Babylonians neere to Memphis, worshipped a beaſt called *Cepus*, resembling in the face Satyre, in other parts, partly a Dog, partly a Beare: likewise other Cities, other beaſts, which caused great distention, whereof *n* *Imenad*.

x *Inueni. Sat. 15.*

*Ardet adhuc Ombos & Tentira, summum viriſq;
Inde furor vulgo quod numina vicinorum
Odi vterq; locis.*-----

Ombos and *Tentira* doe both yet burne
With mutuall hate, because they both doe spurne
At one anothers gods, &c.

Strabo saith, in the *nomus* or shire of Arfinoe, diuine honor giuen to a Crocodile, kept tame in a certaine lake by the Priests, and named *Sachnis*, nourished with bread, wine, and flesh, which the Pilgrimes that came to visite him offered. Now the Tentirines, and those of Elephantina killed Crocodiles. And in the Citie of *Heracles* they worshipped an Ichneumon, a beaſt that destroyeth Crocodiles and Aspes, and therefore euen at this day of much estimation, as *Belonius* v obserueth, where you may see his description. These imagined that *Typhon* was transformed into a Crocodile. At Hermopolis they worshipped a Goat: and Goats had carnall mixture with women. The *Ombites* (more beastly) esteemed themselves fauoured of their Crocodile god, if he filled his paunch with the flesh and blood of their dearest children. King *Aleus* built a Citie called *Crocodile*, and dedicated the neighbour-fenne to their food. They were as scrupulous in the vie of meates: some *n* abstained from Cheese, some from a *Diedor. Sic.* Beanes, some from Onions, or others after their owne fancie. This multiplicitie of sects is ascribed to the policie of their ancient Kings, according to that rule, *Divide and Rule*. For it was not likely they would ioine in conspiracie, whom Religion (the most mortall make-bate) had disioyned.

y *P. Bell. ab.*

z *Polat.*

lib. 1.

They held Serpents in so sacred account, *n* that *Osiris* is neuer painted without them; and *Iosephus* s^d faith, That it was reckoned a happines (which I thinke few would enuy them) to be bitten of Aspes, as also to be deuoured of Crocodiles. Venomous was that *old Serpent*, which both heere, and in other Nations, then, and at this day, hath procured diuine honor to this first instrument of Hell: As if he would thus exalt this trophie of his ancient conquest, in despite both of God and Man, in that Creature whereby man perished, and which God had cursed: except we will rather attribute it to a diuellish malice, or apish imitation of that *braſen Serpent* set up by *Moses* *n* *in the wilderness*, the figure of *CHRIST* crucified, who brake this *Serpents* head. *See* *John 3. 14.* *remy* the Prophet was stoned (some s^d say) at Tanis in Egypt, and was after worshipped of the Inhabitants there (such was their difference of Sects) for his present reme-
dying the Stings of Serpents.

b *L. Pig. mens.*
i *fac. exp.*
c *10. cent. 4p.*
lib. 2.

d *John 3. 14.*
e *Vinci in ad.*
24.

I thinke by this time, either my relation, or their superstition is tedious: and yet I haue not mentioned other their gods, both stinking and monstrous. Loath am I to search the waters for their deified Frogs, and *Hippopotami*, or play the scauenger, to present you with their Beetle-gods out of their priuies: yea their priuies *n* farts had their vsauoury canonization, and went for Egyptian Deities; lettice suitable to such lippes. Lesse brutish, though not lesse Idolatrous, was it in *Ptolemeus Philopator*, s^d to erect a Temple to *Homer*, in which his Image was placed, comely sitting enuiro-
ned with those Cities which challenged him for theirs.

f *Ortel. ex Cle-*
ment. & *Min.*
Faice.
g *Rel. Var. lib.*
13. cap. 22.

Their sacrifices were so diuersified in their kinds, that *Pencer* s^d faith, They had fix hundred threescore and six seuerall sorts of them: some they had peculiar to speciall gods, *n* as to the Sunne, a Cocke, a Swanne, a Bull; to *Venus*, a Dove; to the celestiall signes, such things as held correspondent similitude. Besides their sacrifices of red men to *Osiris*, *n* *Buſiris* s^d is said to haue offered *Thraſius* (first author of that counsell, worst to the counsellor) thereby to appease angry Nilus, that in nine yeares had not ouerflow-
ed. They offered euery day three men at Heliopolis, in stead of which bloudie Rites *n* *Amasis* after substituted so many waxen Images.

h *Penc. de Di-*
uinat.
i *Sard. lib. 3. 15.*
k *Tristess. Buſi-*
ridis arat.

Thus were their gods beastly, their sacrifices inhumane, or humane rather too much:

T 3

Other

m M. F. Offau.
Arnob. contra
gentes, l. 2.

n de Ofir.

o Pteuer de
Diuinat.

p Laur. Corv.
q Jos. Ant. l. 8.
r Dom. 24 g.
Aph. Com. 3.
Cic de div. l. 1.
A. Theust. de
mundo novo, c. 4.

f L. 14. 34.

z Flav. Vopisc.
Saturninus.
Trebellius Pollio
testificeth the
lie in his Tri-
ginta Tyrannis.

The originall of *Isis* seeking *Osiris*, is before shewed. Some make *Typhon* the husband of *Isis*, which slew *Osiris* her sonne, or brother (as diuers diuersly esteeme him) for Incest committed with her, and cut him in pieces. *Annubis* her Huntsman, by helpe of his dogges, found out the pieces againe. This (saith *Minutius Felix*) is resembled euerie yeare, *Nec defuncti annis omnibus vel perdere quod inueniunt vel inuenire quod perierunt. Hec Aegyptia quondam nunc est sacra Romana sunt.* Truly the Playes of *CHRIST*'s his Crucifying and Resurrection, which is obserued in all Churches of the Roman Religion yearly, might seeme to haue had this Egyptian originall. Once, *Index expurgatorius* hath cut out *Vines* Tongue, where he speaketh against them, in *annot. Aug. de Civ. Dei, cap. ult.* This Feast is also mentioned by *Iulius Firmus*, and others.

They had another Feast called *Pamylia*, of *Pamyle* the nurse of *Osiris*, who going to fetch water, heard a voice, bidding her proclaime, That a great King and Benefactor was borne. On this holiday was carried in Procession an Image with three stones; or (as *Plutarch* saith) with a three-fold yard, in which beaustly Rute he findeth a foolish myserie, not worth the telling. But I thinke this Feast of *Feasts* hath glutted euerie man.

The Egyptians had many Oracles of *Hercules*, *Apollo*, *Minerva*, *Diana*, *Mars*, *Iupiter*, and others. The Oracle of *Latona* at *Butys* told *Cambyses*, That he should die at *Ecbatana*, whereby he secured himselfe for Syria, and yet there died, in an obscure village of that name, whereas he had interpreted it of the great Citie in Media. Their *Apis* and *Serapis* were also esteemed Oracles. *Annibal* was deceived by the Oracle of *Serapis*, telling him of his death, which he construed of Libya, and fell out in a place of the same name in Bithynia. At *Memphis* a Cow, at *Heliopolis* the Bull *Mnevis*, at *Astinoe* the Crocodiles were their Oracles. But it were too tedious to relate the rest.

Somewhat of the Egyptian inventions. Husbandrie by some is ascribed to them, but falsely, *Adam*, *Cain*, *Noah*, and others were in this before them. Astronomie also is not their inuention, but taught them by *Abraham*. Geometrie is more like to be theirs, driuen to seeke out this Art by Nilus ouerflowing. Idolatrie to the *Starrs* was first here practised (saith *Lactantius*;) for lying on the roofoes of their houses (as yet they doe) without any other Canopie then the Azure Skie, first they beheld, then studied, lastly adored them. Magicke is also ascribed to them; of whose timely professors *Iannes* and *Iambres* are an instance. Physicke is fetched also from hence; and Writing, both after the vulgar sort, as also that of the Priests, Hieroglyphicall, whereof *Hierapallo* an Egyptian, *Pierius*, *Goropius*, besides *Mercerus* and *Hoeschelms*, with others, haue written. *Elianus* accounteth *Mercurius* the first inuenter of their Lawes. The women in Egypt did performe the offices which belonged to the men, buying, selling, and other businesse abroad; the men spinning and performing household-taske. This Elogie or commendation is giuen them by *Martial*:

*Nilmecis primum per hic nascatur in oris,
Nequitiae tellus scilicet dare nulla magis;*

From Egypt (sure) the boyes birth may proceede,
For no Land else such knauerie can breede.

And *Propertius*: *Noxia Alexandria dolis apissima tellus,
The place where Alexandria doth stand,
Is noysome, and a Conny-catching Land.*

We may here adde out of *Flavins Vopiscus* a testimonie of the qualities of the Egyptians. They are (saith he) instant, furious, braggarts, inurious; also vaine, licentious, desirous of nouelties, euen vnto common Songs and Ballads, Versifiers, Epigrammatists, Mathematicians, Wisards, Physicians both for Chirilians and Samaritans; and alway things present, with an vnbridled libertie, are distastfull to them. He bringeth also, for witnesse of this assertion, *Elms Adrianus*, who in an Epistle to *Servianus*, affirmeth thus.

I haue

I haue learned all Egypt to be light, wauering, and turning with euerie blast of fame. They which worship *Serapis*, are Christians, and euen they which call themselves Bishops of *CHRIST*, are deuoted to *Serapis*.

No Ruler is there of the Iewish Synagogue, no Samaritan, no Christian Priest, which is not a Mathematician, a Wizard, a Chirurgeon (or annointer of Champions.) This kinde of men is most seditious, most vaine, most inurious: The Citie (*Alexandria*) rich, wealthie, fruitfull, in which noise liues idle. Goutie men haue somewhat to doe, blinde men haue somewhat to doe, or haue somewhat which they may make; nor are the goutie-fingered idle. They haue one Go v; him doe the Christians, him doe the Iewes, him doe they all worship. I wish them nothing else, but that they may be fedde with their owne Pullen, which how they make fruitfull, I am ashamed to tell. Thus much *Adrianus*.

The Pullen he speaketh of, it seemeth, are such, as euen to this day they vse to hatch (not vnder the Henne, but) in furnaces of dung and ashes, wherein thousands of Egges are layd for that purpose. That which hee speaketh of the Christians, is either of some Heretikes, or luke-warme Time-seruants to be vnderstood; or else remember, that it was *Adrian*, an Ethnick, whose intelligence was from such as himselfe, in those times hating the Christians; of whome, through blinde zeale of their Idolatrie, what did they? What did they not faime and deuile? Euen more odious then here is expressed, as Ecclesiasticall Histories shew. The Iewes had giuen *Adrian* cause, by their Treasons, to hate them, and flatterers opportunitie to belye them. Let him that loues me, tell my tale.

But a man would maruell to heare *Adrian* blame the Egyptians so much for that, for which himselfe in Authors is so much blamed; namely, Superstition and Sorcerie. For hee made Images of *Antinous*, which hee created almost in all the world, sayth *Dion*. This *Antinous* was in high estimation with him (some thinke, his minion;) He died in Egypt, either drowned in Nilus, as *Adrian* writeth, or (which is the truth) was sacrificed. For whereas *Adrian* was exceeding curious, and addicted to Diuinations and Magical Arts of all kinds (in the hellish Rites whereof was required the Soule of such a one as would die voluntarily) *Antinous* refused it not, and therefore was thus honoured, and had a Citie in Egypt newly repaired from the ruines, and dedicated in his name. Yea, hee reported hee saw a new Starre, which (forsooth) was the Soule of this *Antinous*. The Greeces made a God of him, and a giuer of Oracles.

Ammianus Marcellinus ascribeth to the Egyptians a contentious humour, addicted to lawing and quarrells, *assuetudine perplexus litigandi semper letissimus.*

Their vanitie and superstition may further appeare by that which *Diophantes* recordeth of one *Syrophanes*, a rich Egyptian; who doting on his sonne yet liuing, dedicated an Image in his house vnto him, to which the seruants at any time, when they had displeased their Master, betooke themselves, adorning the same with Flowers and Garlandes, so recouering their Masters fauour. Some make the Egyptians first inueners of Wine (which, they say, was first made in the Egyptian Citie *Plinthis*) and of Beere, to which end they first made Mault of Barley, for such places as wanted Grapes.

When a man proued more in shew then in substance (as hypocrites, whome the Truth it selfe calleth Whited Tombs) the Prouerbe tearmed him an Egyptian Temple, because those buildings were sumptuous and magnificent for matter and forme to the view, but the Deitie therein worshipped, was a Cat, Dogge, or such other contemptible creature.

The naturall furie and crueltie vsed amongst the Egyptians, hath also made them infamous among Authors, both Prophane and Diuine. But least I also should impose too cruell a taske on my more willing Readers, I will proceede to other obseruations. I haue here, in this Egyptian Relation of their Rites, Manners, and Mysteries, beene the larger, both because Authors are herein plentifull,

and

b Polyb. Hist.
l. 5. c. 31.
Exod. i. 8.

y Am. Marc.
l. 22.
z Diophantes
Lacedem. apud
Strabonem de
Grecia.

a Calius Rhodig.
Lecturum an-
tig. l. 16. 3.

and especially because Egypt hath beene an old storer and treasurer of these mystical Rites for that later vpstart, the *Mysticall Babylon*, in the West; which, as she is spirituall called *Sodom* and *Egypt*, so, like that strumpet mentioned by *Salomon*, hath not a little decked her bed with the *Ornaments, Carpets, and Laces of Egypt*. Wiser were the Romans of old, which made diuerse Lawes to expell the Egyptian Rites out of their Citie, which the later Popes entertaine.

CHAP. V.

Of the manifold alterations of State and Religion in Egypt by the Persians, Grecians, Romans, Christians, Saracens, and Turkes: with the Egyptian Chronologie, since the beginning of that Nation till our Times.



He last Egyptian Pharaoh was *Psammenitus*, vanquished by *Cambyses*, sonne of *Cyrus* the Persian, who quite extinguished that Egyptian Government, and much eclipsed their superstitious solemnities: For *Cambyses* proclaimed defiance, not to the persons onely of the Egyptians, but to their Gods also: yea, he set their sacred Beasts in the forefront of his battaile, that being thus shielded by their owne deuotion, he might easily ruinate the Kingdome. Such a disadvantage is Superstition to her followers, being indeede but a life-lesse carkasse of true Religion, which alway breedeth true Fortitude; as *Ptoleme* and the Romanes vsed the like stratageme against the Jewes on their Sabbath, which (in it selfe a diuine Commandement) they continued to a superstitious Rest, a Sacrifice without *Mercie*, wherein they might helpe their Beasts, but suffer themselves, like Beasts, to be ledde to the slaughter.

Cambyses hauing pulled downe their Temples in Egypt, intended as much to the Oracle of *Iupiter Ammon*, in which Exploit he employed fiftie thousand men, which (as the Animonians report) were ouerwhelmed with a tempest of Sand. Other newes of them was neuer heard. Himselfe meane-while, meanelly prouided of victuall for such an Enterprize, made an Expedition against the Ethiopians; in which, Famine making her selfe Purueyor for the Armie, fedde them with the flesh of each other; every tenth man being allotted to this bloudie seruice.

Thus with a double discomfiture altogether discomfited, he retyreth to Memphis, where he found them observing their festiuall solemnitie of the New-found *Apis*, and interpreting this ioy to haue proceeded from his losse, hee slew the Magistrates, whipped the Priests, commaunded to kill the Citizens that were found fasting, and wounded their *Apis* with his Sword, vnto death. Hee practised no lesse hostilitie vpon their Obeliskes, Sepulchres, and Temples: The Sepulchres they esteemed Sacred, as their eternall Habitations: (and no greater securitie could any Egyptian giue vnto his Creditour, then the dead bodies of their Parents:) The Temples, euery where accounted holy, here were many, and those magnificent.

At Memphis they had the Temples of *Serapis*, *Apis*, *Venus*, and the most antiient of them all, of *Vulcan*, with the Pigmy-Image of *Vulcan* in it, which *Cambyses* derided: of *Serapis* at Canopus, where Pilgrims by dreames receiued Oracles: at Heraclium, Sai, and Butis, at Mendes to *Pan*; at Momemphis to *Venus*; at Necropolis, Nicopolis, and other places, to other supposed Deities. *Cambyses* also burned the Images of the Cabryrians, and the Temple of *Anubis* at Heliopolis, whose stately building and spacious circuit *Strabo* describeth, as likewise at Thebes.

They

They write, That after, as he was taking Horse, his sword, falling out of the Scabbard, wounded him in the thigh (where he before had wounded *Apis*) and slew him. In the time while the Persians enioyed Egypt, the Athenians, by instigation of *Ianus*, King of Libya, invaded Egypt, wonne Nilus and Memphis: but after fix yeares lost all againe.

Ochus, one of his successours (called of the Egyptians, *Asse*) killed their *Apis*, and placed an Asse in his roome, which kindled such indignation in *Bagoas* an Egyptian (one of his Eunuches) that he murdered *Ochus*, whome hee hurled to bee rent and torne of Cars, that this Beast, sacred to *Isis*, might reuenge the indignitie offered to *Apis*. But this Eclipse of the Egyptian Superstition, caused by this Persian interposition, had an end, together with that Monarchie. For *Alexander* did not onely leaue them to their wonted Rites, himselfe sacrificing to their *Apis*, and solemnizing Games in his honour, but added further glorie to their Country, by erection of that famous Citie, named of himselfe Alexandria (where, as some thinke, the Citie *No* had before stood, destroyed by *Nabuchodonosor*) second in reputation to Rome, the recepracle of Iewish, Grecian, and Egyptian Religions, adorned with many Temples and Pallaces, his Successours, *Ptolomaeus Lagi* (of whome the following Kings were all called *Ptolomaei* and *Lagide*) *Philadelphus*, *Euergetes*, *Philopator*, *Epphanes*, *Philomator*, *Euergetes* the second, *Physcon*, *Lathurus*, *Auletes* the father of *Cleopatra*, whome *Iulius Caesar* made Queene of Egypt (the price of her honestie) and *Antonie* his wife, whome, together with her selfe, her ambition ouerthrew, adding to the greatnesse of Alexandria. As for the deuotion there practised, wee may reade in *Rossinus* of the Temple and Image of *Serapis*, in his time destroyed by *Theophilus*, successour to *Athanasius*, Bishop of Alexandria.

This Temple was borne vp with Vault-works, with great lights and secret passages, the space of an hundred steeppes: on the topp whereof, round about, were lofty Roomes, in which the keepers of the Temple, and they which made themselves chaste (*aynworres*) remained. Within these were Galleries, or Cloysters, in squared ranks, and in the midst of all was the Temple, lifted vp on costly Pillars, and built of Marble. *Poss Capitulum nihil orbis terrarum cernit ambitiosius*, sayth another: Except the Capitoll, the world hath not a statelier Pecce. Here was the Image of *Serapis*, reaching with his right hand to the wall on one side, with his left hand vnto the other, being framed of all kinds of Wood and Mettalls. It had on the East a little window so fitted, that when on a solemn day the Image of the Sunne was admitted to salute this *Serapis*, the iuggling Priests so obserued the time, that euen then the Sunne-beames, through this window, should seeme to kisse *Serapis*. They had also another trick, by a Load-stone placed in the Roofe, to draw vp the yron Image of the Sunne, as if it did then bidde *Serapis* Farewell.

The superstitious Ethnickes had a Tradition among them, That if euer mans hand did offer violence to that Image, the Earth should presently returne, and resolve it selfe into the first Chaos, and the Heauens would suddainly fall. All this notwithstanding, a Christian souldior dismembered the same, and burned *Serapis* openly, the Mice running out of his diuided trunk.

Some (sayth *Rossinus*) esteemed this *Serapis* to be *Iupiter*, and that hee ware a Measure (*Modius*) on his head, as hee which gouerned all things in measure, to Rome, did liberally feede men with the Fruits of the Earth. Others coniectured him to be Nilus; others, *Ioseph*, that fedde Egypt in the seuen deare yeares.

Others thought him to be one *Apis*, (a King in Memphis) who in the time of famine, with his owne store, supplied the peoples want: for which benefit they built a Temple to him after his death, wherein they nourished an Oxe, in remembrance of him, whose Husbandrie and Tillage had nourished them. This Beast they called also *Apis*.

He

c Pro. 7. 10.
d Dion. Cass. l. 54

a Herod. l. 3.

b Justin. l. 1.

c Strab. l. 17.
describeth the
forme of their
Temples.

c Curt. l. 4.
Arian. l. 3.
f Adrichom.
Theat. T. 5. an.
g Sydyat. l. 5. m.
Temp.
h Herodot. l. 7.

i Lagidorum
imperium &
regnum (scilicet)
Strab. lib. 17.
Nixeph. patr.
Eutrop. l. 6 & 7.
k Ross. l. 2. c. 23.
Theod. l. 5. c. 22.

l Am. Marcell.
l. 32.
Inter Serapidum
templum celeberrimum apud
Alexand. Pto-
lemaei. Memphi-
bus, fenum sub-
ire nec hostiis.
nec sacerdotib.
licet primum
Apis sepelirent.
Pausan. At.

m Oros. l. 1. c. 8.
affirmeth, that
of Iosephs act.
Egypt is still
winneth vnto
his time, con-
tinuing the
payment of
the sile part of
their profits to
the King.

* Storie of
Tyranus, Sa-
turnus Priest.

He mentioneth the Temple of *Saturnus*, whose Priest called *Tyrannus* (vnder pre-
tence of *Saturnus* commandement) would demaund the companie of what Ladie
he liked, to beare the God companie at night: which the husband did not much
sticke at, esteeming it an honour to haue a God his corruall. But *Tyrannus* shut-
ting the woman into the Temple, by secret passages conueyed himselfe thither, in-
to the hollow Image of *Saturnus*, in which he held conference a while with the wo-
man, and after by a deuise putting out the lights, satisfied his lust in committing
those workes of darknesse, which after being brought to light, caused the Temples
destruction.

They had Breast-plates of *Serapis* in euery house, in the Walls, Entries, Posts,
Windowes; in stead whereof they after fastened Crosses. The Crosse in the *Eg-*
yptian Mysteries signified life to come. They had a tradition, That their Religion
should continue, till there came a Signe, in which was Life. And by this occasion
many of their Priests were conuerted. *Saxamen* reporteth the same, That in pur-
ging of *Serapis* Temple at Alexandria, the Crosse, being found among other their
Hieroglyphickes, was occasion of the conuersion of many vnto the Christian
Faith. This Temple, and the Temple of *Bacchus*, were turned into Christian
Churches.

Olympus a Philosopher, with a companie of seditious Ethnickes, fortified them-
selues in *Serapis* Temple, and caused many by force to sacrifice: and when the
Christians burned their Images, he answered, That the Images were but corruptible
matter, but the Vertues, or Diuine Powers, which inhabited them, were fled to Hea-
uen. This I thought to mention for their sakes, who to their Image-worship haue
borrowed the like Heathenish playster.

Ruffinus addeth, That in destroying the Temples, they found Reliques of their
bloudie Superstition, the heads of infants cut off, with the lippes gilded. The
denouion of *Canopus* was not inferior to that of Alexandria. Here, through the sub-
tletie of the Priest, the Chaldeans were vanquished. For whereas they challenged
their God *Fire* to be the strongest, as deuouring other Wooden and Mettall-Gods,
he conueyed an Earthen pot full of holes, which he had stopp'd with Waxe, and
filled with water, into the Image: and when the Chaldeans made their fierie tryall
hereof, the Waxe melting, the water issued, and quenched the fire. Hence it is, that
they made the Image of *Canopus* with feet and necke short, and a Belly like a Barrell,
or water-Vessell.

Tacitus reporteth certaine miracles wrought at Alexandria by the instigation of
Serapis: the curing of a lame and blinde man, whom that God had moued to seeke
this helpe at *Vespasianus* hand; which hee also performed. Hee consulting with this
Oracle, saw sodainely behinde him in the Temple one *Basilides*, whom by present en-
quire he found to lie sicke foure score miles thence in his bed. The name yet was an
ominous signe to him of the whole Empire, as deriued of *βασιλεις*. The original of
this God (saith he) is by some imputed to *Prothomani Lagi*, who hauing in Alexandria
erected Temples, and instituted religious rites, seemed in his sleepe to see a tall young
man, warning him to send into Pontus, to fetch thence his Image, sodainely after va-
nishing in a flame of fire. When the Egyptian Priests could not satisfie him in the
interpretation of these things, *Timotheus* an Athenian, whome hee had sent for to be
chief Maister of Ceremonies, willed him to send to Sinope, wherein was an ancient
Temple of *Pluto*, hauing in it the Image of *Proserpina*. *Prothomani* neglecting this; and
with a second Vision terrified, sent to *Seydathemius* King of Sinope for the same; be-
ing (in the way) further hereunto encouraged by the Delphian Oracle. *Seydathemius*
protracting the businesse was by diseases and manifest anger of the Gods, enforced to
assemble and persuaide his people to suffer the carrying away of their God. But whiles
they resisted this enterprize, the ambitious Idole, without once taking leaue, conueied
himselfe into the shippe, which also, together with himselfe, he made to arrive at
Alexandria in three dayes, where was this Temple built to him, in the place
wherein

n Sacrat. l. 5.

c. 16.

o Sac. l. 7. c. 15.

p Niceph. l. 12.

c. 26.

Thodor. l. 5. c. 22.

Hist. trip. l. 10.

c. 29.

q Com. Tac. l. 4.

c. 35.

wherein sometime had stood *Isis* Chappell. Some esteemed him *Esculapius* for his
cures, some *Osiris*, some *Isis*, some *Pluto*, but *Serapis* was his Egyptian appella-
tion. *Prothomani* Philadelphus, his sonne, bestowed cost in that famous Librarie at A-
lexandria containing leuen hundred thousand volumes, and amongst the rest he caused
the Law, as *Iosephus* saith, as other hold, the Old Testament, wholly to be translated in-
to Greeke by the threecore and twelue Interpreters. This library was by *Cesars* Sould-
iers casually burned. *Cornelius Tacitus* telleth no lesse miracle of *Memnon* (Ionic I-
mage at Thebes, or as others say, at Abidus, which being stricken with the Sunne-beame
at the Sun-rising yeelded a vocall sound. This Image was halfe cut off by *Cambyges*:
Pausanias saith that he saw it, & largely describeth it. *Augustus*, hauing destroyed *An-
tonie* and *Cleopatra*, brought Egypt into a Province, and scowred all the Trenches of
Nilus. He caused the body of great *Alexander* to be brought forth, which he crow-
ned with a Crowne of Gold, and strewing with flowers, worshipped it. He built *Nico-
polis* in memory of his Actian victory: instituted there Quinquenniall games: enlarged
Apollos Temple: and consecrated the place where he had pitched his tents, to *Neptunus*
and *Mars*, adorning it with spoiles.

Onias, y one of the Iewish Priests (according to the Iewish manner) literally inter-
preting *Esaie* prophecy of the altar in Egypt, built a Temple at Bubastis in fashion of
that at Ierusalem, but lesse, by the permission of *Philometor*, and furnished it with Priests
and Leuites after the Iewish Religion. At Alexandria also the Iewes were free and had
their Synagogues, as at Leontopolis likewise and other places. *Procopius* saith, that
Dioclesian the Emperour bestowed Elephantina and the parts adioning on the *Blendi*
and *Nubate*, whose Religion was a mungrell of the Greekish, Egyptian, and their
owne: but he caused them to cease humane sacrifices which they vied to offer to the Sun.
And thus was the state of religion in Egypt during the conquests of the Persians, Greeks,
and Romans, each rather seeking to settle here their Empires then opinions. But when
the *Sunne of Righteousnes*, the *Sonne of God*, the *Saviour of man*, appeared to the world,
he honoured Egypt with his infancy, as after with a Religious conquest, by weapons
(not carnall) casting downe the holds which these hellish spirits had here so long posses-
sed; thus fulfilling truly what *Esaie* had prophesied and *Mercurie* foretold. Alexan-
dria became a Patriarchall Sea (the first Bishop whereof was Saint *Marke*) enioying in
Lybia, Pentapolis, and Egypt, the same power that the Roman Bishop had in Italy, by
decree of the first Nicene Councell. Heere also liued the first Heremites (the first & cheefe
of which was *Antony*, an Egyptian, inuenter of this order) in the sandy Deserts, by occasi-
on of those bloody persecutions wherein many thousands lost their liues. Of these Ere-
mites read *Io. Cassianus* and *Seuerus Sulpicius de uita Martin. l. 3*. But when as the Ma-
hometan Religion and armes began first to prepe into the world, Egypt was made a
flue to those superstitions vnder which it groweth till this day.

These Saracens diuided Egypt into three parts; Errif, from Cairo to Rosetto; Satrid,
from Cairo to Bugia; Moremma, as Nilus runneth to Damietta. It was subdued vnder
the conduct of *Hammus* the sonne of *Haf*, Generall of the Arabian forces to *Honar* or
Aumar the second Caliph. He onely exacted tribute, permitting freedom of their con-
science to all. He built vpon the banks of Nilus a Towne called by the Arabians *Fa-
stato*: Tabernacle, because that in the desert places, through which he passed, he was
constrained to lie in tents. The common people call this Towne *Messe Hattich*, the
ancient Citie: for so it is in respect of Cairo, which was after built, two miles from
hence, by one *Gebaur*, who of a Dalmatian flauie had been aduanced to be a Counsellour
vnto *Elcam* the Mahumetan Calpha, and was Generall of his Armie about the foure
hundred year of their *Hegeira*. He called it *Elcabahra*, which signifeth an imperious
mistresse. He walled it round, and built in it that famous Temple called *Gomis Haf-
bare*, as *Hammus* had done before at Fustat. In this Towne of Fustat standeth the
Sepulcher of a famous Saint of their Sect, called *Nassifa*, of the line of *Mahomet*, whose
beautifull shrine the Schismaticall Patriarches of Egypt adorned with silver lampes,
carpets of silke and other precious ornaments. No Mahumetan cometh to Cairo
Turkes warres at their owne charge. *Kyell.*

Yu

either

when l. 5. ca.

3. 6.

of Phil. l. 1.

imp. and Phil.

lators shippe

read Alibadi.

5. 4. 5. 6.

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either by Water or Land but he adored this Sepulcher, and offereth thereat, inasmuch that the yearly oblations and almes heere offered for the reliefe of the poore kindred of *Mahomet*, and maintenance of the Priests that keepe it, (which want not their counterfeite miracles to delude the peoples zeale) amount to one hundred thousand *Saraffi*. And when *Zelm* conquered *Cairo*, the Janisaries rifling this Sepulcher, found in it five hundred thousand *Saraffi* in ready coyne besides other riches. Some report that this *Nafissa* being a dame of honour, yielded her body, without reward, to any that required the same, bestowing (as she said) this almes for the loue of the Prophet *Mahomet*, I letteue suitable to such hippes: Like Prophet, like Saint. But *Leo* would haue you thinke her an honest woman. *Fittato* is reckoned as a suburb to *Cairo*, containing (in *Leo's* time one thousand five hundred twentie six) five thousand families: besides many Sepulchers adored of the fond people, which couer the pavement with rich carpets. Hither resort every Friday great multitudes for deuotion, and bestow liberrall almes: ^k They heere sprinkle cold water with sweete heibes and leauie boughs.

Bulach is another Suburb of *Cairo* vpon the bankes of *Nilus*, of like distance, and hath in it foure thousand families with stately Temples and Colleges. *Beb Eiloch* standeth a mile from *Cairo*, and hath about three thousand families. *Gemech Tailon* was adorned by *Tailon* sometime gouernour of Egypt with a sumptuous Temple and Palace. *Beb Zuaila*, another Suburb, containeth twelue thousand families. *Cairo*, it selfe within the Walls hath not about eight thousand families, and is full of stately and magnificent Temples. Heere is an Hospitall built by *Piperis*, the first Soldan of the *Mamelukes* race: the yearly reuenues whereof amount to two hundred thousand *Saraffi*, or as some reckon, five hundred ducats a day. It is open to all sicke and diseased persons, and heire to all that die there. The Plague is sometime so hotte at *Cairo*, that there die twelue thousand persons daily. This was the state of *Cairo* in *Leo's* time. *Salsal Schu*, *lomon's Schu*, *veigher* affirmeth that at his being in *Cairo* *An*, a thousand five hundred eightie one, there died daily betwene feuen and ten thousand: nor is any place more plogued with the French disease. Besides that Hospitall, and *Naffas* Sepulcher, are three other famous, *Zavia della Innachari*, *Imamschiafi*, and *Giamalazar*. This is the generall Vniuersitie of all Egypt. ^m In this place, *An*, one thousand five hundred three-score and six, in the moneth of Ianuarie, by misfortune of fire were burned nine thousand written bookes of great value, wrought with gold, worth three or foure hundred ducats a peece one with an other. This was interpreted as an ominous token of their ruine. They thinke also that *Mecca* will in short time be conquered by the Christians, and her deuotions shall be removed to *Rosetto*. *Neander* ⁿ his conceit is ridiculous, that *Cairo* should hold as much people as all Italy, and that there are two & twentie thousand Temples. *John Euellam* out of their owne registers numbeth but two thousand foure hundred: and though *Cairo* considered together with these suburbs is great, yet is it not all the way continued with houses and buildings, ^o but hath Gardens also and Orchards betwene.

Alexandria is very vnholefome, as the graue of that *Alexandria* we before mentioned. Vnder the foundations are great habitations, as if they were two *Alexandrias* built one vpon another. Vnder the houses of the Citie are cisterns sustained with mighty Arches to recieve the inundation of *Nilus*. When the Saracens had spoyled it, it remained long desolate vnill a subtle Caliph proclaimed that *Mahomet* had left great indulgences to such as would heere inhabit. And thus hee replenished the Citie with inhabitants, building houses for them, as hee did colleges for the Students, and Monasteries for the Religious. Heere yet remaineth a little Chappell, wherein they say that the high prophet, and King *Alexander* the great, lie buried: to which resort many Pilgrims that adore the same, and bestow there their Almes. Thebes, that sometime was so famous a Citie, containeth not now about three hundred families: and still retaineth some bones of the carcasle of old Thebes, many Pillars, Walls, inscriptions in Latin, Greeke, and Egyptian characters. *Memphis*, her next successeur, is vtterly ruinate. The *Mahumetans* entred Egypt about

about Anno six hundred thirtie seuen. After, their state sinking vnder the weight of it selfe (which is the ordinarie sicknes of greatnes) they grew to dissensions and sects, as is said in our Saracen Historie. For the seate of the Saracenicall Caliphs being by *Macamat* removed to *Bagdat*, which he had builded, there arose new Caliphs in *Damasco* in Egypt (whose seate was after at *Cairo*: in *Cairo*, to whom the Africans yielded subiection, and after at *Marocco*. But in *Elcamis* time, while he sought to win the East from the Caliph of *Bagdat*, his Lieutenant rebelled against him, and hee was faine to liue in Egypt, where *Geboar* had built *Cairo*. The Sect of *Hali* had before also preuailed in Egypt, for which cause *Nassifas* father was forced to flee the Countrey, yet this Sect after was restored by *Asmulus*, and *Solmus* his sonne, first Caliph of Egypt. But when the Westerne forces, vnder *Godfrey of Bullen*, grew terrible to the East, & the Egyptians paid tribute to the Christians, which *Dargan* the Sultan detaining was by *Almericus* King of *Ierusalem* ouerthrowne in battell. ^p *Noradine* of *Damasco* sent *Saracan* his sonne to helpe *Sanar* the Sultan against this *Dargan*, which *Saracan* was by the Caliph appointed *Sulan*, who before had slaine the *Sultan*, and *Saladine* his succesor slew the Caliph, and rooted out his posteritie to settle his owne. This Historie is diuersly reported. ^q *Pau* maketh the Egyptian Caliphs to bee Schismaticall from their first entrance, which was (as he saith) in Anno 703. which rained in Egypt, foure hundred fortie and seuen yeares, of the profession of *Hali*. *Cairo* writeth otherwise, as ^r in their Historie wee haue shewed. So also doth *Leo* dissenting from them both, a man learned in his owne Religion. Hee saith that the Caliph of *Cairo* had continued two hundred and thirtie yeares, when as *Saladine* slew him and subiected himselfe to the Caliph of *Bagdet*, the onely Caliph then remaining. This *Saladine* was Nephew to *Saracan*, who chased the Christians out of Syria. His Children reigned after him, of which *Melechala* was last, who first inuented the order of the *Momakukes*, which were Circassian slaues, bought in their youth, and trained vp to Armes, Artes, and Religion of the Saracens, whom hee made of his guard. But they slew their Master, and vsurped the Kingdome to themselves, alwaies electing one of their company, the first of which *Mameluke* Kings was *Turquemenius*, who was slaine of his fellow *Cochus*, and he of *Bendocader*, who was also poisoned &c. *Leo* saith, that *Saladines* Family reigned a hundred and fiftie yeares, and *Piperis* was (saith he) the first *Mameluke* King. *Campson Gaurus*, and *Tommbeius*, the last of these Kings were ouerthrowne by *Zelm* the Turke. Anno 1517. whose successeurs still hold Egypt, and haue a Bassa resident at *Cairo*, from whence was carried by water many ornaments to *Constantinople*. The Caliph as at *Bagdet*, so here retained some spirituall preheminence. So saith *P. Marr*: that the Caliph sells the Soldan this dignitie at a price, and ascending the Throne, doth giue vnto the Soldan, there standing on foote, the absolute power of life and death, and then descending disrobbeth himselfe, attiring the Soldan with the same robes. So it appeareth, that the name & power of the Caliph, all the time of the *Mamelukes* (as the Ghost of it selfe) had some almost breathlesse shadow left: the life & substance being in the Soldan. There is (saith *Leo*) in *Cairo*, & in all Egypt 4 Sects, differing fr each other in Canon & Ciuill laws, all *Mahumetans*. He which professeth one of these sects, cannot at his pleasure betake him to another, except being learned hee shew reasons therefore. Each of these Sects hath his peculiar Iudge, from whom yet lieth an appeale to a higher Iudge, being gouernour of the Sect called *Essiffia*. Whosoever attempteth ought against the precepts of his owne Sect, is secretly punished by the Iudge thereof: And although the Priests of these seuerall Sectes vse differing Liturgies and rites, yet doe they not take one the other for enemies, with hatred or mutinies: but if any question arise, learned men by conference debate the same. No man vpon paine of grieuous punishment may reproch any of the foure Doctors, first authors of those foure sects. There is one Sect of religious men in *Cairo*, called *Chensia*, which liue vpon horse-flesh: they fore are lame Iades bought & set vp a fasting, & sold to these *Chensians*, which sect is rise in all Asia. There goe certaine women vp & down the citie crying, whose office is to excise

The first succession of the Egyptian Caliphs uncertaine

p Car Chron. l. 4. 10. 11. 55. q Kroll's T. H.

r True Car. Chro.

s Read. l. 3. c. 2.

t Leg. Bab. 3.

u Example for Christians, in ending Controversies of Religion.

z Good works among Turkes.

or circumcise the women, which is obserued in Egypt and Syria, both by the Mahumetans and Iacobite Christians. Neither haue the Turkes (although in superstition by themselves acknowledged short of the Arabians and Aegyptians) bene altogether idle in their deuotion, which they testifie by their Pilgrimages, and * Almes-throwes. *Bellonius* telleth of one Turke that caused water to be brought daily on Camels backs for the ease of Travellers in that Desert space betwene *Alexandria* and *Rosetto*. Egypt hath in it many Iewish Synagogues, who speake the Spanish, Italian, Turkish, Arabian, and Greeke languages, and are great Marchants. We haue had amongst vs Vagabonds, which call themselves Aegyptians, the dregges of mankind. Of these Aegyptians selfe hath, no lesse forreine to them then to vs. They wander (saith *Bellonius*) through all the Turkish Empire, and are cunning in Iron-works. They seeme to be Christians of *Wallachia*. Thus wee see the iudgements of God by the Persians, Grecians, and Romans for their priuilege of Idolatry: and a greater iudgement for their heresie, hatched by *Arrius*, punished by a Saracenicall Apostasie.

y Leoliz.

Among the differing Sects of the Mahumetans, (of which wee haue spoken in the third booke) Africa, and specially Egypt, and herein Cairo most of all is pestered with them, which may be called the naked, or the wicked Sect, roguing vp and downe naked, and practising their filthy villany, in the open sight of the people, who yet hold them for Saints.

The iust hand of diuine iustice, that when men forsake God, not Religion and Truth alone, but reason, but sense shall also forsake them. As for the Christians in Egypt, ye may read in the Histories of the Holy-land-warres, what attempts were often made by the Westerne Christians against these vnbelievers. Concerning the present state of Christianitie there, *Leo Baters*, and Maister *Tory* in his additions to his Englished *Leo*, may acquaint you. Besides, the forraigne Christians, which resort to these parts for traffique there, are thought to bee fittie thousand Native of the countrey, which haue Churches, and Monasteries, whereof there are three Christian Churches at *Alexandria*. They are called *Coptic*, and *Christians from the Girdle*, because of their Circumcision, which together with Baptisme they admit. In their Liturgie they vse the Chaldean language. But they read the Gospell againe, in the Arabian. They are accounted of *Eniches* heresie. Their Patriarchall See is *Alexandria*: which from Saint *Marke* to this day hath had a continued succession, as appeareth by the late Letters of *Gabriel* to the Pope, calling himselfe the foure score and seuenteenth of the Patriarches from Saint *Marke*. How Christian Religion was first planted in Egypt by Saint *Marke*, and the Apostles, and their successors, and how persecuted by the Ethnikes: after by the *Arrians*, and how Ethniike Religion was againe by *Valens* permitted to all that would embrace it, the fore-named Ecclesiasticall Histories make mention: how it was persecuted by the Persian inuasions, and after by the Saracens in time brought to this present passe, and how it now continueth, wee may read in many both olde and new Authors. *Zaga Zaba* an Aethiopian Bishop saith, that the Patriarche of *Alexandria* resideth at *Cairo*: Where their Aethiopian Metropolitan receiue of him his confirmation. And in their Aethiopian Liturgie, they mention them both in this sort. Pray for our Prince, the Prince of our Archbishops, the Lord *Gabriel*, and the chiefe of the Church of *Alexandria*, and for the chiefe of our Countrey, our venerable Archbishop *Marke*, &c. And thus much of this Aegyptian Prelate, as a taste of that which is to be declared in our Christian Relations. *Adrianus Romanus*, e in his *Theatrum Vrbium* saith, that besides the Patriarch of the Coptites, here is also a Patriarch of the Greekes and Arabians, which haue their Liturgie in Greeke, but scarce vnderstand the same.

c *Arion* annal.
Pappus, Euag.
Pantaleon, &c.
d *Dama*, a *Goes*.
Fran. A. uares
c 98.
Hemingii "ate-
chismus in fine,
catholice tradit.
e *Theat. Vrbium*.

CHAP. VI

The Egyptian Chronologie, out of *Manetho* high Priest of the Egyptians, and others.



After this so long a Historie of Aegyptian affaires, I haue here added the order of times, wherein those things happened, that this our Relation might bee the more complete, although perhappes it may seeme to some more then tedious already. *Varro* diuided times into three sorts; the first he called Vncertaine: the second, Fabulous: the third, Historically: *Ioseph Scaliger*, a man happily more studious in his

Subiect of times, then all Times before haue yielded vs, reckoneth the two former for one, as not easily to be distinguished. He hath also published to the world not onely his owne learned Obseruations on *Eusebius* Chronicle, but such fragments as are out of *Cedrenus*, *Synellus*, and others, he could finde both of *Eusebius* Chronicle in Greeke, (for before we had onely the Latine translation of *Hierome*, much whereof also is utterly lost) as also of *Africanus*, from whose Store-houle *Eusebius* tooke his Chronicle, both for matter and words, almost by whole sale. And whereas *Annius* had before confused the world with counterfeites of *Bersius*, *Manetho*, *Metasthenes*, with other Fabulous tales, falsely fathered on the ancients: Hee hath helped vs likewise to some Reliques of those Histories, which others haue inserted into their workes; the very bones of such carcasses being worthy of admiration, if not of veneration. The true *Manetho* therefore in three Tomes, wrote the Aegyptian Historie vnto *Ptolemaeus Philadelphus*: his Greeke Epistle Dedicatorie, being but short, I haue thus translated.

To the Great King *Ptolemaeus Philadelphus*, *Augustus*, *Manetho* High Priest and Scribe of the sacred sanctuaries, throughout Egypt, of the Sebennitic Family, a Heliopolitan, to my Lord *Ptolemaeus*, Greeting. It becometh vs (mighty King) to give account of all those things which you counsel vs to search out. The sacred Bookes, written by our forefather *Trismegistus* *Hermes*, which I haue learned (according as you, enquiring what things shall come to passe in the world, haue commanded me) shall bee declared: Farewell, my Lord King.

Hence appeareth the time of *Manetho*, and his Pontificall dignitie, with the Originall of his Antiquities borrowed of *Hermes*, and the occasion of his writing in the Greeke, as to a Grecian King.

* He first setteth downe the yeares of the reignes of their Gods. *Vulcan*, *Sol*, *Agathodemon*, *Saturnus*, *Osiris* and *Isis*, *Typhon*. Then of the demigods: *Orus*, who reigned fise and twenty yeares: *Mars*, three and twenty: *Anubis*, seuentene: *Hercules*, foureteene: *Apollo*, foure and twenty: *Ammon*, thirtie: *Tithoes*, seuen and twenty: *Sosus*, two and thirtie: *Iupiter*, twenty. Things both false in themselves and in the copie imperfect. After these he reckoneth in order two and thirtie Dynasties, Lordships, or gouernments in Egypt.

1 The first of the Thinites; of eight Kings, whose names and yeares oftraigne are, *Menes*, three score and two; he was slaine of an Hyppopotamus, or Riner-horse. *Athotus* his sonne, seuen and fiftie. Hee built a Palace in *Memphis*, and wrote of Anatomy. *Cen cenes*, his sonne, one and thirtie. *Enepbes*, his sonne, three and twenty. In his time was a great Famine. He built the Pyramids in *Cochon*. *Saphadus*, his sonne, twenty: *Sememopsis*, his sonne, eightene: *Bienecher*, his sonne, six and twenty. *Sum* 101. two hundred three score and three.

2 The second Dynastie of the Thinites; vnder nine Kings. Whose names and yeares of their raigne are in order as followeth, *Boethus*, eight and thirtie yeares.

V u 3

Cateches

a Excerpta
Barbata-Lat.
Manusc.
Chron. Causid.
Collatanea
bisp.

b *Zaccas* i.
Venerable,
appropriated
after to *Augustus*,
and his
successors.

* *Patriarchus* out
of a holy booke
setteth downe
this Genealogie,
Horus, the
sonne of *Osiris*,
he of *Chem*, and
he of *Chem* or
Chamephes.
c Aegyptian
Dynasties.

Catechbas, nine and thirtieth: in his time was ordained the worship of *Apis*, at Memphis, and *Mucnis* at Heliopolis. *Bimotris*, seven and fortieth: *Tlas*, seven and thirtieth: *Sethenes*, one and fortieth: *Chares*, seven and thirtieth: *Nephercheres*, five and twenty: in his time Nilus is said to have had his waters mixed with honey. *Sefochris*, eight and fortieth: *Ceneter*, thirtieth. Summe three hundred and two.

3. The third of the Memphites. *Echeraphes*, eight and twenty: *Toforibros*, nine and twenty. He is supposed to be *Asenclapius* for his skill in Physicke; Audious of painting and Architecture. *Tyris*, seven: *Mefochris*, seven and thirtieth: *Zophis*, sixteenth: *Tofertafu*, nineteenth: *Aches*, two and fortieth: *Siphuris*, thirtieth: *Herpheres*, six and twenty.

4. The fourth Dynastie of the Memphites. *Soris*, nine and twenty: *Suphis*, three score and three: he made the greatest *Pyramis*. *Suphis*, three score and six: *Mencheres*, three score and three: *Ratofes*, five and twenty: *Bicheres*, two and twenty: *Zabercheres*, seven. *Tamphibis*, nine: *Sefochris*, eight and fortieth.

5. The fifth of the Elephantines. *Vfercheres*, eight and twenty: *Sephres*, thirtieth: *Nephercheres*, twenty: *Sifris*, seven: *Echeres*, twenty: *Rathuris*, one and fortieth: *Mercheres*, nine: *Tacheres*, fortieth and four: *Vnus*, three and thirtieth.

6. The sixth of the Memphites. *Othoes*, thirtieth: *Phios*, three: *Methusuphis*, seven, *Phiois*, a hundred: *Menthesuphis*, one: *Nitochris*, twelve: she built the third *Pyramis*.

7. The seventh of the Kings that reigned so many daies peece

8. The eighth of the Kings which reigned a hundred forty & eight yeares. Their names are not expressed.

9. The ninth Dynastie was of the Heracleopolitans: of which were nineteen Kings, that reigned four hundred and nine yeares. The first of them was *Achthoes* a cruel Tyrant, deuoured by a Crocodile.

10. The tenth was of nineteen Kings: whose raigne endured a hundred four score and five yeares.

11. The eleventh of the Diopolitans: whose sixteenth Kings reigned three and fortieth yeares. Here endeth the first Tome of *Manetho*: whose second Tome containeth the twelfth Dynastie of the Diopolitans: The first of which was *Cefangofes*, six and fortieth: *Ammamenes*, eight and thirtieth: *Sefoftris* the great Conquerour, eight and fortieth: *Lachares*, eight: *Ammares*, eight: *Ammenenes*, eight: *Semiophris*, four.

12. The thirteenth, of three score Kings which reigned four hundred fiftie & three yeares.

13. The fourteenth of three score and seven Kings, contained a hundred four score and four.

14. The fifteenth of Phnicians, Shepherds, the first of which was *Saites*, nineteenth: *Anon*, three and fortieth: *Pachnan*, three score and one: *Staan*, eight: *Arles*, fortieth nine: *Aphobis*, three score and one: In all two hundred fortieth and two. And the total summe of the yeares of these fifteenth Dynasties is three thousand three hundred and seven.

15. The sixteenth Dynastie was of other Shepherds whose thirtieth two Kings reigned five hundred and eighteen yeares.

16. The seventeenth was of other Shepherds vnder thirtieth three Kings, and the Theban Diopolites, a hundred fiftie and one yeares.

17. The eighteenth of the Diopolites. *Amos*, five and twenty: *Chebras*, thirtieth: *Amenophibis*, four and twenty: *Amerfis*, two and twenty: *Misphris*, thirtieth: *Misphraganthofis*, six and twenty: *Thushmosis*, nine: *Amenophibis*, one and thirtieth. This is supposed to be *Memnon* and the speaking Statue. *Oros*, seven and thirtieth: *Acheres*, two and thirtieth: *Rathos*, six: *Chebras*, twelve: *Acheres*, twelve: *Amerfis*, five: *Rammefes*, one: *Ammenoph*, nineteenth: in all, two hundred four score and seven.

18. The nineteenth *Sethos*, one and twenty: *Rhaphaces*, three score and one: *Ammenophis*, twentieth: *Ramefis*, three score: *Ammenemes*, five: *Thuris*, six.

19. In the third tome. The twentieth Dynastie lasted one hundred and five and twenty yeares. The Kings were twelve,

21 The

21. The one & twentieth, of the Tanites: *Smerdes*, six and twenty: *Pisfemes*, two and fortieth: *Nephercheres*, four: *Amenophis*, nine: *Opfophon*, six: *Pisfemes*, nine: *Sufemes*, fourteenth: called *Sefac* in Scripture: in all, one hundred and ten.

22. The two & twentieth, of the *Bubalites*: *Sefonchis*, one and twenty: *Vforshon*, fifteenth. The third, fourth, and fifth, are not named: to them are ascribed five and twentieth yeares: In this space *Zara* the Ethiopian ouer-ran these parts. *Takelothis*, thirtieth: his successor, two and fortieth: in all, one hundred and sixteen.

23. The three & twentieth of the Tanites: *Petubastes*, forty: *Oforchos*, eight: *Pfammutis*, ten: *Ze*, -- one and thirtieth: in all, four score and nine.

24. The four and twentieth, of *Bocchoris* the Saite, who reigned four and forty yeares, was taken and burned of *Sabbacon*.

25. The five & twentieth, of the Ethiopians: *Sabbacon*, eight: *Senech*, fourteenth: *Tarach*, eighteenth: in all, forty.

26. The six & twentieth, of the Saites: *Stephimater*, seven: *Neechepor*, six. Thus farre out *Manetho*: heere follow out of *Herodotus*: *Pfammetiscus*, forty four: *Neehao*, seven and thirtieth: he slew *Iofias*: *Pfammitis*, sixteenth: *Uophres*, five & twentieth: with him *Zedekiah* entred league. *Herodotus* calleth him *Apnes*. The Maforites, by their Hebrew points (through ignorance of forcine Historie, as *Scaliger* faith) haue made it *Hophra*, of whom *Ieremie* prophesied that destruction which *Amos* executed (as *Herodotus* reporteth) who reigned four and forty yeares. The summe of the yeares of this Dynastie is one hundred fifty and nine.

27. Here followeth againe out of *Manetho*: The seven and twentieth Dynastie of the Persians: *Cambyses*, four: *Darius Hyfaspes*, six and thirtieth: *Xerxes*, twenty: *Artabanus*, seven months: *Artaxerxes Longimanus*, four: *Xerxes*, two months: *Sogdianus*, seven: *Darius Nabui*, eleven: in all, one hundred and thirteenth.

28. The eight and twentieth, of the Mendefians: *Amyrtas Saites*, six.

29. The nine & twentieth, *Nepherites*, six: *Achoris*, twelve: *Pfammitis*, one: *Nepherites*, two months.

30. The thirtieth, of the Sebennites: *Neftanebis*, eighteenth: *Tosi*, two: *Neftanebor*, eighteenth.

31. The one & thirtieth, of the Persians: *Artaxerxes Ochus*, ten: He recovered Egypt in the seventeenth yere of his raigne: *Arfo*, four: *Darius Codomannus*, six: subdued by *Alexander*. Hitherto *Manetho*. The whole summe of whose one and thirtieth Dynasties amount to five thousand three hundred fiftie and five yeares.

32. The two and thirtieth Dynastie, of the Macedonians: *Alexander Mag*, five. *Protholomeus Lagi*, fortieth: *Ptol Philadelphus*, eight and thirtieth: *Ptol. Emergetes*, six and twentieth: *Ptol. Philopator*, seven and thirtieth: *Ptol. Epiphanes*, four and twenty: *Ptol. Philometor*, five and thirtieth: *Ptol. Emergetes 2.* nine and twentieth: *Ptol. Physcon*, seven and thirtieth: *Ptol. Alexander*, ten: *Ptol. Cleopatra*, eight: *Ptol. Dionysius*, thirtieth: *Cleopatra*, two and twenty: in all, three hundred and one.

If the former Catalogue doe not agree with the relations of *Iofephus*, & *Theophilus* or others, who haue cited some parts of *Manetho* in their works, it is not much marvell: the Grecians being alway audacious, ready to peruert Authors to their owne purposes; besides the ouersights of Writers, through negligence or ignorance in forcine names. Neither is *Manetho's* word an Oracle, who reckoneth so long times before any time was: but either it is to be ascribed to the arrogancie of the Egyptian Priests desirous to be accounted no lesse ancient then the Chaldeans: for *Berosus* and *Manetho* (as if they had been agreed) denie their Histories from like Antiquitie (saith *Scaliger* out of *Synellus*) which would better appeare, if we had the entire bodies, and not a few scattered bones of their Histories: or else we may ascribe it to their confounding of Histories, applying to an order of Succession, the diuers reignes of several Dynasties, which happily gouerned at the same time in severall partes of Egypt, as in so small a Region as Canaan, *Iofhua* destroyed one and thirty Kings. This *Scaliger* coniectureth, *Lyfias* affirmeth. Neither yet is *Scaliger* to be blamed for acquainting the world with these fragments of *Manetho*, considering that the middle

part

e Cont. Ap.
Theoph. lib. 3.

e Can. I. Iag. 1. 3
g. L. de emen. 1. 7
Some suppose the first of these Dynasties were soon after the Creation, & loona after the flood: see the History of the World,

Dynast. 12.

h Decid. Dei
lib. 12. c. 10.

i Brev. Convent.
k Decimil. l. 15.
ca. 13.

l Genesis 46. 34

m Hist. Arab. l. 1

n In vita Hilari.

o Inf. cont. Ap.
Euseb. Chron.

p Paramad gen.

q Orat. contra
Giac.

r Theoph. lib. 3.
s Euf. Nicop.
pat.

t Ado Funct.
B. v. d. C. 10.

u Bunt. edou.
Mere. Pont.

v Phlegia. lib. 10.
Epit. Chronogr.

w Dagle Musf.
E. c.

x Scalig. de Em.
Temp. lib. 5.

y Or. lib. 5. c. 10

z Scalig.
de Jug. lib. 2.

part thereof holdeth, not onely likelihood in it selfe, but in great part correspondence with the Scriptures. If the Egyptians deuised otherwise to *Herodorus* and *Diodorus*, it was easie for them to decriue strangers, or be decriued themselves. The like historie of prodigious Antiquities *Augustine* relatech of an Egyptian Priest that told *Alexander* of the continuance of the Macedonian kingdome eight thousand yeares, whereas the Grecians accounted but foure hundred and fourescore. Yea, the Scriptures themselves haue not escaped that mil-reckoning of Times; almost all Antiquitie being carried downe the streame of the Seventy Interpreters, which adde many hundred yeares to the Hebrew Text, either of purpose, as some suppose, or as *Augustine* thinketh, by error of him that first copied the Scriptures out of *Ptolomeus* Library.

That which we reade of the Dynasties of the Shepherds, *Scaliger* interpreteth of that baser feruile sort, which *Moses* faith were *abominable to the Egyptians*, and seeme to haue bene strangers, that inhabited some Fenny places which Nature had fortified, if we beleuee *Hierodorus*, and thence made forrages into the Countrey (the custome of Borderers) and were called therefore *Robbers*. These (it seemeth) driuen to their shifts, by the hard and tyrannous vsage of the Egyptians, procured (as we reade of the Tartars) their owne freedome, and thraldome of their Lords. The Romans in their times were forced to maintaine a garrison against them, therefore called *Βουκάλιοι*. And *Hierome* mentioneth *the Bucolia* where no Christians dwelled, but onely a fierce nation. *Iosephus* and *Eusebius* thinke them to be the Israelites, which is vnlikely, because they liued in seruitude, and neuer reigned there. *Lydyat* supposeth the Philistines vnder *Abimelech* and *Phicol* to be the men.

Nothing is more obscure in this Egyptian Chronologie, then the time of the departure of the Israelites thence vnder *Moses*, whom *Iulius* & *Martius* affirmeth out of *Diodorus* to haue bene the first that wrote the Egyptian Lawes. *Tatianus* *Afyrus* (who after became an heretike) faith (and alleadgeth *Ptolomey Mendefius* a Priest for his Author) that this departure was in the dayes of *Amasis* king of Egypt, who liued in the time of *Inachus*. *Theophilus* and *Iosephus* out of *Manetho*, in the reignes of *Tethmoses*, *Eusebius* in the reignes of Cenchres: Others otherwise, according to the diuers interpretation of *Manetho*. The Scripture sheweth, it was after foure hundred and thirtie yeares, from the promise first made to *Abraham*, as all that I know both elder and later, Greeke and Latin Chronographers, except *Genebrard* and *Adrichomius*, reckon it. *Lydyat* thinketh that the drowning of the Egyptian *Pharao* was the cause of those tumults in Egypt, about succession, which are ascribed to *Aegyptus* and *Danius*. Of this *Aegyptus* some decriue the name of the Countrey: which hee supposeth rather to be compounded of *Ai* and *Capti* or *Copti*, that is, the Region of *Copti* the chiefe city, as of *Ai* & *Thebets* or *Thebais*, *Ethiops*. *Ignatius* the Patriarch of Antioch, in his Arabian Epistle to *Scaliger*, calleth Egypt the land of *Copti*, where he faith, by a cruell edict of *Dioctesian*, were slaine one hundred forty foure thousand, and other seuen hundred thousand were by the same Tyrant exiled. *Orosius* reporteth that the prints of the Chariot-wheeles of the Egyptians, then pursuing the Israelites through the Sea, doe yet remaine in the sands on the shore, and vnder-water, which no curiosity or casualty can so disorder; but that Diuine Providence doth re-imprint them in their wonted forme.

Hard it is to apply the yeares of the Egyptian Chronologie, to the true account of the worlds generation, by reason of the disagreement of Authors, touching the Egyptian Kings, vntill *Sesaces* time: which (after *Lydyat*) was in the yeere of the World 2029, although euen from hence we haue but slippery footing. *Augustinus* (after the same Author) made Egypt a Province, in the yeare 3975. Vnder which Roman gouernement it continued vntill the Saracens conquered it, in the time of *Omar* the third Chalipha, who beganne his reigne, after *Scaligers* computation, in his Catalogue of the Chaliphas, in the yeere of CHRIST 643. The names of the *Casars* belong to another place, and were tedious heere to relate the yeares of their severall reignes. *Omar* the fourth Chalipha beganne in the yeere of CHRIST 645; whom the rest succeeded in order, vntill the yeere 869. And then the Chaliphas were di-

uided. *Mutemad* reigning in Bagdada, and *Tolow* in Egypt, who died in the yeere of CHRIST 883, and of the *Hegira* 270, whom succeeded *Hamaria* his sonne: and after him his sonne *Abanur*, whom *Muchaphis* the Bagdet *Chalipha* slew, about the yeere 907. Afterwards, about the yeere 943, *Mehibid* *Muhammed* sonne of *Tangis* reigned in Egypt, to whom a few yeares after succeeded his sonne *Abigud*, whom *Mehibid* *Leidin* *Ilabi* of the posteritie of *Phetima*, *Mahmets* daughter, deputed in the yeere of our Lord 971, to whom succeeded his sonne *Azziz*, 975. *Elhacham*, in the yeere 996, *Etaber* *Laazziz* *Ilabi* 1030. *Musferat* *ar Bilabi* 1035. *Musfele* 1095. *Elamir* *Labacem* *Ilabi* 1101. he was but five yeares olde: the Protector of the kingdome, was *Abizata* *Wizir*. *Elaphis* *Ladin* *Ilabi* 1135. *Enaphar* succeeded, and hee being slaine, *Elphaziz*, who died in the yeere 1160, and *Ezrar* *Idam* *Ilabi* his sonne was the last of the *Pietimarian* race. To him succeeded *Afaredin* *Sbrachoch* of the familie of *Abu* (which were *Curdi*) after his death *Isaph* *Isalat* *eddin* was constituted king by the *Chalipha*: & the Bagdet Chaliphas were againe acknowledged in Egypt. This is that *Saladin* that tooke Ierusalem, in the yeere of CHRIST 1190, *Heg.* 586. He conquered Mesopotamia, &c. hedied in the yeere of our Lord 1193. *Elaphizal* succeeded him in the kingdome of Damascus, *Melich* *Elaxiz* in Egypt, *Taber* *Giaziz* in Halep, or Aleppo; *Melich* *Elaxiz* exchanged Egypt for Damascus, with his vnckle *Eladel*. The Egyptians made *Abizal* their King, in the yeere of our Lord 1202. After *Eladel* succeeded *Elchamel* 1219, who died in the yeere of our Lord 1237. *Hegira* 635. *Efjalech* followed: and after him *Elmatam* 1242. The Turkemen conspired against him: hee fled into a Tower of wood, which they fired: and halfe burned, he leaped into a streame that passed by, and there perished. *Turcoman* *Azzeddin* *Ibik* was made king in his place, in the yeere of our Lord 1245. Here beganne the reigne of the *Mamalukes* or *slaves*. He being slaine another slave succeeded whom they called *Melich* *Elmimaphar*. This seemeth to be hee that *Leo* calleth *Piperitis*. Thus farre out of *Scaliger*, collected by him out of *Abraham* *Zacutis*, which addeth much light to the Egyptian Historie of these times, wherein I could neuer before satisfie my selfe concerning the erection and alteration of the schismaticall Egyptian Chaliphas, with which much labour (little auailing) I had sought.

These Kings were not called *Chaliphas* (as the posteritie of *Phetima* or *Fatima*) but Sultans. A certaine catalogue of the names, times, and affaires of these *Mamaluke* Sultans, I can not perfectly exhibite. *Pencernus* nameth in order these names: *Turquemenius*, *Cothus*, *Rendocader*, *Melech* *Sait*, *Elpis*, *Melech* *Seraph*, *Melech* *nasar*, *Melech* *hadel*, and after many others, *Caitbeius*, a stout enemy of the Turkes. This *Caitbeius* was chosen Sultan, in the yeere of our Lord 1465, and reigned three and thirtie yeares. Two of his principall *Mamalukes* *Acardin* and *Campfous*, full of emulation, were a principall cause of the ruine of that Dynastie. For whereas the Sultan was always chosen out of the *Mamalukes*, by most voices amongst themselves, *Campfous* fearing lest *Acardin* should haue succeeded after *Caitbeius*, fained that his maister had taken order on his death-bed, that his sonne *Mahomet* should obtaine the roome: and vsed meanes to effect it, both by the voyces of those *Mamalukes* hee could suborne, and confirmation of their Chalipha, whose hornes these Soldans had shorned, abridging his power, (as before is said). This *Mahomet* proved so cruell a tyrant, and those two *Mamalukes* so banded themselves in factions, that all became confused, and within six yeeres after *Caitbeius* his death the Sultans throne was five times vacant. *Tommumbeius* kills *Mahomet*: *Campfous* *Ciarchefus* is chosen, *Zamballas*, President of Damascus, rebelleth, and by *Tommumbeius* meanes imprisoneth him, and vsurpeth the Scepter: but for his crueltie soone after is deputed and captured by *Tommumbeius*, and after, strangled; He also succeeding in authoritie, tyrannic, and destitute.

After *Tommumbeius*, was elected *Campfous* *Gannus*, whom *Zelm* the Turke ouertrew, and slew in battell, in whose place another *Tommumbeius* was chosen: but soone, together with his whole state, came into the Turkes power. Thus being diuided in many factions amongst themselves, and exercising all cruelties and pillages vpon the people, they

z Among all the 13, pronounc-
ces subiect to the Chalipha
of Bagdet. Egypt had the
10. and place, as *Constantinus*
Porphyrogenitus sheweth out of
Theophanes. *Constant. de ad-
min. Imp. ca. 25.*
* *Leo* calleth
him *Elaia*.

a *Peuc. Chron.*
lib. 4.

b *P. Mart. Leg.*
Bab. li. 3.

e Of the Egyptian misery in these times, reade *Veriman* and *Marteye* witnessles.

c they made themselves a prey to their neighbour, who, like a Vulture, watched this opportunity to seize on these Lions, having now bled out their strength in mutual and ciuill conflicts, in the year of our Lord 1517. *Soliman* succeeded, in the year of our Lord 1519; or 1520 (as others say.) *Selim* the second 1566. *Amurat* the third 1574 and in the year 1595. *Mabomet* the third, to whom *Achmet*, who now is the Egyptian and Turkish Souldan. Of these you may bee more fully informed in Maister *Knolles* his Turkish Historie, as also in our former relations.

CHAP. VII.

Of the Oracle of Iupiter Ammon; and of Cyrene: and the Regions adioyning.



a *Li. tit. 2.*

b *Plin. lib. 5. c. 5.*

c *Leo lib. 6. 10. Bucin.*

d *Dom. Nig.*

LI that lieth betwene Africa Minor and Egypt, *Pomponius Mela* doth call *Cyrenica*, including vader that title *Marmarica*, which *Pliny* breckoneth by it selfe: who also calleth the former *Pentapoli*, and saith it is renowned by the Oracle of *Hammon*, which is fittie miles distant from Cyrene, by the fountaine of the Sunne, and these fue cities, *Berenice*, *Arsinoe*, *Ptolemais*, *Apollonia*, *Cyrene*. This is now called *Barea* and *Mefrata*, of which this is inhabited, and rich: the other is most what deserts, and poore: Their religion was like the Egyptians in times past. The Arabians, that liue there now, attend on their purchase, being the greatest sheeues in Africke. *Berenice* was sometime sacred, famous for the garden of the *Hesperides*, neare to which is that riuer of *Lethe* so much chaunted by the Poets. Nigh to this place also are the *Typhi*, a people terrible to Scipents, and medicinable against their poysons bothy touching the wounded party, and by sucking out the poyson, and by enchanting the Serpent.

The Oracle of *Iupiter Ammon* is famous among the auncient. The place, where this Temple was, hath on euery side vast and sandy Deserts, in which they which trauelled, as we find in *Arrianus* and *Curtius*, seemed to warre with Nature. For the Earth was couered with sand, which yelded an vnstable footing, and sometime was blowne about with the windy motions of the Aire: Water was hence banished, neither clouds nor springs ordinarily affording it. A fiery heate did possesse and tyrannize ouer the place, which the sands and Sunne much encreased. Neither was here tree, or hill, or other marke for Trauellers, to discern their way, but the flares. In the middle of this Desert, was that sacred Groue (which *Silius Italicus* calleth *Lacus fatidicus*) not aboute fittie furlongs in circuite, full of suite bearing trees, watered with wholesome springs, seasoned with temperate aire, and a continuall spring. The Inhabitants, called *Ammonians*, are dispersed in cottages, and haue the middest of the Groue fortified with a triple wall. The first munition containeth the Kirges Pallace; the second, the *Seral* or lodgings for his women, where is also the Oracle; the third the Courtiers inhabite. Before the Oracle is a fontaine, in which the Offerings were washed before they were offered. The forme of this God was deformed with rammes horns crooked, as some paint him: But according to *Curtius*, without forme of any Creature, but like a round Bosse, beset with Jewells. This, when they consult with the Oracles, is eareid by the Priests in a gilded shipp, with many siluer Bells on both sides of the ship. The matrons follow, and the Virgins singe their distuned Proceffion, by which they prouoke their God to manifest what they seeke. These Priests were about foure score in number. Rammes horns are said to bee ascribed to him, because *Bacchus* wandering in these Deserts with his army, was guided to this place by a feeble Ramme. Likewise *Pausanias* in his *Messenica* saith, that one *Ammon* (which built the Temple) a shepherd, was

Author

Author of this name to their God. *Plutarch* & reason of *Amun* we haue before shewed. *Gheers* deriue this name from *Amun*, the sand; which may well agree with all Idol-deuotion, as being a sandy foundation, although it is here intended to the situation. But that which I haue before noted of *Ham*, the sonne of *Noah*, foundeth more probable, as being Progenitor of all these Nations, and of this mind also is *Pencernus*. This *Strabo* kin his time birth was not in request, as no other Oracles besides. For the Romans contented themselves with their *Sibills* and other diuinations. This Oracle was not given by word, but by signes. This defect of Oracles in generally, and especially of this, occasioned that treatise of *Plutarch* of this subiect, enquiring the cause of the Oracles failing. Neuer had he read that the Gods which had not made heauen & earth should perish out of the earth: nor had he eyes to see that Sun of Righteousnes, the light of the world, whose pure beames chased and disperfed the mists of darkenelle. And therefore are his coniectures so farre from the marke, as notable with a naturall eye to see the things of God. The antiquitie of this Oracle appeareth, in that *Semiramis* came to it, and inquired of her death; after which, the Oracle promised to her diuine honours. Besides this Groue, there is another of *Ammon*, which hath in the midst a well, they call it the fountaine of the Sunne, whose water at Sunne-rising is luke-warme, and cooleth more and more till noone, at which time it is very cold; and from thence till midnight, by degrees exchangeneth that coldnesse with heate, holding a kinde of naturall Antipathy with the Sunne, hottest in his furthest absence, coldest in his nearest presence. *Plinie* and *Solinus* place this fontaine in *Dabris*, a Towne not very farre from those parts amongst the *Carmanians*. The *Ammonian* women haue such great breasts, that they suckle their children ouer their shoulder; the breast not lesse, if *Inuenal* be beleued, then the childes;

In Meroe crasse maiorem infante mamillam.

In Meroe, the monstrous Pappe
Is bigger then the childe in lappe.

Pausanias reckoneth an *Ammonian Inue* among the *Libyan* deities, as well as this *Inue*. He addeth, the *Lacedemonians* had this *Ammon* in much request, and built to him diuers Temples, as at *Cytheum* one, which had no roote: and the *Aphyzians* did him no lesse worship then the *Libyans*.

Ortelius who hath bestowed a Description of this Temple, supposeth that his Image was painted with hornes, but that *Umbilicus* was accounted the Deitie it selfe, or the signe of his presence, which shaplesse shype he sampleth by many like in other Nations. The shippe he coniectureth to signifie, that the Religion was brought from some other place. But if *Ammon* be that sonne of *Noah*, it might rather be a memoriall of the Arke, wherein *Noah* and his sonnes were preferred: as that also of *Iannus*, (who is imagined to be *Noah*) may more fitly be interpreted, then according to the Poets Gloffe.

Sic bona posteritas puppim formauit in ere,
Hospitum aduentum testificata Dei.

So well dispos'd Posteritie did frame
A ship, to shew which way their strange God came.

The *Hammonians* are not much distant in place, or differing in name, from the *Ammonians*: which build their houses of salt, digging the salt-stones out of the mountains, which they with mortar apply to their buildings. *Mela* ioyneth to these aforesaid the *Atlantes*, which curse the Sunne at the setting and rising, as bringing damage to them and their fields. A practise not vnlike to the women of *Angola* at this day, who (as *Andrew Battle* my friend told me) salute the new Moone when they first see her, by holding

e *Arrian. lib. 3. Curt. lib. 4.*

* The fortune-telling Groue.

* *Vmbilicus.*

f *Pausan. lib. 4.*

g In *Type Expeditionis Al. Mag.*

r *Puk. Ouidius.*

ding vp their naked bumme against her, as the cause of their troublefome menftruous purgation.

These *Atlantes* haue no proper names, nor feed of fuch things as haue life. He affirmeth of the *Garamantes*, that they had no wiues, but lived in a beaftly communitie. The *Angila* acknowledge no other Gods but Ghosts, or foules departed, by which they fwear; with which they confult as Oracles; to which they pray at their tombs, recelling answers by dreames. The women the first night of marriage are prostituted to all that will fee them, the more the greater honour, but after, must obferue their owne husband, The *Troglodite* dwell in Caves, and feed on Serpents, and rather make a found or noyse, then humane voyce: they vsed circumcision: they named not their children by the parents names, but by the names of sheep or other beafts which yeeld the nourishment. And vnto these doth *Pliny* adde the *Blemmye*, with faces in their breasts, the *Satyres*, *Egyptianes*, *Himantopodes* and other monstres, scarce worthie relation or credite. These parts I haue thus ioyned in one Discourse, as liuing (for the most part) a wilde life, as the Arabians and Tartars doe at this day: and for Religion hauing nothing notable that I finde, but as you haue heard. The Arabians which vnder *Elocem* about the foure hundred yeere of their *Hegira* gaue a ducat a man to passe into Africke, are Lords and Inhabitants of the deserts to this day, liuing (as wee say) a *Dogges life*, in hunger and ease, professing *Mahumets* Sect.

The *Adrimachide* liued neare to the Egyptians both in situation and custome. The *Nasamones* had many wiues, with which they had company publicly. The first night of the marriage, all the guests had dealing with the Bride, and rewarded her with some gift. The *Gnidanes* had a more beaftly custome, whose women *glorying in their shame*, ware so many strings of leather as she had found Louers. The *Machbys* ware the haire on the hinder part of their head, as the Iaponians now doe. The *Aufes* vied the contrary: whose Virgins in the yearly feast of *Minerva*, diuided themselves into two companies, and skirmished with staves and stones. If any Virgins died of the wounds, they accounted them false maides. The most martiall *Virago* of the company, they arme and crowne, and place in a Chariot, with great solemnitie. They vsed not marriage, but had women in common: the childe being reckoned his with whom he choosed to liue. To adde a word of the *Cyrenians*, they held it vnlawfull to smite a Cow, in honour of *Isis*, whose falts and feats they solemnely obserued: and in Barca they abstained both from beefe and hogges fleish. They feared the crownes or temples of their children, to preuent the distilling of the rheume. In their sacrificing, they first cut off the eare of the beaft, as first fruits, and hurled it ouer the house. Their Gods were the Sunne and Moone. The *Maxes* haue the left side of their heads, leauing the haire on the right side. The *Zigantes* feed on Apes, whereof they haue plenty.

The *Megauares* make no account of Sepulchres, in stead whereof they couer the corps with stones, and set vp a Goats horne on the stone-heape. They haue many skimmishes for their pastures, which are ended by the mediation of olde women, who may safely interpose themselves, and end the fray (or battell if you will so call it). When men are so old that they can no longer follow the heards, they strangle him with a Cowes taile, if he will not preuent them by doing it himselfe. The like medicine they administer to such as are dangerously sicke. Of the *Maes*, *Celins* thinks the Roman Priests borrowed their shauen Crownes. Other things which our Authors adde of these people and others adioyning, as seeming too fabulous, I list not to expresse.

f. To. Boem.
G. Draudius in
Soliman.
Celius Rhod.
lib. 18. ca. 38.

t. The like doth
Villamoure
report of the
Turkes,

CHAP.

CHAP. VIII.

Of that part of Barbarie, now called the Kingdomes of
Tunis and Tripolis.



All the Tract of Land, betweene Atlas and the Sea (stretching in length from Egypt to the Straits) is called Barbaria, either of *Barbar* (which signifies to murmur) because such seemed the speech of the inhabitants to the Arabians, or of the word *Bar*, which signifies a Desert, doubled. It comprehendeth both Mauritania's, *Africa Minor*, *Libya Exterior*, besides Cyrenaica and Marmarica, whereof we haue spoken. The inhabitants some fetch from Palestina, some from Arabia. It was conquered by the Romanes, and taken from the Greeke Emperours by the Vandals, and from them againe by the Saracens and Arabians, and is now partly subiect to the Turke, partly to the Xeriffe. It is usually diuided into foure Kingdomes, Marocco, Fesse, Tremisen, and Tunis; for of Barca is said already.

The Kingdom of Tunis containeth all that which the Ancients called *Africa propria*, or *Minor*, and *Numidia Antiqua*. The Soyle is fertile, especially the West part. The inhabitants are found and healthfull, seldom vexed with any sicknesse. Hereof are reckoned five parts; Bugia, Constantina, Tunis, Tripolis, and Ezzab. This Ezzab is the most Easterly part, hauing many Townes and Regions, amongst which, some account *Mesraia*. From these parts vnto Capes, is the Tripolitan Region. The chiefe Towne is Tripolis, wherein the Great Turke hath his Bassa, or Vice-roy, a Receptacle of the Pyrates, which roue and robbe in those Seas; in the year 1551 wonne the Knights of Malta by *Simon Bassa*. From Capes to Guadilbarbar is the Tuncane Territorie. From thence vnto the Mountaine of Constantina is that Region, herof bearing name: and from thence to the River *Maioir*, about a hundred and fiftie myles space, doth Bugia extend it selfe, so called of Bugia the principall Citie, sometime adorned with Temples, Hospitals, Monasteries, and Colledges of Students in the Mahumetan Law. Here is also Neceas, a very pleasant Citie; and Chollo, very rich. Constantina is an auncient Citie, containing eight thousand families, and many sumptuous buildings, a great Temple, two Colleges, and three or foure Monasteries, much resorted to by Merchants: Euery Trade hath their peculiar streets. A little from the Citie is a hot Bath, hauing in it abundance of Crab-fishes, or little Tortoises, which the women take for euill spirits, and ascribe vnto them the cause of their sicknesse, orague, if any befall: and therefore kill white Hennes, and set them on an earthen Vessel, with their feathers, enuironing the same with little Waxe-candles, and so leaue them neere to this Bath, or Fontaine. How euer it fare with their Feuer, their meat shall not stay long, but some or other that see the womens deuotion, will eniue the euill spirits so good cheare, and for that time will be the spirits themselves, to dresse and eat their prouision. Not farre hence is a Marble building, with Images grauen therein: the people haue a conceit, that it was sometime a Schoole, and those Statues the Schollers, by diuine iudgement so transformed for their wickednesse.

In this Region is situated *Bons*, sometime called Hippo, famous through our Christen World for the most famous of the Fathers, that since the Apostles daies haue left vs their writings, *AVRELIUS AVGVSTINVS*; a name fitting to him, which indeed was *Aureus* and *Augustinus*, Bishop of this Sea, while he liued; and yet liuing (in his Workes) a Bishop, not of Hippo, but of the *Western Church*. Wittie, Learned, Wise, and Holy Father, that hast with thee carried three Titles from Hippo: where, after thee, the Arian Vandals, and since, the Saracens, haue liued and Lorded, and at this day is possessed of such as haue no possession of *Wit*, *Learning*, *Wisedome*, or *Holinesse*: but haue testified their banishment of all these, by ascribing them to fooles and madde

X x

men,

to whom succeeded *Mahomet* his sonne, a child: whose Tutors were so tyrannicall, that *Amida* was againe sent for by the Tunetans, and *Muleaffes* is brought to sanctuary, whence by the Spaniards meanes he was conveyed to Guletta, and thence to Sicilia, where he was maintained at the Emperours charge*. He deriued his pedigree from the *Chorean* Familie, in right line from *Humar*, *Mahomet*s disciple. *Amida* obtained the Kingdome, thus tossed betwixt Moores, Turkes, and Christians, but was after taken and sent prisoner to Sicilia. *Mahomet* (brother of *Amida*, now a slave in Sicilia) was made King of Tunes, vnder the Spaniard, 1573, by *Don Iohn* of Austria: but the next yeare after, *Selym* the Turke tooke Guletta, holden by the Spaniards almost fortie yeares; and at last tooke Tunes also: *Mahomet* the new King was sent to Constantinople prisoner.

It hath (saith * *Leo*) many Temples, especially one of singular beautie and greatnes, furnished with store of Priests and Reueneue: also, many Colleges of Schollers, and Monasteries of Religious persons, to which the people yeeld liberall almes. They are so besotted, that they esteeme fooles Saints: and while I was at Tunis, the King built a faire Monasterie for one *Sidi el Dahi*, that went vp and downe with his head and feet bare, hurling stones, and crying like a madde man, endowing the same with great reueneue for him and all his kindred.

Biserta is an auncient Citie, supposed ^d by some to be *Vtica*, where *Cato* flew himselfe.

Cairoan hath bene a Citie famous, built by *Huchba*, Generall of the warres of *Ozmen*, or *Otmam*, the third *Chalifa*, 36. miles from the Sea, and from Tunis 100. to secure themselves from any suddaine inuasion, which the commoditie of the Sea might cause them. He built therein an admirable Temple, on Pillars of Marble. To *Huchba* in this gouernment succeeded * *Muse*, who from hence made an Expedition into Spaine, and ouerthrew the Spanish King and his Gottish forces, and tooke Toledo: *Iezul* his sonne, his brother, and nephew, succeeded each other in his gouernment, which *Ela-gel* (that followed them) turned into an independent and free Seignorie, by occasion of the *Chalifa*'s leauing Damasco, and remouing the Seat Royall, or Popedome, to Bagdat. This house here ruled 170 yeares, at which time *Mahdi* an hereticall *Chalifa* depriued them. These Saracens wanne Sicilia in those times to the Cairoan domini- on. About the 400. yeare of the *Hegira*, *Elcain* was *Chalifa* in Cairoan, whose Cap- taine *Geboar* conquered vnto him Barbarie, Numidia, and as farre as Sus Westward: and after being employed in the East, subdued *Egypt* and Syria. He, for securing himselfe and his armie, built Cairo. After this, he sent to his Lord *Elcain* to come thither in person, assuring him, That the *Chalifa* of Bagdat was not able to abide his presence and puissance. *Elcain* listening to *Geboar*, appointed a Lieutenant in Cairoan, and went to Cairo. But his Lieutenant of Cairoan rebelled & offered his obedience to the *Chalifa* of Bagdat, who therefore gaue him large priuiledges, and made him King of all Africa. *Elcain* in these Straits knew not which way to turne him, till by counsell of his Secretarie he tooke this course. The Arabians at that time were exceedingly multiplied, insomuch, that the Countrey, otherwise barren, could not sustaine them and their Cartell. To these he gaue leaue to passe into Africa, paying for euery Poll a Duckar, and taking an oath of them to be enemies to his rebell. These in short time lacked Tripolis and Cabis, and after eight moneths siege, Cairoan also, and remained Lords of Africa, till *Ioseph* the first, King of Marocco, who gaue aide to the kinsmen of that rebell, wanne the Cities from the Arabians, which still kept possession of the Fields. The Lord of Cairoan fled Westward, and reigned in Bugia and the parts adioyning, and others of his kindred ruled in Tunis, till the Kings of Marocco swallowed all; that Citie being built presently after the Arabians had destroyed this, in the yeare 424 of their *Hegira*, as *Leo* reckonech. Cairoan hath in it an auncient Temple, and College of Priests: Hither the great men among the Moores and Numidians, are brought to be buried, hoping by the prayers of those Priests to clime to Heauen. For this cause (* *Boterm* saith) they enter into this Citie vn- thod, with great reuerence.

* *Leo*, l. 3.
† *Strabo* Comment.

Concerning the Religion of these Africans: in auncient times, *Leo* saith, That they worshipped the Fire and the Sunne, as did the Persians, erecting in honour of each of these, faire and sumptuous Temples, in which the Fire was continually kept burning, as in the Temple of *Vesta* at Rome. The Numidians and Libyans sacrificed to the Planets. And some of the Negroes worshipped *Gughim*, which signifieth the L O R D of Heauen. These afterward (he saith) were of the Iewish Religion, and after that of the Christian, till the 268 yeare of the *Hegira*, that some Negro Kingdomes became Mahumetan, although there remaine some Christians to this day: but those which were Iewish, both by the Christians and Mahumetans, were vtterly destroyed. But those of Barbarie (whereof we especially entreat) remained (saith he) Idolaters, till 250 yeares before *Mahomet*s birth, when they became Christians. This must be interpreted of the vniuersall and publike profession about the time of *Constantine*: For otherwise Africke had in it Christians before. *Dorotheus* in *Synopsi* saith, That *Epanetus*, one of the 70 Disciples, was Bishop of Carthage; and that *Simon* the Apostle preached in Mauritania, and among the Africans, as *Matthias* also in Ethiopia. But the Gothes some corrupted Christian Religion with Ariianisme, the fore-runner of Mahumetanisme, both here and elsewhere. The Moores (saith another) worshipped *Inba* as a God; and the *Pæni*, *Urannus*; the Libyans, *Pisaphon*. This *Pisaphon* (otherwise a base fellow) had taught birds to sing, *Pisaphon* is a gent God, and then let them flie into the Woods, where chanting their Lesson, they incanted the rude people with this superstition. *Albanius* ^h telleth the like Historie of *Annona* Carthaginian, whose birds, at libertie in the Woods, forgot this their Masters Lesson. The *Pæni*'s being (as is said) *Pheni*, or Phœnicians, brought (in all likelihood) the Phœnician Religion with them from thence. *Silms* reckoneth one of their damnable Rites like to come thence, of humane Sacrifices.

*Mos fuit in populis quos condidit advena Dido,
Poscere cado Deos veniam, ac flagrantibus aris
(Insandum dicit) paruos imponere natos.*

Carthage, 't appeale th' offended Deities,
Was wont to offer humane Sacrifice:
And tender Babes (abhorrible shame)
Were made the fœwell of the Altars flame.

To *Saturne* (saith * *Sardin*) were humane Sacrifices offered by the Rhodians, Phœ- nicians, Curetes, and Carthaginians: the *Sardi*, their Colonie¹, offered the fairest of their captiues, and such as were about threecore and tenne yeares old, who to shew their courage, laughed; whence grew the Prouerbe, *Sardonijs risus*: this was done also to *Saturne*. The Carthaginians, in time of plague, offered their children to *Saturne*, which *Gelo* caused them to leaue. Being overcome by *Agathocles*, they sacrificed 200 of the chiefe mens children to *Saturne*. *Citarchus* and others write, cited by *Suidas*, That in their solemne supplications at Carthage they put a child into the armes of *Saturne* Brazen Image, vnder which was set a Furnace, or Oven: which being kindled, the child being burned, seemed to laugh. This custome might happily be the occasion of that desperat act before spoken of in the destruction of Carthage by the Romans, so many perishing in *Aesculapins* Temple. Other their Rites are likely to be the same with those which we haue reported of the Phœnicians, somewhat perhaps in time inclining also to the Greekish superstition. Their deuotion to *Venus*, the Phœnician goddess, *Augustine* ^m mentioneth in these words, *Regnum Veneris quale erat Caribaginis, ubi* ¹ *Suidas*. *numc est regnum Christi*: The Punicke Tongue was, according to the same Author, very neere to the Hebrew in many words, yea almost in all: a further testimonie either of their Canaanite or Phœnician off-spring, as wee may gather out of *Procopius*, the Pu- niques in *Augustines* daies calling themselves *Chanani*. *Exposi* inchoat. ad Rom. Carthage was called Iustiniana, of *Iustinian*, Iunonia of *Græcibus*. Hadrianopolis of *Hadrian*, and of *Commodus*. Alexandria Commodiana Togata. It was sacked the second time of *Cape- lianus*, President of Mauritania; thirdly, vnder *Genferichus*, of the Vandals; fourthly, of the Maurusians; fifthly, of the Persians; sixthly, of the Egyptians; lastly, of the Mahumetans.

p Plin. l. 5. c. 10.

q Solin. c. 36.
Drauidius.
Martin. del Rio.

r 10. Lco. l. 5.

f Nic. Nicolaus
l. 1. c. 18.
G. Bot. B. N.
Of Tripolis
read f. Sanders
in Hak. 10. 2.
part. 1.

t Lbasij.

u Leo. l. 1.

Tripolis of Barbarie (for there is another of that P. name in Syria, so called, because the Arcadians, Tyrians, & Sidonians inhabited it) was so named of three Cities, whose Colonies planted it, *Abrotanum*, and *Tophia*, and *Lepus magna*: or, as 9 others, Cefa, or Taphra, or Oca, Sabrada, and Leptis. It was built by the Romanes, conquered by the Gothes, and after by the Saracens. And after the destruction thereof, the Africans built a new Tripolis, wherein were many faire Temples, Colledges for Students, and Hospitals. Corne is alway deere, because their Fields are Sand. It was subiect vnto the King of Tunis, till the King of Fez carried away the King of Tunis prisoner. At which time the Genovese Fleet of twentie saile tooke Tripolis, and sold it to the Fezan for fiftie thousand duckats. But the Kings of Tunis recovered it after. *Zacharius* being King, played the Tyrant, and therefore was expelled, and a certaine Citizen was aduanced to the Throne; who at first gouerned modestly, but declining to tyrannic, was murdered: And a Courtier of Prince *Abubacer*, who had made himselfe an Heremite, was forced to be their King, who ruled Tripolis, till *Ferdinando* sent *Peter Naruare* thither, who came thither in the evening, and the next day tooke it: and the King remained captiue, till *Charles* the first freed him. *Charles* gaue the Citie to the Knights of Malta, whome the Turkes disposed by force, Anno 1551, and there haue their Beglerbeg or Vice-roy to this day. This was one and fortie years after *Naruare* had taken it.

The Kings of Tunis liued in great delicacie among their women, Musicians, Players, and such like, committing the gouernment to the *Munafid*, or high Steward, and other Officers. When hee calls for a Musician, he is brought in hood-winked like a Hawke. The inhabitants are exceeding prodigal in perfumes. They haue a compound called *Lbasij*, one ounce whereof being eaten, causeth laughing dalliance, and makes one as it were drunken, and manfully prouoketh to lust. In the Kingdome of Tunis is placed the Lake Tritonia, where *Minerva* is said to haue shewed her selfe the inuenter of Spinning and of Oyle, and therefore worshipped.

Ezzab is the most Easterly part of the Tunesan Kingdome, the chiefe Province whereof is Mefrata. The inhabitants are rich, and pay no tribute. There grow Dates and Oliues, and they traffique with the Numidians, to whom they carrie the wares which they buy of the Venetians. The Great Turke swayeth with his *Ottoman* Scepter, at this present, this Kingdome of Tunis, and all Africa, from Bellis de Gomera to the Redde Sea (except that little which the Spaniard hath.) At this day they are Mahumetan, and haue bene about these nine hundred years past, from the time of *Hucba*. The inhabitants of the Cities differ much from the Mountainers & ruder Rustikes. For they are studious, especially in matters of their law, as in times past they were also in Philosophie and the Mathematicks. But these last five hundred yeres their Princes and Doctors haue prohibited many Sciences, as Astrologie & Philosophie: according to the Mahumetan custome they vse much washing and resorting to the temples. They are very faithfull in their promises: and exceeding ielous. They goe through the world as Merchants, and in many places are intertained as Readers and Maisters in diuers sciences: and are well esteemed in Egypt, Ethiopia, Arabia, Persia, India, Turkey. The younger forte yield much reverence to their Elders and Parents: and will not hold discourse of love or sing love-songs in their presence. But these citizens are very proude and reuengefull. The Lords esteeme more of their beastes, then of the common-people. The Country-people in the fieldes and Mountaines live hardie in labour and want. They are beaustly, theevish, ignorant, vnfaithfull. Their women, before they be married, may live as wantonly, as they list: yea, the father maketh (hatefull love to the daughter, & the brother is vnlovely loving to the sister. The Numidians are traitours, homicides, theeves, and, for rewarde, will doe any thing. Such also are the Libyans; without any kinde of letters, Faith, or Law, without Heaven or Earth; living (if that may be called a life) like Wilde beausts, for ignorance; like Devils, for wickednesse; like Dogs, for poverty. These things reporteth *Leo* of them, who liued among them: which may prouoke vs to thankfullnesse to that Great God, who hath given vs such abundance for body and soule, in things present and future, temporall and eternall.

CHAP.

CHAP. IX.

Of the Kingdomes of Tremisen, Algier, and other places, anciently called Mauritania Casariensis.

THe Kingdome of Telenin or Tremisen, beginning Westward from the Riuer of Zha and Muluia; Eastward, it bordereth on the Great Riuer; Southward, vpon the desert of Numidia; and Northward, vpon the Mediterran Sea. It was by the Romanes called *Mauritania Casariensis*: the name came of the Inhabitants called Mauri, and of the Greekes, *Mavrogis*: some say of their colour, because it is obscure and darke. They were supposed to come hither first with *Hercules* out of India. More likely it is that they descended of *Phni*, the sonne of *Cham*, Gen. 10. 6. *Pliny* mentions a Riuer named *Fut*, in these parts, descending from *Atlas*. *Salust* saith they came with *Hercules*, but were not Indians but Medes: and the name *Medi* turned after into *Mauri*. *Uitruuius* nameth Mauritania, *Maurusia*. *Orellius* testifieth, That in ancient coines it is read *Mauritania*, and so *Tacitus* readeth. *Ptolomey* diuideth it into *Mauritania Casariensis*, which *Vittor* *Vincen*is calleth *Maioir*, and Tingitania. *Pliny* ascribes this diuision to *Caligula*; *Dion*, to *Claudius Cesar*: of whom it was first named a *Casariensis* of the mother Citie *Casarea*, where he planted a Roman Colony, before called *Iol*, the Royall seat of *Iuba*, a man famous, for that he first reigned ouer both these Mauritania's, but more famous for his learning, whereby hee still liueth in the learned monuments of *Pliny* and others; author of much of our African reports. He in his childhood was led in triumph at Rome; his father *Iuba*, the successeur of *Bochus*, had before slaine himselfe in the ciuill warres. *Augustus* restored him to his fathers Kingdome, to whom he left his sonne *Ptolomey*, borne of the daughter of *Antionius*, and *Cleopatra*, which *Caligula* slew, and then diuided Mauritania into two Provinces, whereof this is called, as is said, *Casariensis* of the Colony of *Claudius Cesar*. That which *Procopius* hath written of the original of these *Maurusij*, as he termes them, although in our first booke mentioed, here also may seeme to deferre relation. When *Iolus*, or *Iesus* the sonne of *Nun* or *Nane*, had inuaded the Land of Canaan, the people fled into Egypt, and there multiplying, pierced into Africa, replenishing with people all that coast vnto the pillars of *Hercules*, vsing a semi-phœnician dialect. For all the Sea-coast from Sidon to Egypt, was anciently called Phœnicia. They built the towne Tinge in Numidia, where they erected two pillars of white stone neere a great fountaine, wherein was ingrauen in Phœnician letters, *Wee Flew from the face of Iesus the Theefe, the sonne of Nane*. These are supposed the first inhabitants of Africa, and for that cause *Anteus* their King, which encountered in single combat with *Hercules*, was said to be the sonne of the Earth. Afterwards when the Phœnicians came hither with *Dido*, they were heere receiued for kindred sake, and permitted to build Carthage; which after grew so mightie, that it subdued and expelled the *Maurusij* themselves. The Romanes made the Carthaginians, and other Africans Tributaries, and caused the *Maurusij* to inhabit the furthest parts of Africa: But in proceesse of time they, obtaining many victories against the Vandils, seared themselves in Mauritania, till *Iustinian* remoued them. Thus saith *Procopius*. *Paulinus* *Diaconus* recordeth also the same history, sauing that he saith the Egyptians would not receiue them, and therefore they passed into Africa. The *Maurusij* in the time of *Iustinian* were destroyed, and captiued in such multitudes, that a Maurusian slaue was valued but at the price of a sheepe. The author of this was *Salomon*, an Eunuch, according to a prophetic which they had amongst them, that one without a beard should destroy them. But captiuitie could not much empaire their happines, whose very freedome was misery. For they liued in small bare cottages, expoled to the Summer Sunnes, and Winter snowes, sleeping (except a few of the better sort) on the bare ground, alway wearing the same garment howeouer the season differed, and that torne and ragged: wanting bread and all other necessaries, neither grinding nor boyling that corne they had. Thus miserable were their bodies

a 10. Lco. lib. 4.
Maginus.
Beterus.
Dom. Nigec.
Strabo lib. 17.b Mavrogis
obscurus.
c Arias Mont.
in apparatu.
Tremel & tan.
d Salust. bella
Ingurth.
e Vitruvius lib.
8. cap. 2.
f Orell. Theaur.
g Cornel. Tacit.
hist. lib. 2.
h Vittor. Pers.
eutionis lib. 3.
i Plin. lib. 5.
cap. 1. & 2.
k Cesar. Comm.
ment. de bello
ciuili Africano
lib. 5.m Pauli Diaconi
Iustiniani.
n Procop.
Eadem Callus
Radig. l. 9. c. 38.
Orell. Theaur.
l. 1. c. 18.
R. Polater. l. 12.
P. Perop. de bello
Phœnicico.
Vandilica. lib. 4.o Pauli Diaconi
Iustiniani.
n Procop.
Eadem Callus
Radig. l. 9. c. 38.
Orell. Theaur.
l. 1. c. 18.
R. Polater. l. 12.
P. Perop. de bello
Phœnicico.
Vandilica. lib. 4.

o In Epistola
ad Salomonem.

p Leo, lib. 4.

* Anno 1515.

q Munster Cos-
mog. lib. 6.
r Krollen pag.
635.

f Surij Com-
ment. in Annum
1534.
p. 10. in lib. 33.

and their soules more. For they had neither feare of God, nor reverence of men, nor respect of pledge, nor regard of oath, nor peace with any, but where feare constrained them. They had their women Prophetesses, which diuined by their sacrifices; a thing vnlawfull for their men to attempt. Of the numbers of their wives they bragged, that the Christians which had but one wife, might feare the losse of their childre, they which might haue fiftie wives need not misdoubt issue and posteritie. And yet they were by many wars brought to smal numbers, and a few tribes or families. *Leo* saith, that after the Romans were expelled, the ancient Gouvernours called *Beni Habdulgad* of the family of *Magrana* repossessed these parts: who were after dispossessed by *Ghamrazen*, Son of *Zeyen*, whose posterity reigned here almost 380. yeares. But they were much vexed by the Kings of Fesse and Tunis. It was in later times called the kingdom of Telenfin, or of Tremisen, stretching in length from East to West 380. miles, in breadth not aboute fise and twenty. The Kings could neuer satisfie the Numidians couetise, whose friendship they haue with great cost fought. It hath two frequented haueu townes, *O-ram* and *Mersalcabir*, both taken and holden by the Spaniards. They were taken in the time of *Ferdinando* King of Spaine; for which cause *Abuchemmen* the Telenfin King was expelled by his owne subiects, and *Abuzeyen* placed in his roome, which he could scarcely warme before he was slaine by *Barbarussa* the Turke, who conquered this Kingdome. * But *Abuchemmen* sought to *Charles* the fifth for aid, by whose helpe he recovered his Kingdome, and paid a tribute to the Emperour. But *Habdulla* his successor detained the tribute, and submitted himselfe vnto *Soliman* the great Turke. *Algier* remained to *Barbarussa*.

This *q Barbarussa* or *Barbarossa* was a meane fellow of base condition, who in his youth sold cheefes in Spaine for his liuing, & by his industry attained to great matters. There were of them two brethren, borne at Mytilene in Lesbos, their mother a Christian, their father a renegade Grecian, *Hornucius Barbarussa*, and this *Haridenus Barbarussa*. They first stole a Galliot, and so committing themselves to sea, by piracy vnder *Camelles*, a Turkish Pirate, they grew rich: and from one Gally, came to haue a Naue of their owne, with which they scoured the coasts of Barbary. At the same time two brethren contended for the Kingdome of Algier, one of whom requesteth aid of *Hornucius*, who so helped him against his brother, that he helped himselfe to the Kingdome, by the murder of the King his patron and ally, which he did not long enioy, being taken & slaine of the Spaniards, and his head sent into Spaine. But his brother *Haridenus* succeeding him, became mighty both by sea & land, to the great damage both of the Moores and Christians: and *Soliman* moued by his fame, sent for him, and made him Admirall of all the Turkish seas, and sea-forces, vnder whom he grew dreadfull, not to these parts of Barbary alone, which he subiected to the Turke, but to those countries of Christendom which are washed with the Mediterraene: when Rome it self quaking for fear of a second *Hannibal*, who after so many ages should by sea from Africa auenge the angry ghost of old Carthage. In the yeare 1538. The Pope, Emperour & Venerians, had with ioynt forces set forth a Naue of aboute two hundred & fifty saile against him, but by mutual discords (the wonted aduantage of the Turkes against the Christians) they made themselves both sport and spoile to this Turkish Pirate. The sea could no longer endure the successe of this Barbarian, but in ad to see the Christians vnchristian madnes, & vnwilling to submit his proud waues to the base thraldome of this base Turke, swelling with indignation, conspired with the neighbour element, which pretended equall quarrell for so often darkening his light, & poisoning his breath with those hellish fumes, and for vsurping those thunders, which had wont to be the airy priuiledge of his middle regions: theie both agreed in their disagreeing with tempestuous fury to spoile the spoilers: the winds from the Actoceerani in hills, and the seas on the Dalmatian shore, so girt in the Turkes, with their equal vnequall siege, that twenty thousand of them were captiued and shut vp in *Nepzmes* prisons, to become food to his family, and the new conquerours on euery shore, made their markets of Turkish commodities, and by wrackes testified to the Earth, that they had wrecked themselves on her and their enemies. And yet did *Barbarussa* recouer himselfe by new forces, and hauing wonne Rhe-

gium,

gium, came to Ostia, where he rode three daies; the Romans trembling at one while, and ready to leaue *Saint Peter* alone to locke out the Turkes if they came. So much more fortunate were his proceedings, then of *Hali Bassa*, who in the fight at Lepanto lost his life and Naue, whereof eightie fell to the seas share, and an hundred and thirtie saile to *Don Iohn* and his partners; the greatest blow that euer the Turke at sea received, and had the greatest *Homere* to sing it. But me thinks I feele some *Cymbius* pulling me by the eare, & asking if the Pirats haue robbed me of my Religion, the most proper subiect of my discourse. Truly that irreligious crue while they seeke to winne other things, care not to lose that. But this Algier hauing bene of old, and still continuing a receptacle of Turkish rousers, could not be passed ouer, especially in these Piratical times, without some obseruation, being also the gate whereby the Turkish forces first entred into Barbary. *John x Leo* writeth a little otherwise of *Barbarussa* and Algier. The Moores call this Citie *Gezeir*, the Spaniards Algier: and of old was called *Melkana* of that African family which founded it. It containeth about foure thousand families: the buildings very sumptuous; Innes, Bath-stones; and Temples very beautifull: euery occupation hath a seuerall place by it selfe. It hath adioyning plaines very pleasant and fertile, one whereof is fise and forty miles long, and almost thirtie broad. For many yeares it was subiect to the Kingdome of Telenfin: but hearing that Bugia was gouerned by a King, they submitted themselves to him, paying him a tribute, otherwise in manner free. Then did they build themselves Gallies, and molest with Piracies the Spanish Ilands of Maiorica, Minorica, and Icuiza. *Ferdinando* therefore prouided an Armada against them, and built a Fort within shot of the Towne: whereupon they requested peace, and promised tribute. But *Barbarussa*, when *Ferdinando* was dead, was sent for by the Citizens, and made Captaine ouer all their forces. He soone after murdered *Selim Essemni* an Arabian Prince, which had bene created Gouernor of Algier, when Bugia was taken by the Spaniards: & possessed himselfe of the gouernment, & there coyned money, calling himselfe King; the neighbouring people yielding him obedience and tribute. This was the beginning of *Barbarussas* greatness: and at the most part hereof *Leo* was present, and lodged in his house which had bene Embassadour from Algier to Spaine, from whence he had brought three thousand bookes written in Arabian. And whiles I was at Tunis, I heard that *Barbarussa* was slaine at Telenfin, and his brother *Carradin* succeeded. It was told me also that the Emperour *Charles* the fifth had sent two armies to surprise Algier, the first whereof was destroyed in the plaine, the second slaine and made slaues by *Barbarussa*, in the yeare of the *Hegira* 922. Thus farre *Leo*. In the yeare 1541. * *Charles* himselfe with his Imperiall Naue passed the seas, to like both purpose and effect, more ouercoming himselfe in the patient bearing his losses, then his enemies whom he sought to assaile. He was moued to this expedition by the complaints of his subiects, against the Turkish Pirats, which vnder *Ajanaga*, *Barbarussa's* Lieutenant, infested all those seas. But the tempestuous weather both at land and sea disappointed him, and after the losse of many, both men and shippes, was forced to returne, and to make roome for his souldiers, caused his horses (their gallant breed notwithstanding) to bee cast ouer-board.

Thus doth Algier still continue a sink of Pirats; and now saith *Maginus*, there are in it not many lesse then fise and twenty thousand Christian slaues; which in likelihood at this time are encreased. Tripoli is also a fear of a Turkish Viceroy or Beglerbeg, and of Turkish Rousers. In the Kingdome of Telenfin is the desert of Angad, wherein are store of Roes, Deere and Ostriches, Arabian theecues, and Lions. The Castle of Izli was sometime stored with Inhabitants, and stately walled. Since it was inhabited with religious persons, much reuerenced by the Kings of Telenfin, and the Arabians, which giue free entertainment for three dayes vnto all travellers. A little off runneth a Riuer, out of which they water their fields, which else would yeld them no fruit. *Guagida* betwixt two stooles had vnquiet sitting, paying tribute both to the kings of Telenfin, & the Arabias. *Ned Roma* was built by the Romans, as the name testifieth, for *Ned* signifieth like; & like it was, if Historiographers faile not, vnto Rome.

Heere

r Krollen failli
sonne lunkle
an hundred
threecore and
one Gallies
and sixtie Gal-
liots taken.
pag. 883.
M. chael Iselt,
Com. in Ann.
1571.

u King lames
in his Poem of
Lepanto.
x Io. Leo, lib. 4.
y It hath now
eightie thou-
sand persons,
as *Barbarus* affirms
meth.

z This was *Har-
riden* the Tur-
kish Admirall.

a N. C. Village-
non. de hac ex-
pedi-
tur Comm. in
Ann. 1541.

Id is, Aron neare Kinsman, to whom the Calisaph was more due. For he was Nephew of *Hali, Mahumet* Cosen, who married *Falerna*, Daughter of *Mabomet*, and therefore, both by Father and Mother of that kindred : whereas *Aron* was but in the halfe blood, being Nephew to *Habbu*, the Vncle of *Mabomet*. Howbeit both these families were deprived of the Calisaph : and *Aron* by deceit vsurped it. For *Aron* grandfather fained himselfe willing to transerre that dignity to *Hali*, and caused the house of *Vmeto* to loose it, and *Habbu* became the first Caliph, who persecuted the house of *Hali* openly, chasing some into Asia, and some into India. But one of them remained in Elmadina, of whom (because he was old and religious) hee had no great feare. His second Sonnes grew in such fauour, with the people, that they were forced to flee, and one being taken and strangled, the other, which was this *Idris*, escaped into Mauritania, where hee grew in such reputation, that in short time hee got both sword into his hand, and dwelt in the Hill Zaron, thirtie miles from Fez, and all Mauritania payed him Tribute. He dyed without issue, only he left his slaue with child; shee was a Goth become Mahumetan, and had a sonne, which after his father was called *Idris*. He succeeded in the Principality, and was brought vp vnder the discipline of a valliant Captaine, named *Rafid*, and beganne to shew great prowesse at fiftene yeares. He afterwards, increasing in power, built on the East-side of the Riuer a small City of three thousand Families. After his death, one of his sonnes built an other City on the West-side; both which Cities so increased, that there was small distance betweene them. An 180. yeares after, there arose ciuill warres betwixt these two Cities, which continued a hundred yeares. And as *Elopi* Kite serued the Mouse and Frog, so *Ioseph* of the *Lumtine* Familie, apprehending this aduantage, tooke both their Lords, and slew them, and thirtie thousand of the Citizens. He brake downe the walls which parted the two Cities, and caused many Bridges to be made, and brought them both to be one City, which he diuided into twelue Wards. The City is now both great and strong. It seemes that Nature and Art haue playd the wantons, & haue brought forth this City, the fruit of their dalliance : Or else, they may seeme coniuall, both, by all kind offices, seeking to winne her loue : So doth the earth seeme to dance, in little Hills and pretty Vallies, diuersifying the soile : so doth the Riuer disperse it selfe into manifold channels, no sooner entering the City, but it is diuided into two arnes, wherewith it embraceth this lovely Nymph : and these subdivided, as it were, into many fingers, in variety of water-courses, insinuating it selfe vnto euery street and member thereof; and not contented thus in publike to testifie affection, finds meanes of secret intelligence with his loue by conduit-pipes, closely visiting euery Temple, College, Inne, Hospitall (the speciall chambers of his Spouse,) Yea & almost euery priuate house: from whence with an officious seruice he caryeth the filth that might offend either sight or sent of his Bride, which still enioying, he woeth, and euer wooing enioyeth. Neither is Art behind in his proffered courtesies, but still presents her with Mosaike works, as chains and Jewels to adorne her : with fine bricks and stones framed into most artificiall Fabricks, both lowely for delight, and itarely for admiration. The roofes of their houses are adorned with Gold, Azure, & other excellent colours, which are made flat for the Inhabitants vse and pleasure : whose houses are richly furnished, euery chamber with a presse curiously painted and varnished. And who can tell the exquisitenesse of the portalls, pillars, cisterns, and other parts of this Cities furniture ? Once, let the Temples therein a while detainey our eyes, wherof there are in Fez, together with smaller Chappels or Moschees, about seuen hundred, fifty of which are great and faire-adorned with marble pillars, and other ornaments, the chapters thereof wrought with Mosaike and carued works. Euery one hath his Fountaines of marble, or other stones not knowne in Italy. The floores are couered with mats, closely ioyned, and so are the wals a mans height lined therewith. Euery Temple hath his steeple after the Mahumetan manner, whereon they, whose office it is, ascend and call the people at the appointed houres to prayer: there is but one Priest therunto, who faith their seruice there, and hath charge of the reuenue of his Church, taking accounts thereof, to bestow it on the Ministers of the said temple, namely those which keep the lamps light in the night, the Porters, & them which crie in the night-time, to call them to Church. For he which cryeth

e Elsewhere called *Fasima*.

u Of this read our third book: the difference seemeth to bee more in names than truth.

x The sweet situation of Fez.

cryeth in the day-time, is only freed from tenths, and other payments, otherwise hath no salarie or stipend. There is one principall and (if wee may so terme it) Cathedrall Church, called the Temple of *Caruene*, so great, that it containeth in 7 circuit about a mile and halfe. It hath 3 1. Gates, great and high. The roofe is 150. Tuscan 2 yards long, and little lesse then 80. broad. The steeple is exceeding high. The roofe hereof is supported with 38. arches in length, and 20. in breadth. Round about are certaine Porches on the East, West, and North, euery one in length 40. yards, and in breadth 30. Vnder which Porches or Galleries are *Magazines* or Store-houses, where in are kept lamps, oile, mats, and other necessaries. Euery night are lighted 900. lamps; for euery arch hath his lamp, especially that row of arches which extends through the mid-quire, which alone hath 150. lamps, in which ranke are some great lights made of brasse, euery of which hath sockets for 1500. lamps. And these were bells of certaine Cities of Christians, conquered by the Fessan Kings. About the walls of the said Temple within, are pulpits of diuers sorts, wherein many learned Masters read to the people such things as pertaine to their faith and spiritual law. They beginne a little after break of day, and end at * one houre of the day. In Sommer they read not but after 24. houres of Sunne-set, and continue till an houre and halfe within night. They teach aswell morall Philosophie, as the Law of *Mahomet*. Priuate men read the Sommer Lectures, only great Clerks may read the other, which haue therefore a large stipend, and books, and candles, are giuen them. The Priest of this Temple is tied to nothing but his *Mumpsimus*, or Service. Also he taketh charge of the money and goods, which are offered in the Temple for Orphans : and disperseth the reuenues that are left for the poore: euery holy day he dealeth to the poore of the City money and come, according as their needfull is more or lesse. The Treasurer of this Church is allowed a Ducat a day. He hath vnder him eight Notaries, each of which haue six Ducats a moneth: other six Clerkes gather the Rents of Houses and Shops, which belong to the Church, retaying the twentieth part thereof for their wages. Moreover, there are twenty Bayliffs of the husbandry, that ouer-see the labourers. Not farre from the City are twentie Lyme-kills, and as many Brick-kills, serving for the reparations of the Temple, and the houses thereto belonging. The reuenues of the Temple are 2 two hundred Ducats a day. The better halfe is laid out on the premises. And if any Temple of the City or Moschee be without reuenue, they are hence furnished with many things. That which remains goeth to the common good of the City.

In the City are two principall and most stately Colleges of Schollars, adorned with Mosaikes and carued works, paved with marble and stones of Maiorica. In each of them are many chambers; in some Colleges are a hundred, in some more, and in some lesse. They were all built by diuers Kings of the *Marin* Familie. One is most beautifull, founded by King *Abu Henon*. It is adorned with a goodly Fountaine of marble, and a streame continually running: there are three Cloisters, or Galleries, of incredible beauty, supported with eight square Pillars of diuers colours, the arches adorned with Mosaike of Gold and fine Azure. The roofe is of carued worke, about the walls are inscriptions in Verse, expressing the yeare of the foundation, and praises of the Founder. The gates of the College are of brasse, fairly wrought, and the dores of the chambers carued. In the great Hall where they say their prayers is a Pulpit, that hath 9. staires to it, all of Iuorie & Ebonie. This College cost the founder 480000. Ducats. All the other Colleges in Fesse hold some resemblance with this, and in euery of them are Readers or Professors in diuers Sciences, provided for by the Founders. In old times the Students were wont to haue their diet and raiment allowed for 7. yeares, but now they are allowed only their chamber: for the wars of *Satrid* consumed their possessions. So that now there remains but little wherewith they maintaine their Readers, and of them some haue 200. Ducats, some 100. yearly, and some lesse. And there abide in the said Colleges, only a few strangers maintained by the almes of the citizes; When they will reade, one of the auditors readeth a Text, and the Reader then readeth his Comments, and brings some exposition of this owne, and explaineth the difficulties. And sometimes in his presence the Students dispute of that argument which he handeth.

There are many Hospitals in Fesse, not inferior in building to the Colleges afore-

y This compasse is to be understood of all the buildings.

z Braccia di Tozana.

* Vn hora di giorno.

a This may be reckoned as old rent with vs, which now is exceedingly improved: for Leo wrote this, An. 1526. of his former observations.

b Bellona, enim, nomen est ad the Muefcs.

said. In them strangers were entertained three daies at the common charge. But in the time of *Sarris* warre the King sold their reuennues. Now, only learned men and Gentlemen receiue entertainment, and poore persons reliefe. There is an other Hospitall for diseased strangers, which haue their diet, but no phisick allowed them. Here also mad men are provided for. In this Hospitall *Lee* in his youth had bene a Notarie. There are in Fez a hundred bath-stoues well built, with four Halls in each, and certaine Galleries without, in which they put off their clothes. The most part of them pertaine to the Temples and Colleges, yielding them a great rent. They haue a yearly festiual wherein all the seruants of the Bathes with trumpets and great solemnitie goe forth of the Towne, and gather a wilde Onion, which they put in a brazen Vessell, and bring it solemnilly to the hot-house doore, and there hang it vp in token of good luck. This *Leo* thinks to be some sacrifice, observed by the ancient Mores, yet remaining. Euerie African towne had sometimes their peculiar feast, which the Christians abolished. There are in Fez a hundred built three stories high, and haue a hundred and

Innes here are almost two hundred, built three stories high, and have a hundred and twenty chambers a peece, with Galleries afore all the dores. But here is no provision of bed or board for strangers. The Inne-keepers of Fez are all of one familie, called *Elchima*, and are attired like women, shawe their beards, become womanish in their speech, yea degenerate cunto the wheele and spindle. They are so odious (except to bafe villaines that resort thither) that the better sort of people will not speake to them: and may not enter the Temple, Burse, or Bathe, nor into those Innes next the great Temple, where Merchants are entertained. There are thousands of mills, all almost pertaining to the Temples and Colleges reunuoe. Each trade in Feze hath a peculiar place allotted thereto, the principall whereof are next the great Temple: as Scriueners, Booke-sellers &c. every trade by themselves.

The Christian captives reſt only upon Fridays, and eight other daies in the year fe-
ſtival to the Mores. There are fix hundred fontaines walled about, the waters where-
of are conueyed by conduits to the Temples, or other places, becauſe the River is
ſometimes drie. They haue in Fez a Iudge for criminal cauſes, and another for queſ-
tions of Religion. A third that deales in Matrimoniall caſes. From theſe three lieth an
appeale to the high Advocate. The Judges of *Mahomet's* law in matters of conſcience
haue no allowance for the ſame. Their marriages are thus. When the Father of the
Maid hath epouſed her to her ^dlouer, They goe with their friends to Church, & haue
with them two Notaries which draw the covenants agreed betwixt them into writing.
The Father beſtows a dowrie or portion of money, apparell, and ſuch like; ſeldome of
land. When the Bridgrome fetcheth her home, ſhe is ſet in a cabinet, covered with ſilk,
and carried by Porters, accompanied with her Kins-folks, & much miniſtrifſie; and the
Bridgrome's friends goe before with torches, and her kinfmen after, toward the great
Church. Then he haſteth home, expecting his Bride in his chamber, whom her Father,
Brother, & Uncle, bring and deliuer to his Mother: & he ſetting his foot on her ſhould-
er, the chamber dore. At which a woman ſtandeth and receiweth of him a napkin ſtained,
which ſhe ſheweth to the aſſembly as a teſtimonie of the Brides virginirie; but if ſhe be
not found a Maide ſhe is hold to great feaſting alſo at the circumciſion of their male-
children, which is the ſeventh day after they are borne. The Barber or Circumciſer
preſented with gifts of all the invited gueſts. Then followeth mirth and iollitie. They
vſe dancings, but the women a-part by themſelues without men.

There is a remainder of holy daies instituted by the Christians which themselves vnderstand not. On Christ-masse Euen they eate a salter made of diuers herbes, and feede all kinds of pulfe which they feede vpon. On New-yeares day the children goe with maskes on their faces to the houses of Gentlemen, and haue fruits giuen them for singing certaine songs. On the feast of *S. Iohn Baptist* they vse to make bon-fires. They make a feast, called *D-mula*, (when their childrens teeth begin to growe) vnto other children. When *D-mula*, the women put on sack-cloth, and defile their faces with dirt. They call to them those wicked men in womens attire, which haue foure square drums, to the sound whereof they sing mournfull ditties, in praise of the dead parties. At the end of euery verse the women utter most hideous shrieks & outcries, tearing their

h air and beating their breasts & cheeks, till they be all embrued with blood. And thus they continue fauen daies, and then intermit their mourning fortie daies, after which space they resume the fame for three daies, as before. But the better sort beate themselves more modestly. At this time all the widowes friends come about her to comfort her, and fend her diuers kinds of meats : for in the mourning house they may dreffe no meat at all, till the dead be carried out. The woman which looeth her Father, Brother, or Husband, neuer goes forth with the Funerall. At some feftivals, the youths of one street will fight with clubs against the boies of an other street, and sometimes betake them to other weapons, and kill one another. Sometimes they vse these bloudie fraies without the Citie, the Officers forcing them to better order. There are many Poets, which pen amorous Sonnets; and on *Mahomets* birth-day make verses in his commendation, resorting early to the Palace, and there ascending the Tribunal, read their verses to the people : and he whose verses are best, is pronounced that yeare Prince of the Poets. The Marin Kings on that day vsed to entertaine the learned men, and to reward the best Poet with a hundred duckets, a horse, a woman-slave, & the Kings robes which he ware that day. In Fez are two hundred Grammar Schooles, built like great Halls. Euery day they learne one lesson of the Alcoran. They reade and write not in bookes, but in great tables. In feuen feuen yeares they learne the whole Alcoran by heart. And then the father inueth his sonnes Schoole-fellowes to a banker; and his sonne rides through the street in costly apparel, both which are lent by the Governour. The other boies ride and sing songs in praise of God and *Mahomet*. On *Mahomets* birth-day euery boy must carry a torch to schoole curiously wrought, some weighing thirtie pound, which they light before day, and let them burne till Sun-rising, singing all the while the praises of *Mahomet*. The Schoole-masters haue the remnant of the wax, which sometimes they sell for a hundred duckets. They are free Schooles anciently built. In the Schooles, and also in the Colleges, they haue two daies of recreation euery weeke, wherein they neither teach nor studie. There be three kinds of Fortune-tellers, or Diuiners. One of which vseth Geomantical figures : others powre a drop of oile into a glasse of water, which becometh cleare as a seing glasse : in which they say they see strange figures, ranks of Deuils, like armies, some traucelling, some passing ouer a Riuer, &c. When the diuiner seeth them quiet, he demandeth such questions of them as he will, and the Deuils with gestures returne answer. The third sort are women-witches, which make the people beleue that they are acquainted with Deuils or diuers sorts, red, white, black : and when they will tell any mans fortune they perfume themselves with certaine odors, whereby (as they say) the Deuill enteth into them, and their voice is presently altered, as if the Deuill spake within them. And then the that come to enquire aske their questions, and so hauing left their present for the Deuill, depart. These women vse vnlawfull lusts betweene themselves in mutual filthynesse : and if faire women come to them they will demand the Deuils fee, that they may haue such dealing with them. Yea some addithing themselves to these abominable practises will saue themselves fack, and fend to one of these witches, which will affirme, that shee is possessed with a Deuill, and cannot be cured, except shee become one of their society. The foolish husband beleuees, consents, and makes a sumptuous feast at that her deuillish admision. Others will conuise this Deuill with a cudgel of their wiues : others faining themselves to be possessed with a Deuill, will deuce the witches, as they haue deuced their wiues. There are Exorcists or Diuiners, called *Mubazzims*, which call out Deuils, or, if they cannot, they exscute themselves, and call it an Aerie spirit. They write characters, and frame circles on an ash-heape, or some other place : then they make certaine signes on the hands or foreheads of the possessed partie, and perfume him after a strange manner. Then they make their incantment and demand of the spirit, which way he entred, what he is, & his name : and then command him to come forth. Others there are that worke by a Cabalisticalle rule, called *Zair-agia*, and is very hard for he that doth this must be a perfect Astrologer and Cabalist. My selfe (it is *Leo's* report) haue scene an whole day spent in describing one figure only. It is too tedious here to expresse the manner. Howbeit, *Mahomets* law forbiddeth all diuination, & therefore the Mahumetan Inquisitors imprison the Professors thereof.

There

$$Yy \ 3$$

e These tables
are boords like
horne-bookes,
when one les-
son is learned,
that is wiped
out, and an o-
ther written :
& so through-
out the Alco-
ran, till all bee
learned.

i- f Female fil-
y thineffe.

There are also in Fez some learned men which giue themselves the surnames of *Wise-men* and morall Philosophers, which obserue lawes not prescribed by *Mahomet*: some account them Catholike, others not, but the vulgar hold them for Saints. The law forbiddeth loue-songs, which they say may be vsed. They haue many rules and orders, all which haue their Defenders and Doctors. This Sect sprang vp fourescore yeares after *Mahomet*. The first Author thereof was *Eliesen Ibn Abil-hafen*, who gaue rules to his Disciples, but left nothing in writing. About an hundred yeares after came *Elharis Ibn Esed*, from *Bagadet*, who left volumes of writings vnto his Disciples: But by the Lawyers was condemned. Fourescore yeares after, vnder an other famous Professor, that law reuiued, who had many Disciples and preached openly. But by the Patriarke and Lawyers, they were all condemned to loose their heads: the giddie recepracles of such fantastick deuotions. But hee obtained leaue of their *Caliph* or Patriarch, that he might trie his assertions by disputations, with the Lawyers whom he put to silence. And therefore the sentence was reuoked, and many Colleges built for his followers. A hundred yeares after *Maliesack* the Turke destroyed all the maintainers thereof, some fleeing into Cairo, some into Arabia. Not long after, *Elgazzuli* a learned man compounded the controuersie; so reconciling these and the Lawyers, that the one should be called Conseruers, the other Reformers of the Law. After the Tartars had sacked Bagdat in the yeare of the *Hegira* 656, these Sectaries swarmed all ouer Asia and Africa. They would admit none into their Societie, but such as were learned, and could defend their opinions: but now they admit all, affirming & learning to be needlesse, for the Holy teacheth them that haue a cleane heart. Therefore they addit themselves to nothing, but pleasure, feasting, and singing. Sometimes they will rend their garments, saying, They are then rauished with a fit of diuine loue. I thinke rather superfluitie of belly-cheare is the cause: for one of them will eate as much as will serue three, or else it is through wicked lust. For sometimes one of the principals with all his Disciples is inuited to some marriage feast, at the beginning whereof they will rehearse their deuout Orizons and Songs: but after they are risen from table, the elder beginne a dance, and teare their garments, and if through immoderate drinking any catch a fall, one of the youths presently take him vp, and wantonly kisse him. Whereupon ariseth the Prouerbe, *The Heremites banke*, signifying, that the Scholler becomes his masters Minion. For none of them may marrie, and are called Heremites.

Among these Sects in Fez are some rules esteemed Hereticall, of both sorts of Doctors: Some hold that a man by good Workes, Fasting, and Abstinence, may attaine to the nature of an Angell, the vnderstanding and heart being thereby so purified, say they, that a man cannot sinne, though he would. But to this height is ascended by fiftie steps of discipline. And though they fall into sinne before they be come to the fiftieth degree, yet will not God impute it. They vse strange and incredible fastings, in the beginning, but after, take all the pleasures of the world. They haue a seuer forme of liuing set downe in foure bookes, by a certaine learned man, called *Esfharanar de Sebranard* in Corasan. Likewise an other of their Authors, called *Ibnul Farid*, wrote all his learning in wittie Verses, full of Allegories, seeming to treat of Love. Wherefore one *Elsargano* commented on the same, and thence gathered the rule and the degrees aforesaid. In three hundred yeares none hath written more elegant Verses, which therefore they vse in all their bankets. They hold that the Heauens, Elements, Planets, and Starres, are one God, and that no Religion is erroneous, because euery one takes that which he worships for God. They thinke that all knowledge of God is contained in one man, called *Elcorb*, elect by God, and wise as hee. Fortie among them are called *Elanied*, which signifyeth blocks. Of these is *Elcorb* or *Elcorb* elected, when the former is dead: threecore and ten Electors make the choice. There are seuen hundred and threecore and fife others, out of whom those threecore and ten Electors are chosen. The rule of their order binds them to range vnkowne through the world, either in manner of fooles, or of great sinners, or of them the vilest man that is. Thus some wicked persons of them goe vp and downe naked, shamefully shewing their shame, and like brute beafts will sometimes haue carnall dealings with women

in

in the open streets; reputed neuertheless by the common people for Saints, ^h as we haue shewed elsewhere. There is an other sort called Caballists, which fast strangely, eate not the flesh of any liuing creature: but haue certaine meates and habites appointed for euery houre of the day, and of the night, and certaine set praies according to the daies and moneths, strictly obseruing the numbers of them, and carrie square tables with characters and numbers engrauen in them. They say that good spirits appeare to them, and talke with them, instructing them in the knowledge of all things: There was amongst them a famous Doctor, called *Boni*, which composed their rule and orders, whose booke I haue seene, seeming to saue more of Magick then the Cabala. Their notablest workes are eight. The first, called Demonstration of light, containeth fastings and praies. The second, their square Tables. The third, fourescore and nineteene vertues in the name of God contained, &c.

They haue an other rule among these Sects, called *Suach*, the rule of Heremites; the Professors whereof inhabit woods, and solitarie places, without any other sustenance then those deserts afford. None can describe their life, because they are estranged from all humane societie.

He that would see more of these things, let him reade the booke of one *Elsacni*, who writeth at large of the Mahumetan Sects, whereof are threecore and twelue Principall, each maintaining his owne for truth, and the way to saluation. Two are most predominant in these daies; that of *Lejhari* in Africa, Egypt, Syria, Arabia, and Turkie; and the other of Imamia in Persia, and Corasan, more lately broched. Although I haue spoken before of the Saracen sects, yet could I not but follow *Leo* in his reports of them here. As for these ⁱ Coniurers, which by art magick profess to finde gold, which indeede loofe gold to finde it; and the Alchymists, which seeking to turne other mettals into gold, turne their gold into other mettals, and the books that both these haue of their sciences: likewise the Snake-charmers, and other baser people, I passe ouer.

In the Suburbs of Fez are a hundred and fiftie caues, hewen out of excellent marble, the least of which will hold a thousand measures of corne. This is the sinke of Fez where euery one may be a Vintner and a Bawde. An other suburbe hath two hundred families of Lepers, which are there provided for: and all of that qualitie forced to keepe there.

In new Fez the Iewes haue a street, wherein they haue their houses, shops, and Synagogues; and are meruailously increased since they were driuen out of Spaine. They are gold-smiths: for the Mahumetans may not be of that trade, because they say it is vsurie to sell things made of gold or siluer for more then their weight, which yet is permitted to the Iewes. They liue in exceeding contempt, not being permitted to weare shoes, but in steed thereof vse socks made of rushes. They weare a black turban, and if any will weare a cap hee must fasten a red cloth thereunto. They paid to the King of Fez monethly in *Leo's* time one thousand and foure hundred Duckats.

The Mahumetan temporall Lords are not by their law to hold any other reuennue, then of euery subiect which possesseth an hundred Duckats, two & a halfe for Tribute, and of corne the tenth measure yearly. Yea, this is to be paid into the Patriarke or Califs hand, who should bestow that which remaineth ouer and aboue the Princes necessitie, on the common profit; as, for the poore, and maintenance of warres. But now the Princes haue tyrannised further, especially in Africa, where they haue not left the people sufficient for their needments. And therefore Courtiers are odious (no lesse then the *Publicans* sometimes among the Iewes) no man of credit vouchsafing to inuite them to their tables or receiue gifts from them; esteeming all their goods theft and bribery. Nor may any Mahumetan Prince weare a Diademe, which yet it seemes is now broken.

In Gualiti a Towne of Mount Zarhon is *Idris*, of whom before is spoken, buried; all Barbarie religiously visiteth his Sepulchre. *Pharao* is the name of a Towne, by the vulgar supposed the worke of *Pharao*, which fond conceit grew from a booke, entituled, The booke of the words of *Mahomet*, taken out of an Author, called *Elcalbi*, which saith with *Mahomet's* testimonie, that there were four Kings which ruled all the

g Anabaptist
fancie
in Fez.

i Gold-finders
& Alchymists.

Tame Lyons.

the world; Two faithfull, and two vnfaithfull: the two former, *Salomon* and *Alexander Magnus*: the two later, *Nimrod* and *Pharao*. The Latin inscriptions there fence shew it was the worke of the Romans. In Pietra Rossa, a Towne by, the Lyons are so tame that they will gather vp bones in the streets, the people not fearing them. The like Lyons are in *Guraigara*, where one may drie them away with a staffe. At Agla the Lyons are so fearefull that they will flee at the voice of a child; whence a coward braggart is prouerbially called a Lyon of Agla. *Shame* is the name of a Castle, so called of their shamefull couetousnesse; which, when they once requested the King then entertained amongst them to change, he consented. But the next morning, when they had brought him vessells of milke, halfe filled vp with water, hoping the King would not perceiue it, he said that none could alter nature, and so left them, and their name to them. We haue now passed two Prouinces of the Kingdome of Fez: the third is named *Aggar*, which hath the Riuer Buragrag, on the West; Bunasar, on the South; the Ocean, on the North; and Eastward, the Mountaines. Here standeth Casar Elcabir, which King *Manfor* gaue to a poore Fisher, who had giuen him kind entertainment in his cottage: one night when he had lost his copany in hunting. In it are many temples, one Colledge of Students, and a stately Hospitall. Habat, the fourth Prouince or Shire of this Kingdome, is next hereunto, and containeth almost 100. miles in length, and 80. in breadth. Ezaggen, a Towne of Fez, is permitted by an ancient priuilege of the Kings of Fez to drinke wine, notwithstanding *Mahomets* prohibition. Arzilla, faith *Leo*, was taken by the English, then worshippers of Idols, about 900. yeares after Christ. The Religion, I thinke, deceiues him. He ads, that the Towne remained without habitation 30. yeares, & then one of the Mahumetan Patriarchs of Cordoua, then Lord of Mauritania, reedified it. Of the acts of the English it is not vnworthy the hearing; That Seut or Ceuta (there written Sunt) was taken by the Portugals, through the assistance of English Merchants, *An. 1415. Iulian*, the Earle of Seut, brought the Moors first into Spaine, in the yeare of the *Heg. 91*. In it were many Temples, Colleges, and learned men. Errif begins at the Streits of Gibraltar, and stretcheth Eastward to the Riuer Nacor 140. miles. The Inhabitants are valiant, but are excessive drinkers. *Mexemme* & *Bedis*, or *Oalles de Gumeraz*, are chiefe Towns in it. On Mount Beni Ierso was built a faire Colledge, & the Mahumetan law publicly taught therein: the inhabitants therefore freed from all exactions. A tyrant destroyed this Colledge, and slew the learned men. The bookes therein were valued worth foure thousand duckats. This was *An. 1509*. In Mount Beni Guazeual is a hole, that perpetually casteth vp fire; wood cast in, is suddenly consumed to ashes: some thinke it hell-mouth. In Mount Beni Mesgaldia were maintained many Mahumetan Doctors, and Students, which would perswade the people to drink no wine, which themselves wil not abstaine from.

Garet the sixth Shire of this Kingdome, lieth betwene the Riuer Melulo and Mulua. The seventh is Chauz, reputed the third part of the Kingdome, betwene the Riuer Zha and Guraigara. Herein standeth Tezza, adorned with Colleges, Temples, and Pallaces. A little Riuer springing out of *Atlas* runs thorow the chiefe Temple, which is greater then that at Fez. There are three Colleges, and many Bathes and Hospitalls. Each trade dwells by themselves, as at Fez. I was acquainted (saith *Leo*) with an aged fire in this City, reputed a Saint, and enriched exceedingly with the peoples offerings. From Fez did the people resort to visit him with their offerings, which is fifty miles: he seemed to me to be a deceiver. In Mount *Beni Iesserem* are many iron mines, and the women in great brauerie weare yron rings on their fingers and eares. Ham Lifan was built by the Africans, and borrowed the name from the Fountaine of an Idoll, whose Temple was neare the Towne: to which at certaine times in the yeare resorted men and women in the night: where, after Sacrifices, the candles were put out, and each man lay with the woman he first touched. Those women were forbidden to lye with any other for a yeare after. The children begotten in this adulterie, were brought vp by Priests of the Temple. The Moors destroyed this Holy-Stewes, and the Towne, not leauing any mention thereof. In Mount Centopozzi are ancient buildings, and neare thereto a spacious Hole, or drye Pit, with many roomes therein: they let men downe into the same by Ropes with lights, which if they goe

out

out they perish in the pit. Therein are many Bats which strike out their lights. In the Mountaines of *Ziz* there are Serpents so tame, that at dinner time they will come like Dogs and Cats, and gather vp the crumbs, not offering to hurt any. Thus much of the Kingdome of Fez out of *Leo*, a learned Citizen of Fez, and great traveller, both in the places and Authors of Afrike: whom *Orellius*, *Maginus*, *Boterus* follow, commended by *m Bodinus*, *Passerinus*, and others, as the most exact writer of those parts, and translated into English by Mr. *Perie*, from whom if I swaue in diuers things, I impute it to the Italian Copie of *Ramusius*, which differeth not a little, especially in these things I haue here set downe, from the English.

I thought good here also to adde out of others some such customes and rites as they obserue in Fez, and other parts of this Kingdome. Their circumcision is vsed in their priuate houses. Women may not enter the Moschee for their often vncleanesse, and because *Eue* first sinned. The eighth day after a child is borne the Parents send for a *Talby* or Priest, and some old men and women, where after a few praies said, the woman wash the child all ouer with water, and giue the name, making a banket. But sometimes the circumcision is deferred diuers yeares after this ceremonie, as the Father thinkes meete.

Their fasts they obserue very strictly, not so much as fasting water till the Stars appeare. Yea, diuers haue bene scene by their rigour in this superstition to faint, and some to die. A certaine More in the time of their Lent (which continueth thirte daies) in the companie of an English Gentleman, being thirstie with heat and trauell, went to a conduit in Marocco (where the same religion is professed as in Fez) & there drinke, was so reuiled of the people, that in a desperate anguish he slew himselfe with his dagger. Yet doth their law allow an exchange some daies of this Lent, with other daies in the yeare following, if trauell then hinder. Their feasts and fasts are at the same times and in the same manner that the Turkes obserue, of which is before spoken. Their Easter they call *Rumadan*: their Whitsontide, *Lidkemar*; their Michaelmasse, *Lashour*; their Candlemasse, *Lidhemaw*: (if it bee lawfull thus to parallell those vaine superstitions with Christian obseruations.) In this last feast, which seemeth to be the same that *Leo* calls *Mahomets* birth-day, euery one must haue a candle for himselfe, and for euery Son in his house. The King hath that day candles carried to him, some like May-poles, other like Castles, six or eight men carrying one of them so artificially composed, that some are in making six moneths. That night the King doth heare all the law read the like is done in all other Churches. The *Talby* that cannot read all their law in a night is held insufficient for his place. They goe (saith my Author) six times in foure and their twentie houres, (which is once oftner then is written of the Turkes, except on their Sabbath) to their praies, first washing themselves, as they doe also after the offices of nature, & after company with their wiues, thinking thereby to be washed from their sinnes. Their times of praier are, two houres afore day, the first: when the *Monsieur*, or sexten crieth in the steeple (as you may reade in our Turkish relations) & then may no man touch his wife, but prepare himselfe to pray (with washing or other deuotions) either in his owne house, or at Church. After their publike praies the *Talby* sits downe and spends halfe an houre in resolving the doubts of such as shall moue any questions in matters of their law. The second time of prayer is two houres after, when it is day. The third at noone. The fourth at foure of the clock in the afternoone. The fifth at the twilight. The last two houres after. In the first of these they pray for the day; in the second they giue thanks for it; in the third time they giue thanks for that it is halfe past; in the fourth they desire the Sunne may well set on them; at twilight they giue thanks after their daily labours; the last time, they desire a good night. They thinke it vnseemly to eate meat with their left hands, and hold it vncleane, and doe all with their right hand. Their Sabbath or Friday is not exempted from worke: Only they are then more deuout in going to Church.

Their Churches are not so faire generally as in Christendome, nor haue seats in them; ornaments, or bels: (only the floores are matted) they are also poore for the most part; as are their Church-men: Their Lyurgie is very short, not so long as the *Pater noster* and Creed: other set forme they haue not, but euery one praies after his owne pleasure. Although

1 T. Walsingham
bisp. Hen. 8. 5.m Bodin. Me-
thod. c. 2.
Ant. P. J. de h. ff.
Apparat. l. 26.
ser. 7. c. 2.n Historie of
Barbarie. 80. c.

Although the Moore may haue foure wiues, & as many Cōcubines as he can purchase, yet few marry foure, because the wiues friends will haue a sufficient bill of Dowrie for her maintenance, which none but rich men can performe: and againe, the wiues challenge his nights company, and that in courte: if any be neglected, shee complains to the Magistrate, and he forceth the husband to his dutie, or else to send her home with her Dowry, and a bill of diuorce. The Concubines are embraced with more stolne pleasures. That bill of Dowry holdeth the husband in awe, which else would make a slau of his wife, or still change for yonger flesh. The Bride is bedded before her husband see her: and if he find her not a Virgin, he may turne her home and keepe her portion by law. For their funerall rites; when one is dead they presently wash him, & speedily put him into ground (the heat so requiring) and after that, the women at conuenient times haue a custome to meet, & make memoriall of their deceased friends with remembrance of their vertues, which they thinke causeth men to haue more respect to their good name. Their other obsequies are before declared. The King vseth to sit in iudgement on Fridayes in the afternoone: and the Musli sits with him at other times in iudgement: but on the Friday he sits alone by himselfe. Of these Muslies are three; one at Morocco; another, at Fez; the third, at Taradant in Sus, an other part of this Serissian Kingdome. Other Iudges sit all the yeare long two houres before noone, and as many after. Before these euery man pleads his owne cause: and if the witnesses can be proued to be infamous of life, or not to say their prayers six times a day, their testimonie is disabled. The Scriuanos are Talbies, which assist the Iudge, and in his absence supply his place. The Pokers or Saints (*Leo* before calls them Heremites) dwell in the best places of the Country, keepe great hospitality for all travellers, whither any man may come for a night, and be gone in the morning. They giue great example of no-rall liuing, and almes to the needie, comprising matters of difference betwixt parties and repressing disorders. They are much loued and respected, and their houises are holden sanctuaries, whose priuileges the King will not break, but vpon waighy reasons.

CHAP. XI.

Of the Kingdome of Morocco, with a discourse of the Kings thereof, and of the Seriff, Xarif, or Iarif, and his posteritie, now beginning in Barbarie.



His Kingdome is situate betweene Atlas and the Atlantike Ocean, bearing name of the chiefe City thereof: fruitfull of corne, oile, grapes, sugar, honny, and cattell. They make fine cloth of Goats haire, and of their hides that lether^b which hence is called Marocchine. This Kingdome is diuided into seuen Prouinces, through which we intend our next perambulation, taking *Leo* c for our guide: beginning at Hea, which on the North and West hath the Ocean, Atlas on the South, and the Riuier E-fissuall on the East. The people feede on cakes of Barly, and on a pappe, or hasty-pudding of barley meale, which being set in a platter, all the Familie compasse about, and rudely with Natures spoones claw forth those dainties. Napery they vse none, a mat layed on the ground serueth for table and cloth, and stooles too. Cappes are the priuileges of age and learning. Linnen shirts are almost banished their Countre: and so are Arts liberall and mechanicall, except some simple Lawyer which can make some shift to reade, and a Surgeon to circumsise their children: Their physick is cauterising as men deale with beasts. They are alway in mutuall warres one with another, yet will not they iniury a stranger, who if he would trauell amongst them, must take some harlot, or wife, or religious man, of the aduerser part with him. At Tednest, one of their Cities, such respect is had to strangers, That if a Merchant come thither and hath no acquaintance, the Gentlemen of the City cast lots who shall be his Host, and they vse him kindly, looking only for some present at his departure, in token of thankfulness. And if hee bee a meaner person, hee may choise his Host without any recompence at all. In the midst of the City was a great & ancient Temple with many Priests attending their deuotions, besides other meaner Oratories. This City hath since beene ruined and desolate. In Terculth were 1000. households, foure hospitals, one beautifull Temple, & a house of religious persons: destroyed it was by the Portugals, *AN. 1514. 25*

Hadecchis

Hadecchis had bin the year before. *Ileusugaghen* is another towne of Hea, or of Hell rather, so full it is of confusion, blood, and murders, besides the want of learning, ciuilitie, Iudges, Priests, or whatsoever else may detaine those men from a beastly or diuillish Metamorphosis. The Seriff, being made a Prince of Hea, brought mee thither to be a Iudge, but for feare of Treason amongst them wee were glad to leaue them. How farre off in manners is their neere neighbour *Tefegdeli*? Where a guard is set at the gates not so much to keepe out enemies, as to enterraine strangers, whom at his first comming they aske if hee haue any friends in the Citie: if not, they must prouide him entertainment at free cost. They haue a most beautifull Temple, furnished with Priests. *Tagleffe*, the next towne, is a denne of theues and murderers. When I was there, such a swarme of Locusts ouer-spread the Countrey, that scarce might a man see the earth eating vp their fruits.

Culeihat was built of a certaine Sectary in our time, first a Preacher, attended with troupes of Disciples, after, a cruell and mercilesse tyrant, murdered at last by one of his wiues for lying with her Daughter: and then his villanies being manifested, the people put all his followers to the sword. Only a Nephew of his fortified himselfe in a Castle, which hee held maugre all their might, and burying his Grand-father, caused him to be adored as a Saint. *Homar Serif* was the name of that Rebelle. The other parts of Hea are like the former, some exceeding Hospitalall and courteous, some brutish without diuine or humane learning or liuing. Great store of Iewes liue here, and in Mount Dementera are of those Iewes which are called *d Karaim*, of the rest accounted Sectaries. These reiect the Traditions, and holdeth onely to the written Scriptures (as in our Iewish relations yee haue read.) In Mount Gebelehahid are many Heremites, which liue on fruits of Trees, and water, so reputed of the simple people, that all their doings are accounted miracles.

Sus is the second Region of this Kingdome, lying Southwards from hence on the other side of Atlas, so called of that Riuier which is the Easterne border thereof, otherwise bounded with the Sea and the Desarts: At *Messa* neere the Sea side is a Temple holden in great veneration. Many Historians affirme that from this Temple shall come that iust Califa, of whom *Mahomet* Prophecied: There also they say the Whale vomited vp *Jonas*. The Rafter and beames of the Temple are of Whales bones; which usually are there left dead on the Shore. This the common people esteeme to proceede from some diuinitie of that Temple: but the true cause is certaine sharpe Rockes a little off in the Sea. I my selfe was inuited by a Gentleman, who shewed mee a Whales ribbe, so huge, that lying on the ground in manner of an Arche, vnder it, as it were through a gate, we rode on our Camels; our heads not reaching to touch it. It had beene there kept a hundred yeares for a wonder. Amber is there found in abundance, which some thinke proceeds from the Whales, and is either the Ordure or the Sperme and feede thereof. *Tefent* is a Citie of Sus, wherein is a great Temple, and an Arme of a Riuier passeth through the same. There are many Iudges and Priests, whom in their Ecclesiasticall affaires they obey. Tarodant hath three thousand Families: sometimes the place where the Kings Lieutenant or Deputy resideth. *Tedsi* is much greater, adorned also with a Temple, and furnished with Priests and Ministers: Iudges and Lecturers paid at the common charge.

In mount Hanchifa it snowes in all seasons of the yeare, and yet the inhabitants goe thinly clothed in the sharpest Winter.

The Region of Morocco is three-square: confined with the mountaines *Nefiss*, on the West; and *Hadimeus*, on the East; betweene the Riuers *Teniffi*, & *Efissuall*. The countrey in fertilitie of soile resembleth Lombardy. Morocco (which some thinke to be *Bonanus Hemerus* of *Ptolomey*) was built (saith *Leo*) by *Ioseph* sonne of *Teffin*, King of the people of *Lotuna*. It was built by the aduice of excellent Architects, & cunning workmen. In the time of *Hali* sonne of *Ioseph*, there were in it ten thousand fires or Families, and more. It had foure and twenty gates: was strongly walled: furnished with Temples, Bathes, Colledges, Innes, after the African manner. One most finely temple was built by *Hali*, and called by his name. But a successor of that kingdome, called *Abdul Mumen*, caused

purposes fitting both *Mars* and *Venus*. There were also goodly and spacious Gardens, and also a Parke with many kinds of wilde beasts, as Giraffes, Lyons, Elephants, &c. There was a Leopard made of Marble, the spots not borrowed, but Natures handy-work. But alas, Devouring Time, that swalloweth his owne off-spring, was not content to have ingutted his insatiable paunch with the flesh of those beasts, and men, branded with Natures stamp of mortality; but even those curious and costly stones are now become graue-stones to themselves prouoking the beholders at once to compassion and amazement; the Reliques of laborious Art still contending with Time, to resist what greater excellence hath bene. The Garden is now become the Citie dung-hill, the Librarie in steede of bookes is furnished with nests of Doves, & other fowles. That overthrow which *Mahomet* the King of Marocco received in Spaine, was the occasion of the ruine of that Family, which was furthered by his death, leaving behind him ten sonnes which contended amongst themselves for the Kingdome, and slew one another. H. reupon the people of Marin, entred into Fez, and possessed themselves of that Kingdome: the *Habdulwad* Nation seized on the Kingdome of Telenin, and removing the Governor of Tunis made whom they pleased King. After the ruine of *Mansors* progeny, the Kingdome was translated to *Jacob*, son to *Habdulach*, first King of the *Marin* Family. Lastly, this Kingdome declining, the Arabians by continual outrages have further distressed it, forcing the people to what pleased them. Thus farre *Leo*: who saw not the influence of a Starre, even in his daies, in his eyes, and of his acquaintance, arising, which after in his exaltation brought a new alteration to Marocco, and all those parts of Barbary. I meane the *Seriffs*, a name usually given vnto such as profess themselves descendd of *Mahomet* kindred, from whence also this we speake of deriveth his Pedegree. The History I thinke here worthy to bee inserted: the rather because this Western Starre is now declining, and by his fierie gleames, seemes to bee neere his setting. And thus in effect doth *Botruus* relate the same.

About the yeare 1508, began to grow in name, through Numidia, a certain *Alsaïque*, borne in Tiguemet in the Prouince of Dara, being a subtle man, and no lesse ambitious in mind, then learned in those Sciences, whereunto the *Mahumetans* are most addicted. He, by confidence of his blood (descended of their Prophet) and of the diuisions of the States of Africa, & the exploits there daily attieued by the Portugales, attempted to make himself Lord of Mauritania Tingitana. For this cause he sent his three sons *Abdel*, *Amet* & *Mah*, to visit the sepulcher of *Mahomet*. Much was the reuerence, & reputation of holines, which they hereby acquired amongst that superstitious people, which now beheld them as saints, and kissed their garments as most holy reliques. These failed not in their parts of the play to act as much deuotion, as high contemplative lookes, deep-fetched sighs, & other pious interiections of holines could expresse. *Ala, Ala*, was their yersfull no'e, their food was the peoples almes. The old Father ioying to see his proiects thus farre proceede, and minding to strike whiles the Iron was hote, sent two of them to Fez; *Amet*, and *Mahomet*: where one of them was made Rector to the Kings yong sonnes. Advanced thus in fauour of the King and People, by their fathers aduise, they apprehended the present Occasion of the harmes sustained by the Arabians and Moors vnder the Portugales Ensignes: they demanded licence of the King to display a Banner against the Christians, putting him in hope easily to draw those Moors to him, and so to secure the Prouinces of Marocco. In vaine were *Mulley Nassar* the Kings brother his allegations, not to arme this Name of Sanctitie, which being once victorious might grow insolent, and forget dutie in minding a Kingdome. They obtaine their desires, and with a Drum and Banner, with Letters of commendations to the Arabians, and people of Barbary, they are so attended with forces and fortunes, that Ducala, and all as farre as *Cape de Guer* sroupes to their command: the people willingly yeelding their Tents to this Holy warre against the Portugales, enemies of their faith. Herevnto was added the overthrow which they gave to *Lopez Barrago*, a famous Portugall Captaine, the brightness of that sun-shine being somewhat eclipsed with the losse of their elder brother, if rather a Monarchy were not hereby furthered. By

faire

faire words they entred into Marocco, & there poisoned the King, causing *Amet Seriff* to be proclaimed in his steede, King of Marocco. The Arabians of Ducala and Xarquaa, about this time trying their quarrells by dint of sword in mutuall conflicts, presented a fit occasion to the *Seriffs*, to prey vpon them both: their strength having made them weak, and their weakenes making the other strong. And now did they begin to vlturp souerainty, presenting their Fessan King, with six Horses, and six Camels, and those, but simple, whom before they had acknowledged their Soueraigne, with piment of the fifts of their spoile. The King of Fesse before applauding his owne victories in theirs, began now to distrust, and to distrust: he sends to them to demand his fifts, and the tribute also formerly paid him by the King of Marocco. Death, the common enemy of mankind, here interposed her selfe on the *Seriffian* part, and tooke the King of Fez out of the world; the Scepter descending to his son *Amet*, the scholler of the yong *Seriff*: who not onely proceeded not in his fathers demands, but confirmed *Amet* in the Signiorie of Marocco, so that in some small matters he would acknowledge the souerainty of Fez. But now the *Seriffs*, whose harts continually increased with their fortunes, sent him word; that being lawfull successors to *Mahomet*, they owed no man tribute, & had more right in Africa then he: if hee would respect them as his Friends and Allies, so it were, if otherwise, they which had power to offend the Christian, should not be defective in defending themselves. The sword, the vnquallest arbiter of equity, is now made vmpire; the Fessan proclaimed warres, besieged Marocco, is dislodged, and in his returne vanquished. Thus haue the *Seriffs* acquired themselves of that yoke, and now intend new conquests on the other side of Atlas, and in Numidia, and in the mountains, which happily they achieved. Yea, the Portugales wearied with the warres, which they were forced to maintaine in defence of those places they held in Africa (the expences so much mounting the reueneue) abandoned them to the *Seriffs*. And now the want of enemies procured enmitie betwixt the brethren, who trying that valour against each other, which before they had exercised jointly against their enemies, the issue was, that the yonger, in two battels hauing overcome the elder, and at the second, which was Anno 1544, hauing taken him prisoner, confined him to Taflete. Hec now sole Monarch of Marocco, conuerts his forces against the King of Fez, to try if he could be his Mr. in the field, as he sometimes had been in the schoole, and failed not of his attempt, but hauing once taken and freed him, the second time because he had broken promise, he deprived him and his sonnes of estate and life. He also by means of his sonnes tooke Tremizen, which soone after was recovered from them by *Sal Arae* Vice-roy of Algier, and Fez also added, by an overthrow of the *Seriff*, to the Turks conquest, who gave the gouernment of Fez to *Buafon*, Prince of Vles. But he in an vnfortunate battell with the *Seriff*, lost his life & state. *Mahomet* going after to Taradant, was by the way slaine in his Pavilion, by the Treason of some Turkes suborned therunto by the King of Algier, of whom all (but few) in their returne were slaine by the people: Anno 1559. *Mulley Abdala*, the the *Seriffs* sonne, was proclaimed King.

Some write that by occasion of a rebellion in Sus, he sent to the bordering Turks for aide, who first helped, after murdered him, and hauing sacked Taradant, and overrunne the country two monethes together, were in their returne by the Mountainer cut off. *Mulley Abdala* hauing reigned fiftene yeares died, leauing behinde him thirteene sonnes; the eldest, *Abdala*, commanded the rest to be killed: but *Abdelmelech* the second brother escaped into Turkie, and *Mulley Hamet*, the third brother, effected of a simple and quiet spirit, not any way dangerous to the state, was spared. The other ten were put to death in one day at Taradant, where they had been brought vp. This *Abdala* dying, left behinde him three sonnes; *Mulley Mahomet*, *Mulley Sheek*, *Mulley Nassar*: the two yonger escaped into Spaine, where *Sheek* is yet liuing, & turned Christian. *Nassar* returned in the fourteenth yeare of *Mulley Hamets* raigne, and had almost driuen *Mulley Sheek* then Gouernour of Fez vnder his father, to his heeles, had not superstition more preuailed with *Nassar* followers, then Allegiance. For when Lent came, his Souldiours would needes home to keepe their Easter at their owne houses: for feare whereof *Nassar* hastily giuing battell, was there slaine. *Abdelmelech* before

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o See his His-
tory of Barba-
ry, Capit. 1.
p The Turkes
fingers haue
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euer since Sa-
limans time:
q Hee Hamet:
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q Michael ab
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An 1575 &
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r To Thom Frei-
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f Vic. Dogliani,
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Hist. parte 6.

r Edmund Hog-
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10.2. part 2.

u Henry Roberts
Hakib. p. 119.

x Ro. c. his Hi-
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fled into Turkie, now came back with Turkish forces, & got the Kingdome from *Mahomet* who fleeing, or as others write, sending for succour to Sebastian King of Portugal, obtained it. In the year 9 1578. 5000. Germans were entertained in the Portugal pay for the expedition, and great forces were leuied, the Pope sending *Stukely*, that English Traitor (falsely termed *Marquess* of Ireland) with six hundred Italians, to Sebastian, who the foure & twentieth of *June*, tooke Sea, & the next day with a fleet of one thousand and three hundred saile; or as *Dogliani* hath it, setting in order his Armada of five hundred saile, and blessing his Royall Standard with thirtie six thousand footemen, and foure thousand horse, set forth towards Africa: Where *Abdelmelech* being sickely, had assembled an Armie of fiftene thousand footemen, and foure and fortie thousand horsemen. On the fourth day of August, they joined battell, and the Duke of Auerro, with his Portugals, made a great impression into the Moors host, which *Abdelmelech* labouring beyond his naturall force to withstand, saved his people, but lost his life, not by the sword of the enemy, but by the weakenes of his body deliuered vp to death. His brother *Hamet* ruled the Armie (as yet ignorant of what had befallen) and made such slaughter of the Portugals, that the Duke of Auerro, the King of Portugal, and other great Personages there fell, and *Mahomet* himselfe was drowned, in fleeing ouer a River. Thus remained *Hamet* victorious, and at one time had the dead corpses of three Kings in his Tent. Such is the fury of warre, the force of death trampling vnder foote the meaneft, and triumphing ouer the greatest. *Stukely* among the rest, receiued wages for his treachery, and disloialtie to his country, slaine out of his country by the barbarous *Barbarix*. To *Abdelmelech*, was Master *Edmund Hogan* employed in Embassage, by the *Messie* of our late *Soueraigne*, Anno 1577. and with all good offices entertained. To *Hamet* his successor, was from the same *Sacred Messie*, sent Ambassadour, * Master *Henry Roberts*, Anno 1585. who was there Lyger three years. This *Muley Hamet* in a Letter to the Earle of Leicester, thus begins. In the name of the mercifull and pitifull God. The blessing of God, light vpon you Lord and Prophet *Mahomet*, and those that are obedient vnto him. The seruant of God both mighty in warre, and mightily exalted by the grace of God, *Myra Momann*, the sonne of *Myra Momann*, the *Iarif*, the *Hozeni*, whose Kingdome God maintaine. Vnto the right famous, &c. In an edict published in behalfe of the English, he stileth himselfe, *The seruant of the supreme God, the Conqueror in his cause, the successer aduanced by God, &c.* He staid of the skinned from the carcase of *Mahomet*, downed in the battell, as is said, and filled it full of Straw, & sent it through all Prouinces of his Kingdome for a spectacle. He reigned seuen and twenty years. Hee sent an Embassage into England, * An. 1601. performed by *Abdala Wabad Anowne*. He gouerned the Alarbes (which are the inhabitants of the plaine and Champaine Countreys of Marocco, Fez, and Sus) in peace & subiection receiving their tenths duely paide. The Brebers or Mountainers, a people of another language and disposition, he could not so easily tame, & therefore in policie he drew them into forreine expeditions, especially against the Negros, thereby extending his Empire so far that way, as by Camell it was six moneths iourney from Marocco, to the extreameft bounds. Likewise he vsed them to goe with the 7 Carauans to Gago to fetch home his yearly Tribute. He conquered Tombuto and Gago, about the year 1594. as appeareth by the letters of * *Lawrence Madoc*, who saw thirty mules laden with gold come from thence to Marocco, & saith that *Tombuto* rented threecore quintals of gold. His prouisions for his *Iugewes* or Sugar-gardens, for his buildings, maintenance of his women (rather for the pompe then the sinne) I let passe. For passed they are now and gone, together with himselfe, his three sonnes, by ciuill warres, leauing scarce hope of good, or place for worse estate then is now in Barbary, and hath bene these many years. His sonnes were *Mahomet*, commonly called *Sheek*, a title proper to the Kings eldest sonne. *Boferes* was his brother by the whole blood: *Sidan*, by another woman; as were, *Nassar* & *Abdela*. *Muley* is a title of honour, given to the Kings children, & all of the blood Royall. *Muley Sheek* was made gouernour of Fez in his fathers life time; *Boferes*, of Sus; & *Sidan*, of Tedula, in the mid way betweene Fez and Marocco. *Muley Sheek* so displeased his Father by his vnbridled courses, that

he went with an Armie to Fez to displace him, and to sett things there in order, leauing *Boferes* (lately returned from Sus, because of the Plague) in the gouernment of Marocco. *Sheek* tooke Sanctuary with five hundred of his best Souldiours; from whence his father caused him to be brought by force, and sent him prisoner to Miccanes: but before hee could finish his purposes, the 14. of August, 1603. hee died. *Sidan* had followed his father in this expedition, and taking aduantage of his presence, seized on the treasures, and proclaimed himselfe King of Barbary, and heire to his Father. What *Sidan* had done at Fez, the like did *Boferes*, at Marocco, and at Taradant. *Nassar* made some stirres, but soone after died of the Plague. *Boferes* sendeth *Bajba Indar* to encounter with *Sidan*, who was now come with his forces against him, and because himselfe had not the heart, to hazard his person in battell, knowing that it would be no small discouragement, if there were none his equall in blood, he on certaine conditions, freed his elder brother *Muley Sheek*, who the sixt of *January*, 1604. chased *Sidan* out of the field. Hence all old quarrels, and feuds, and robberies, and a world of other mischiefs now * began to fill all the parts of Barbary. *Muley Sheek* in Fez proclaimes himselfe King. Thus is all inuerted, many Kings, and few Subiects: none now in this vn certainty paying their accustomed tenths, intending rather mutual feuds and battels, betwixt their seuerall Tribes and kindreds, then common fidelitie and allegiance. *Sidan* by aide of the great Foquere, or Heremite, obtaimeh Sus, the people yielding obedience to none but whom that Religious person shall appoint them: by meanes of him also, a peace was concluded betwixt *Boferes*, and *Sidan* in August, 1604. Thus was the Warre continued betweene *Sheek* and *Boferes*. *Abdela*, *Sheeks* sonne, driueth *Boferes* out of Marocco, in the latter end of the year 1605. viding his victorie with bloody crueltie, besides the rifling and pillage of the goods in the citie. Blood is a slippery fundation, & pillage a fill'd wall: so fell it out to *Abdela*, who soone lost the citie to *Sidan*, which hee had taken from *Boferes*, after a bloody field fought betwixt them in April after. Here *Sidan* puts to the sword 3000. Fellans, which had taken Sanctuary, and came forth disarmed, vpon promise of pardon, which *Boferes* after with like perfidioufnes, and breach of promise required on 3000. Mirochians. The Shracies (which are mountainers, neerer to Algier, but no more respecting the Turkes there, then the Brebers doe the Serif) fell at variance, and began to mutiny in the Armie of *Sidan*, whom they serued and cut off the *Bashas* head, who was their Generall, which caused *Sidan* to execute vniuersall cruelties against all of that Tribe in Marocco giuing the Shracees goods to the murderer whomsoever. On the six and twentieth of *November*, 1607. *Abdela* ioineh in battell with *Sidan*, prouoked by those Shracees who thirsted for reuenge of *Sidans* Tyrannies, where many English, vnder Captaine *Giffard*, and other Captaines, were slaine, *Sidan* chased, and Marocco recovered.

But whilst these brethren contend, *Muley Hamet Bosonne* their Cousin, rich in treasure, richer in hopes, thought it fit time to take vp that kingdome, which these with warring for it, lost. Hee gathering together whatsoeuer forces he could make, came towards Marocco: *Abdela* heard and feared, and hauing spied a man vpon a Hill with a speare in his hand, with white linnen like a flagge vpon it: his feare (an vntrusting messenger) told him, that all *Bosonnes* Armie was behinde the Hill, (although he were then a full daies March from thence) and lent him wings to flie to Fez. The man was but a silly More, which had washed his linnen, and dried on his speare point. *Bosonne* entrench Marocco, and proclaimes himselfe King, but loofeth both Citie and Kingdome in April following, 1608. and after a second ouerthrow receiued by *Sidan* now Master of Marocco, he was by *Alkeid Azzas* his meanes poisoned. *Muley Sheek*, loth to leaue Marocco to *Sidan*, sendeth *Esma* an Italian Merchant into Spain, with promise, to the Catholike King, of Allaroche, Saly, Alcasar, and other townes to turne Spanish, if he would helpe him to his right in Africke. This Negotiation was well entertained, and the Spaniard (they say) now hath Allaroche; the cause that hee which now hath obtained the State will not be called King, till he hath regained it. For the opening of this (I suppose you are weary of those vn naturall and bloody spectacles

a Of these
warres and the
Genealogie of
this Seriffian
Family, See
L. u. B. i. p. 1.
l. i. c. 1. p. 1.
l. i. c. 1. p. 1.
l. i. c. 1. p. 1.

b The Mores call their protection or defence, aborne, as is vidual in the scriptures,

which this History presents unto you, and therefore I haſt) you muſt now conceiue that according to the report of ſuch as came lately from thence, *Boferis* is dead, *Mully Sheek* ſhiftes for himſelfe where he can, *Abdela* rules in Fez, and *Sidan* hath lately loſt Morocco. The hiſtorie, or (if you will) the Mores report of the preſent ſtate, as by a friend of mine lately come from thence I am giuen to vnderſtand, is this. A certaine *Foquere*, Heremite, or Saint, (names giuen by diuers to the ſame) called *Habet Ben Abdela*, liued in the mountaines of Atlas, where ſometime he entertained *Sidan* to his great content, fleeing then to his *borne* or defence, in time of diſtreſſe. This man the Mores report to be a great Magician, that hee could feede three hundred Horſe at one pit of Barly, and the ſame no whit diminished, that he foretold of plenty the laſt yeare, which came accordingly to paſſe, that he could by his Art ſecure men from the danger of Gun-ſhot. If any beleue not theſe things, yet let him beleue that the credulous and ſuperſtitious More (which eaſily conceiue and receiue any thing but truth) beleueeth it, and then it belongeth to our diſcourſe, who rather attend what they doe beleue, then what they ſhould. This is that they tell, that *Habet Ben Abdela*, being in great reputation for wealth, learning, and holineſſe, gathered a band of men, and conducted them this laſt ſpring to Morocco. He challenged not the Kingdom to himſelfe, but ſaid that the firſt of the Family of the *Xeriffe* had done well, though hee vſurped, but his poſteritie had broken the kingdom, and God was not pleaſed with them. (This is the opinion of that Religion, to meaſure Gods approbation of things by the euent and ſucceſſe.) He further alledged a certaine prophetic of the reigne of one *Ala*. This they ſay is his ſonne, or ſome other which hee carrieth with him. For hee hath two tents, the one white, wherein himſelfe lodgeth: the other red, wherein abideth (they ſay) one which they ſuppoſe ſhall bee their King, whom they neuer ſee. *Sidan* with an Armie of fixtene thouſand, giues him battell at Morocco; the 5. of *Iune*, this preſent yeare, 1612. and was ouerthrowne. For hee went himſelfe, and ledde his company on the mouth of the ordinance without harme: hee cauſing (as the Mores report) that the Bullets ſhould ſtill remaine in the peeces when they were diſcharged, as he had often for the confirmation of his people made triall before, ſetting forthie Gunners to ſhoote at as many others without harme, by the like Art. Thus he loſt none of his owne, & many of the other were ſlaine. *Sidan* fled to *Sali*, & embarked his two hundred women in a Flemming; his riches, in a Marſilian: this was taken by *Don Luys*, the Spaniſh Admirall, wherein were thirteene Cheſts of Gold: the other at *S. ta Cruz*, met *Sidan*, and deliuered him his women. Men were more neceſſary, which he wanted, and yet (worſe then their want) ſome offered their ſeruite for pay, and receiuing it, forſooke him, whereby he was forced to flee into the Mountaines, where he is ſaid yet to remaine. *Hamet*, now called *Mully Side Hamet Ben Abdela*, placed, a Gouvernour in Morocco, another at *Taradant*, the chiefe Citie of *Sus*. His march was in great hypocriſie (I may rather call it then ſimplicitie) in a Straw Hat, and a patched garment, while crowne and Robes imperiall are the markes he ſhootes at. And ſo we leaue him, and theſe relations to your cenſure. We muſt forward on our Pilgrimage, we haue ſufficiently filled our eyes with bloud in this Barbarian Tragedie. Now let vs take more quiet view of the other parts of this kingdom.

c Teola.

Agmet was ſometimes called a ſecond Morocco, & from whence it ſtandeth ſoure and twenty miles. The hillies and valley about it, adorned with Gardens and Vineyards, a faire Riuer, and fertile fields, yeelding ſittie-fold increaſe, haue aſſembled Nature's forces to ioine with Art, (if Magike may be ſo termed, and the Hiſtories writ true) for the common good of *Agmet*, and Morocco. The Riuer runneth (as is thought) to Morocco vnder the ground; which ſecret paſſage is attributed to the wizards of *Iofeph*, founder of Morocco, left the vnder-courſe ſhould bee cutt off from the Citie. This fruitfull *Agmet* in *Leo's* time was peopled onely with Foxes and wilde beaſtes, ſaying that a certaine Heremite held the Caſtle, with a hundred of his Diſciples.

d The Mountaines of Morocco.

The 4 mountaines are very rude, according to their rough and cold places of habitation, many of them couered continually with ſnow. In *Niſſa* they gaze and wonder at ſtrangers

ſtrangers: in Semole they forced *Leo* to play the Iudge and Notarie (accepting no excuſe) eight dayes: and then ſet him in a Church-porch, and after a certaine prayer, preſented themſelues with their preſents before him, cocks, hennes, nuts, garlike, and ſome of the better ſort, a goat, which all he gaue to his hoſt: money they had none for him. In *Secſia* there is at all times of the yeare, ſnow. There are many great Caves wherein they winter their beaſts, in Nouember, Ianuary and February. They weare no ſhooes, but certaine ſandals, and are luſty men, at ninety or a hundred yeares old: *Temnelia* is an hereticall Hill and Towne, which hath a faire Temple. They are of *Elmabeli* his Sect, and challenge any ſtranger which comes amongſt them to diſpute. In *Hautera* are many Iewes of the *Carraim* Sect.

e Carraim Iewes.

The fourth Region of this kingdom is *Guzzula*, conſining with the hill *I'da* on the Weſt, *Atlas* on the North, *Hea* on the Eaſt. They haue no walled Townes, but great Villages: neither haue they King or Gouvernour, the cauſe of ciuil warres amongſt them: yet doe they obſerue three dayes in a weeke truce, when euery man may trauell or barter ſafely. A certaine Heremite, who was reputed a Saint, was Author of this three dayes truce in each weeke. He had but one eye. I my ſelfe, ſaith *Leo*, ſaw him and found him to be truſty, courteous, and liberrall.

Duccala the fifth Region lieth betweene *Tenſiſt* and the Ocean, *Habid* and *Omirabih*. At *Azaphi* the Prince was (in *Leo's* time) murdered at Church, whiles he was in his Deuotions, by a ſubiect, who was choſen Gouvernour; but the Portugals obtained the place. *Azunur*, a citie exceedingly addicted to Sodomitie, was alſo puniſhed with Portugal ſlauey, and moſt of the Country thereabouts. In the hill called *Greene-hill* liue many Heremites, of the fruits onely there growing. Here are many Altars and Saints after the Mahumetan faſhion, *Mahumet* King of Fez, in the yere of our Lord 1522, paſſed this way with his armie, and at euery Altar made a ſtand, and there kneeling, would thus ſay: My God, thou knoweſt that my intent of comming to this wilde place, is onely to help and free the people of *Duccala* from the wicked and rebellious Arabians, and from our cruell enemies the Chriſtians: and if thou doſt not approve it, let thy ſcourge light onely on my perſon: for theſe people that follow me deſerue not to bee puniſhed. Hence he ſent me Ambaſſador to Morocco.

Haſcora the ſixth region of Morocco is ſituate betweene the riuer *Tenſiſt* and *Quadelhabid*. *Alemdin* in *Haſcora* was conquered to the King of Fez by a merchant, whoſe paramour the Prince had taken away; for which adultery he was by the Iudges condemned to be ſtoned. The Prince of *Temcen* was ſo addicted to Arabian Poetry, that he gaue *Leo*, then a youth of fixtene yeares old, ſittie ducats for certaine verſes hee had made in his praife, and twice as much he ſent to his vncler for the ſame cauſe, with a horſe and three ſlaues.

Tedles is the ſeuenth Prouince of this Kingdom, lying betweene *Quadelhabid* and *Ommirabih*. *Teſza* the chiefe towne is beautified with many Temples, and hath ſcore of Priests. The towne-walls are built of a kind of marble called *Teſza*, which gaue name to the towne. *Mount Dedes* is in this Prouince, where the people (for the moſt part) dwell in Caves vnder the ground: they haue neither Iudges nor Priests, nor honeſt men amongſt them. For other places, if any thinke vs not more than tedious alreadie, let them reſort to *Leo*, whom all follow in their relations of theſe parts.

CHAP. XII.

Of the Arabians and naturall Africans, and of the beginnings and proceedings of the Mahumetan ſuperſtition in Africa: of the Portugalls forces and exploits therein.



Aluig often mentioned the Arabians in our former Chapters, it ſeemes fit to ſpeake ſomewhat of the comming of that Nation, and their religion, into Africa from the Eaſt, as ſo of the Armes of the Portugalls (before often ſpoken of) which ſig the Weſt haue made ſome impreſſions in theſe parts. The

a *Chasul. Ang.*
P. *Thico. &*
P. *Thico. Conf. 11.*
P. *Diact. Cont.*
G. 8. 3. 3. put.
lib. 2.

The Arabian Mahumetisme, euen almost in the infancie thereof, pierced into Africa, in the yeare of our Lord 637. *Omar* invaded Egypt, and *Odman* in the yeare 650. passed further with fourescore thousand fighting men, and defeated *Gregorius Patricius*, and imposing a tribute on the Africans departed. In *Leontina* time, in the yeare 668. They invade and possesse Africa, and appoint Gouvernors of their owne: in the yeare 710. they pierced into Numidia and Libya, and ouerthrew the Azanaghi, and the people of Galeta, Olen and Tombuto. In 972, hauing passed Gamben, they infected the Negroes, and the first that dranke of their poison, were those of Melli. In the yeare 1067. *Iaisa* sonne of *Ababequer* entred into the lower Ethiopia, and by little and little infected those people which confine vpon the desarts of Libya and the rest, and pierced vnto Nubia and Guinea.

b *Conf. Po. phy.*
r. *ag. in de ad-*
m. *ar. impio.*
ex *Theopha.*
his. *ca. 25.*

Constantinus the Emperour b among the Prouinces or great Amers-shippes subiect to the Saracens, numbred Africa for one: the number and order whereof he hath transcribed from *Theophanes*, and I heere from him. The first of these was Persia or Choroassan; the second, Egypt; the third, Africa; the fourth, Philistim or Rhamble; the fifth, Damascus; the sixth, Cuenep or Emeffa; the seventh, Chalpe; the eighth, Antiochia; the ninth, Charan; the tenth, Emer; the eleventh, Elspe; the twelfth, Musel; the thirteenth, Tierit. But when as Africa shooke off the yoke of the *Amera* of Bagdad, and had an *Amera* of her owne, afterwards by occasion of the weakenesse of the *Amera* of Bagdad, the *Amera* of Persia or Choroassan freed himselfe also, and called himselfe *Amerumnes*, wearing the A'coran hanging downe his necke in Tables like a chaine, and saith he is of the kindred of *Alem*: and the *Amera* of Egypt (to whom the *Amera* of Arabia *Felix*, had alway bene subiect) became also his owne man, calling himselfe *Amerumnes*, and deriuing his pedigree from *Alem*. This as it giues light to the Saracen Historie in generall, so it sheweth the greatnesse of the Arabian or Saracenicall power in Africa, where first they made head against their maisters, in the time as is said before of *Elaglab* then Deputy or *Amera* in Cairaoan, whose example became a president to the *Amera*s of Persia and Egypt: &c. (which is more to our present purpose) was occasion of first or spreading their superstition through Africa; the fountaine or sinke thereof being now not farre off in Damasco or Bagdad, but in the heart of Africa, Satan there chusing his Throne for these his Vicars, or Chaslipha's (for so the word saith a *Scaliger* signifieth) which as you haue heard, were too faithfull in that their infidelitie. And because I haue mentioend *Scaligers* interpretation of the word *Chalphi*, it should not bee amisse to adde out of the same place, that the first Gouvernors or Generalls after *Mahumet* (or as he calles him, *Muhammed*) were called *Emirelmmennin*, that is, Captaynes of the Orthodox or right Belecuers. Afterwards, because vnder colour of Religion, they fought, not onelie a Priestly Primacie, but a tyrannicall Monarchie, they chose rather to be called *Chalphi*. The first *Emirelmmennin* was *Abubecher*. When his successours sent their Lieutenants into Africa and Spaine, they gouerned a while vnder them, doing all in the name of the *Emirelmmennin*, although nothing in a manner but a Title was wanting of the fulnesse of power to themselves. But after, they entailed themselves *Emirelmmennin*, and of Deputies became Kings: which was done by the pettie Kings of Spaine, and the Gouvernors of Africa. And now the King of Marocco and Fesse vseth it. For it is not a proper name, but as the French King is called *Christianissimus*, and the Spanish *Catholicus*. Thus farre *Scaliger*: which serueth as a gloss for those former names of *Amera*, *Amerumnes*, *Chalphi*, *Miramulinnu*, and many other hence corrupted.

The meanes of these and other Saracens enlarging their Sect haue bene principally by Armes; and where they were not of force, by trafficke and preaching, d as on the other side of Ethiopia, eue to *Cabo de los Corientes* in the kingdomes of Magadazo, Melinde, Mombazza, Quilloa, and Mosambique, besides the Ilands of Saint Lawrence, and others. But the greatest mischiefe that happened to Africa, by the Arabians, was about the foure hundredth yeare of the *Hegira*. For before that time, the Mahumetan Chaslipha's, or *Amera*'s, had forbidden the Arabians to passe ouer Nilus with their tents and families, that so the Countrey was still peopled by the ancient Inhabitants, howsoe

d About 100.
yeares after
the death of
Mahomet, all
Barbarie was
infected with
that pestilence,
Leo. lib. 1.

uer it were gouerned by them. For such multitudes of vnbrideled & barbarous nations were not likely to proue dutifull subiects to the Empire. About that time, eone *Elcan* the schismaticall Chaslipha of Cairaoan, as is before in part shewed, hauing by his Generall *Gebhar* conquered all the Westerne parts, as farre as Sus, employed the same man valour for the conquest of the East. And Egypt being now together with Syria subdued; *Elcan* himselfe seeing the Chaslipha of Bagdet, made no preparation to withstand him, by the aduce of *Gebhar*, (which at that time sounded Cairo) passed into Egypt, thinking to inuelt himselfe with the Saracenicall souerainetie, committing the gouernement of Barbary to a Prince of the tribe *Zanahia*, who in this abience of his Lord compacted with the Chaslipha of Bagdet, and acknowledged his Title in Barbarie, receiuing in reward of his treason from that Bagdet Prelate the kingdome of Africa. *Elcan* hauing lost his morrell, to snatch at a shadow, was in great perplexitie what counse to take, till a Counsellor of his perswaded him that hee might gather great summes of gold, if he would let the Arabians haue free liberty to passe through Egypt into Africa: which, though he knew, that they would so waste it by their spoiles as it should remaine vnprofitable, both to himselfe, and his enemies, yet incited by two vehement Orators, Couetousnes and Reuenge, at last he granted. And permitted all Arabians, which would pay him ducats a peece, freely to passe, receiuing their promise, that they would become deadly enemies to the Rebel of Cairaoan. Whereupon tenne Tribes or Kindreds of the Arabians (halfe the people of Arabia *deserta*) and a multitude also out of Arabia *Felix* (as writeth *Ibnu Rachu* a famous Historian, out of whom *Leo* hath drawne a great part of his African Historie) accepted the condition, and passing the Desarts, they tooke Tripolis, sacked Capes, and after eight moneths siege, entred into Cairaoan, filling with blood, and emptying with spoile, all the places where they preuailed. Thus did these kindreds of Arabians settle themselves in these partes, and forced the Prouinces adiacent to tribute: and remayned Lords of Africa till *Ioseph* founded Marocco, who sided the posteritie of the Rebell against them, and brake their yoke from the Cities tributary.

But *Manfor* the fourth King and Chaslipha of the Sect of *Muachedin*, beguine, as is said, by *Elmabeli* and *Abdul Mumen*, preferred the Arabians, and induced them to make warre vpon those their enemies, whom easily they conquered. He also brought all the chiefe and principall of the Arabians into the Westerne Kingdomes, and assigned them more noble places for habitation, to wit, the Prouinces of Duccala and Azgar: to those of meane condition he appoynted Numidia, which at first were, as it were, slaves to the Numidians, but after recovered their liberty, and obtained the dominion of that part of Numidia assigned them, euery day encreasing in power. Those which inhabited Azgara and other places in Mauritania, were all brought into seruitude, for the Arabians out of the Desarts, are as Fishes out of the Water. Atlas on the one side, and the other Arabians on the other side, suffered them not to passe into the Desarts, and therefore they laied downe their pride, and applied themselves to husbandrie, dwelling in their tents, and paying yeerely tributes to the Kings of Mauritania, from which those of Duccala, by reason of their multitudes were free. Many Arabians remayned still in Tunis, which, after *Manfor*'s death, they tooke and made themselves Lords of the Regions adioyning: where some of them bare great sway till *Leo*'s time: the other deprived of their wonted pay at Tunis, committed great robberies and slaughters of merchants and travellers.

The Arabians, which inhabited Africa, are diuided into three Peoples, *Hilel*, and *Chaslin*, which are said to descend of *Ismael*, therefore by the Mahumetans esteemed more noble: the third is termed *Macbill*, deriued from Saba, and came thither out of Arabia *Felix*. The diuisions and subdivisions of these into their severall Tribes and Families, which *Leo* hath done, would perhaps to our nicer Readers seeme but an harsh heape of strange names, and for their sakes I will referre the studious hereof to that our Author.

The Tribe *Etheg*, which *Manfor* placed in Duccala, and in the Plaines of Fedes,

in later times suffered much damage by the Portugals on the one side, and the Kings of Fez on the other: they are about one hundred thousand men of warre, halfe horsemen. The Sumaites in the Desarts neare Tripolis can arme foure score thousand men: *Sahid* in the Desarts of Libya, can bring into the field almost an hundred and fiftie thousand of their Tribe. The *Ruche* are not rich, but in agillie of body miraculous, and account it a shame if one of their footmen be vanquished of two horsemen: nor is any amongst them so slow that hee will not outgoe any the swiftest horse, be the journey neuer so long. The *Fode* dwell betwene Gualara and Guadin, and are esteemed about three score thousand warriours. The other kindreds of them are exceeding many, dispersed through Africa, some where commanding, other where subiect. And as they live in diuers places, so doe they obserue differing customes. Those which doe dwell betwene Numidia and Libya live miserably: they make merchandise of their Camels with the Negroes, and haue many horses in Europe, termed horses of Barbarie. They are much addicted to Poetrie, and make long Poems of their warres, huntings, and lohes, with great elegance, and that in rithme, like the vulgar Italian Sonnets. They are (the destiny of Poets) courteous, but poore. The Arabian Inhabitants betwene Atlas and the Sea, are more rich in corne and cattell, but more base & barbarous in conditions. Amongst the Arabians neere Tunis, a good Poet is highly esteemed, and amply rewarded of their great men, neither can the neatnes and grace of their verse easily be expressed. When they goe to war, they carry their wives with them on camels, and that (to make vp the wonder) to incourage them. The Arabians betwene Barbary and Egypt leade a wretched life in those barren desarts, forced, not onely to exchange their cattell for corne, but to payne their sons in great numbers to the Sicilians, who if they breake day, make slaves of them: and therefore they exercise all robberies, and sell any stranger (they can lay hold on) to the Sicilians for corne.

Now for the naturall and native Inhabitants of Africa, the white men (so they are in comparison of the Negroes) are diuided into five peoples, Sanhagia, Musmuda, Zeneta, Haoara, and Gamera. The Musmuda inhabit the regions of Hea, Sur, Guzula, and Morocco. Gamera inhabiteth the mountaines alongest the Mediterranean, from the Steits to Tremizen. These two dwell seuered from the others, and maintaine continuall warres one with another. As Authors say, they were wont to haue tents, and the wide fields for their habitation, and those that were conquered, were sent to inhabit Cities; the Conquerours were Lords of the fields. The Tribes or Peoples Zeneta, Haoara, and Sanhagia, inhabit Temefne. The *Zeneta* chased the family of *Idris* from the dominion of Africa and Fez: and were againe themselves, after that, deprived by the Sanhagian families of Luntuna, and of *Abdul Mawzen*. The *Benemarina* a Zenetan familie recovered the Empire long after.

f Ro. C. hislorie
of Barbaric.

They are in these times diuided into Brebers and Alarbies. The Brebers inhabit the Mountaines: The Alarbes, the Plains. Both of them maintaine deadly feudes, and will fight forer battels in such quarrels, then in seruice of their King. Intomuch, that vpon losse of any great man, cruell battels haue been fought, and ten thousand men slaine at a time. The Alarbes haue their fairest Virgin riding on a Camell, with a flagge in her hand, decked in all pompe to sollicite her kindred to reuenge, and goeth foremost in the field incouraging them to follow. The kindred spareth no blood to saue their Virgin, which the other side striueth to winne, holding that a continuall glorie to the seventh generation. When a man is killed, his Tribe seeketh not reuenge on the murderer onely, but on the first man of that Tribe he meetes with. The Brebers doe likewise. Their women follow them in their battels, with a certaine colour in their hand called *Hanna*, which will staine, and therefore they throw it vpon such as offer to runne out of the field, the basest ignominie that can befall them.

The *Larbie* and *Breber* doe differ as much in language, as Welch and English; the one is giuen to Husbandry, the other very much to Robbery. *Mully Sidan* in these late warres seeing the Larbes also become robbers, caused the next Dwarre (a towne of Tents) belonging to that Tribe which herein had faulted, to be destroyed, man, woman,

man, childe, kine, sheepe, and whatsoeuer belonged to them; by his foul iours. But after hee had lost the field in the battell with *Mully Sheck*, they foraged vp to Morocco gates, trusting to the strength which that Tribe could make, being fiftene thousand horse. This Tribe or Kindred was called *Weled Entid*.

In Africa they are much subiect to the cough: insomuch that on the Fridayes, when they are at their Mahumetan sermons, if one fall a coughing, another follows, and so from hand to hand all take it vp, and hold on in that sort, till the end of their sermon, no man hearing what hath bene said.

For their morall conditions, *Leo* thus describeth them, as wee haue somewhat mentioned before: The Inhabitants of the Cities in Barbary are poore and proude, irascible, and writing all iniuries in marble: vntractable, and vnfriendly to strangers: simple, and credulous of impossibilities. The vulgar is ignorant of Nature, and esteem all works thereof diuine and miraculous. They are irregular in their life and actions, exceedingly subiect to choler, speake aloft and proudly, and are often at buffets in the streets. Thus base is their disposition, and no lesse is their estimation with their Lords, who make better account of their beasts. They haue no chiefe men or Officers to rule or counsell them. They are ignorant of merchandise, being destitute of bankers and money-changers, and every Merchant is constrained to attend his wares himselfe. No people vnder heauen more courteous: few amongst them, which for loue of God or man will entertaine a stranger, or requite a good turne: alwayes encombred with melancholy, they additt themselves to no pleasures: the reason whereof is, their great poeury and small gaires.

The shepheards, both in the mountaines and fields, liue a labour some and misfortunate life; a beastly, the cull, ignorant kinde of people, neuer repaying any thing committed to them. The young women before they marry may haue their louers in all fittinesse, none of them bestowing her virginie on her husband; if they be once married, their louers do no more follow after them, but betake them to some others. The brutish father makes this odious loue to his daughter, and the beauly brother to his whoorthy sister. The most of them are neither Mahumetans, Iewes, nor Christians, but without faith, and without so much as a shadow of Religion, neither making any prayers, nor hauing any Churches, but liue like beasts. And if any hath any smacke of deuotion, yet hauing no Law, Priest, nor any rule to follow, he is forced to liue like the other. Many of them, both in Cities and fields, are found fauouring of better things, both for Artes, Merchandise, and Deuotion, as the same *Leo* sheweth: but thus are the most inclined,

Now, to adde somewhat further of the Mahumetan Religion in Africa. Anno 714. (as some do reckon) the Saracens, by the incitement of *Ismael* Earle of Scuta, as in our third Booke is related, invaded and conquered Spaine. *Leo* in his first Booke attributeth this to *Muse* Gouernor of Africa, vader *Qualid* the Chalipha of Damasco, whose next successor deprived *Muse*, and sent *Iezul* to Cairraon to succeed in his roome, whose posteritie there gouerned till that house was deprived of the Chaliphshippe, and the seate thereof removed from Damasco to Bag'et. Then was *Elagleb* made Lieutenant of Africa, and held it with his posteritie after him one hundred and seuentie yeares. After which time *El Mahdi* an hereticall Chalipha dispossessed them. Of this *El Mahdi*, and *Elcain*, and their supposed heresies, I haue no certaine Historie. Certaine it is, that the Mahumetans from the beginning were diuided, as appeareth of *Idris* in our Historie of Fez: and more fully in the Catalogue of *Mahomet*'s next successors, which were the next, not in blood, but in power. So did *Bubac*, or *Abubacer* challenge it, and after him *Homar* and *Ottoman*: contrary to the Testament of *Mahomet*, who appointed *Hali* his heire. *Murviua* also murdered *Hali* and his sonne, to obtaine the souerainetie. Thus were they diuided about the true successor of their false prophet; which fire is not yet extinct. Another diuision was about the interpretation of their law: *Abubacer* gaue foundation to the Sect *Melchia* or *Melici* embraced by the Africans: *Homar* was author of the Sect *Anesia*, which the Turkes and Zaharaans in Africke receiue. *Odman* or *Ottoman* left behinde him the *Banafia*, which hath also his followers. *Hali* was head

g. 1. 1. 1. 1.
h. the gene-
al
vices of the A-
fricans, chap. 8.

i. Ant. Gueuara
Epist.
to de Barros
Afric. dec. 1. lib. 1.
k. Some will
haue this *Qualid*
to be *Pharao*,
b. the *Pharaon*
of Africa a Mar-
anian, whom
Leo maketh the
Eastern Chal-
ipha.

1. G. B. E.
Hist. Sar. lib. 1.

of the *Imenia*, which is followed by the Persians, Indians, many Arabians, and Gelbines of Africa.

Curio calleth these Sects *Melici*, embraced of the Africans, and as he affirmeth, *Afisy* of the Syrians and Arabians, *Alambeli* of the Persians, and *Banasi* of the Alexandrians and Assyrians. Forren names can scarcely be translated, but withall are traduced, and of diuers diuersly called. Of these foure grew three score and eight Sects of name, besides other more obscure. Amongst the rest were the Morabites, who led their liues (for the most part) in Hermitages, and make profession of morall Philosophie, with certaine principles differing from the Alcoran. One of these was that Morabite, which certaine yeares past shewing *Mahomets* name imprinted in his breast, being done with *aqua fortis*, or some such thing, raised vp a great number of Arabians in Africa, and laid siege to Tripolis, where being betrayed by his Captaine, hee remayned the Turkes prisoner, who sent his skinne to the grand Seignior. These Morabites affirme, that when *Ali* or *Hali* fought, he killed tenne thousand Christians with one blowe of his Sword, which they say was an hundred cubites long. The *Cobitini* is a foolish Sect, one of which shewed himselfe, not many yeares since, at Algier, mounted on a reede, with a bridle and reines of leather, affirming that hee had ridden an hundred miles on that horse in one night, and was therefore highly reuerenced. Somewhat also is said befoe of these African Sects in our Chapter of Fez.

An other occasion diuided Africa from other of the Mahumetan superstition. For when *Muavia* and *Iezid* his sonne were dead, one *Marwan* seized on the Pontificality, but *Abdalem*, the sonne of *Iezid*, expelled him. He also had slaine *Islem*, the sonne of *Hale* a little before, whom the Arabians had proclaimed Chaliph, and therefore made the Marauian stocke, of which he defended, odious to the Arabians. They therefore at Cusa chose *Abdimelech* for the Saracenicall soueraigne, who was of *Hali*'s posteritie, which they call the *Abaxian* stocke or family. Hee sent *Cisafa* against *Abdalem*, who fled and was slaine: *Cisafa* exercised all cruelties against him: that Marauian killed, drew *Iezid* out of his Sepulchre, and burnt his carcasie, and slaying all of that house, cast their bodies to the beafts and fowles to be deuoured. Whereupon one *Abed Ramon* of that family, (some suppose him the sonne of *Muavia*) fled into Africa, with great troups of followers and partakers, where the Saracens receiued him very honourably.

m Dec. 1. lib. 1.
Aja.

n Bagdet was
built long af-
ter *Abed Ra-*
mons time-
o In two yer-
es space it is
said, that
there perished
in those
Spanish wars,
700000 people.
p An. Do. 1110.
q Don Henrie
Earle of Lo-
raine.

Barrim tells that *Cisafa* himselfe was Caliph, and that he defended of *Abaz*, of whom that stocke was called *Abaxian*: and that he tooke an othe at his election, to destroy the Marauitians, which he executed in manner as aforesaid by *Abidela* his kinsman and Generall. To *Abed Ramon* restored the Mahumetans in Afrique, who equalling his heart to his fortunes, called himselfe *Mirammumin*, which is mispronounced *Miramulin*, &c. signifieth the Prince of the Beleuers; which he did in disgrace of the *Abaxians*. Some attribute the building of Marocco to him, which others ascribe to *Ioseph*, as before is said, and some to some other Prince, built (as they say) in emulation of Bagdet, which the Easterne Caliphs builded for the Metropolitan Citie of their Lawe and Empire. *Barrim* addeth, that he became a *Nabuchodonosor*, to whip and scourge Spaine, which *Vlis* his sonne, by *Musa* his Captaine, wholly conquered in the time of *Rhodriem*. But *Pelagius* soone after with his Spanish forces beganne to make head against the Moores, and recovered from them some towns: which warre was continued with diuersity of chance and change, three hundred yeares and more, till *Alphonso* the sixth tooke Toledo from them: and for diuers good seruices which *Don Henrie* had done him in these warres, gaue him his daughter in marriage, and for her portion, those parts which he had taken from the Moores in Lusitania, since called the kingdom of Portugall, withall, that he or his could conquer fithom. Thus was the kingdom of Portugall planted in the blood of the Moores, whereby it hath bene so staid, and hath so bared euer since, that all their greatnesse hath risen from the others losse. For they not onely cleared those parts of that kingdom of them, by an hereditary warre, but pursued them also into Africa, where *Iohn* the first tooke Sewta from them, so making way to his Posteritie, to pierce further, which happily they performed.

Alphonso

Alphonso the fifth of Portugal, tooke from them Tanger, Arzila, and Alcafare, and others: especially *Emanuel* wanne from them many Cities, and a great part of Mauritania; the Arabians not refusing the Portugals seruice, till the Seriff arose in Africa, as euen now was shewed, and chased the Portugals thence.

Thus Spaine hath reuenged herselfe of the Mahumetan iniuries by her two armes; of Castile (which at last draue them out of Granada, and tooke diuers Townes in the Maine of Africa from them, and in our dayes hath expelled the remainders of that Race quite out of Spaine;) and Portugal, which thus freed it selfe, and burthened them, and by another course did yet more harme to the Mahumetan profession. For *Henry*, sonne of *Iohn* the first, set forth Fleets to discover the Coasts of Africa, and the Ilands adiacent, diuers of which were by the Portugals possessed; made way to the further discoveries and conquests of that Nation in Africa, and India, to these our dayes, where they haue taken diuers Kingdomes and Cities from the Moores. Of which, other places of this Historie in part, and the larger relations of *Barrim* in his Decades, of *Olorim*, *Maffam*, and *Aribu*, *Larrie*, and others, are ample witness.

o *Berrius*,
o *Olorim*,
o *Maffam*,
o *Aribu* *Dantif*
o *canu*,
o *Larrie* lib. 3.

CHAP. XIII.

Of Biledulgerid and Sarra, otherwise called Numidia and Libya,



WE haue now, I suppose, wearied you with so long discourse of that part of Africa on this side Atlas, but such is the difference of the mindes wearinesse, from that of the bodie, that this being wearied with one long journey, if the same be continued with a second, it is more then tired: the other after a tedious and irksome way, when another of another nature presents it selfe, is thereby refreshed, and the former wearinesse is with this varietie abated, yea although it be, as this is, from a better to a worse. Euen the mounting vp this cold hill, and thence to view the Atlantike Ocean on the West, Southward and Eastward the deserts, will neither make the soule breathlesse with the steepe ascent, nor faint with so wilde prospects of manifold wildernes; this of barren Earth, and that of base Waters; a third seeming to be mixt of both, a sea without waters, an earth without soliditie, a sand not to hazard shippes with her priue ambushments, but with open violence swallowing men; and disdainig to hold a foot-print as a testimony of subiection; a winde not breathing aire, but sometimes the higher element in fiery heats, and sometimes the lower in sandie showers: once, a Nature mocking Nature, an order without order, a constant inconstancie; where it is Natures pastime to doe and vndoe; to make mountaines and valleyes, and mountaines of valleyes at pleasure. Strange is the composition of these places, but stranger is that of the minde, which seedes it selfe with the cruell hunger, and satiates thirst with the insatiable thirstinesse of these deserts. And whereas the bodie seareth to bee drowned, euen there, where it is as much seareth to want water, in this sandy journey: the Soule (modell of Diuinity, life of Humanitie) feares no such accidents to it selfe, but in a sweetnesse of variety delights to suruey all that her first and ancient inheritance (how soeuer since by sinne mortgaged and confiscated) and being sequestered from all societies of men, can heere discourse with God and Nature in the Deserts. Hither now, after so long a preamble, wee bring you, and at first present vnto your view Numidia; where you shall be feasted with Dates, which haue giuen the name *Biledulgerid*: (that is Date-region) thereunto, and before is made one entire part of seuen, in our diuision of Africa. *Lybianum* *Marmalinus* writes it *Biled el Gerid*.

The Easterne Border is Eloacat, a City distant 100. miles frō Egypt; the Westerne is the Atlantike Ocean; the Northerne, Atlas; the Southerne Libya. This is the basest part of Africa; the Cosmographers not designig it the name of a Kingdom, the inhabitants thereof

a *Zib. 6. cap. 1.*
b *L. Marmalinus.*

c *Leo lib. 1.*

d Ptol. lib. 4.
Plin. lib. 5. cap. 3.
P. Mela. l. 1. c. 6.
Olinarius in
Mela.
Gel. Rhod. lib.
18. cap. 38.

e Metamorph.
Theatrum.

thereof are in many places so farre distant from any other. As for example, Tesser a Citie of foure hundred households, is separated from all other habitation three hundred miles. Some places thereof are better peopled. The Numidia described by *Ptolemy*, *Mela*, and *Pliny*, is of farre lesse bounds, and is rather a part of Barbary, then of this which we heere describe: called (*saith Pliny*) *Metagontis*, and famous for nothing but Marble and wilde beasts: the *Numida* called *Nomades* of their pastoral life, and change of pastures, carrying their houses on their carts. The Cities whereof were Cyrenian, he saith, That in old time they worshipped certain Planets, and sacrificed to them: and were like to the Persians in worship of the Sunne, and the Fire, to both which they built Temples; and like the Vestals in Rome, kept the fire continually burning. Christian Religion began to quench this fire, (as is thought) in the Apostles dayes, which after was peruerbed by Arianisme, subuerted by Mahometisme. Jewish religion had heere some footing also, before that Christianity was preached to them.

The Numidians liue long, but lose their teeth beemes (sowre sauce for their sweet Dates) and their eyes also pay vntimely tributes to the sands, which the windes very busily and often send as their searchers and custumers, till at last they can see to pay them no more. In all Numidia the French disease (as we terme it) is unknowne, and in Libya, I haue knowne, saith *Leo*, an hundred persons that haue bene cured of that malady, onely by passing ouer Atlas and breathing this ayre. This disease was not heard of in Africa, till King *Ferdinand* expelled the Iewes out of Spaine, & the Moores by lying with the Iewes wiues got the same; and generally infected Barbary, calling it therefore the Spanish disease. The Plague also infecteth Barbary once in ten, fiftene, or fye and twentie yeares, and destroyeth great multitudes, because they haue little regard or remedy for it. In Numidia it is scarce knowne once to happen in an hundred yeares, and in the Land of Negros neuer. Worse diseases then Pox or Plague possesse the Numidians, namely, ignorance of Diuine, Morall, and Naturall knowledge, Treason, Murther, Robbery, without all respect of any thing. If any of them are hired in Barbary, they are employed in base offices, Scullians, Dungfarmers, and what not? Neither are the Libyans or Negros much better.

Of the Numidians and Libyans are fye peoples, *Zenaga*, *Guenzaga*, *Terga*, *Lema*, and *Berdeua*, and liue al after the same manner, that is, without manners or order at all. Their garments of base cloth, scarce couer halfe their bodie. The Gentlemen (Gentlemen must pardon me the abasing of the name) to be distinguished from the rest, weare a iacket of blew cotton with wide sleeves. Their Steeds are Camels, on which they ride without stirrups or saddles, and vse a goad in stead of spurs, and a leather flensed in a hole bored thorow the gristles of the Camels nose, serues them for a bridle. Mattes made of rushes are their beds, and wooll growing on their Date-trees yeelds matter for their tents. Their food is often-times patience with an empty belly: which when they fill, bread or meat after any sort is absent: Onely they haue their Camels milke, whereof they drinke a dish full next their heare; and certaine drie flesh sodde in butter and milke, euery one with his hands raking out his share of these dainties, and after drinke the broth; and then drinke vp a cup of milke, and supper is done. Whiles milke lasteth they care not for water, especially in the Spring-time; all which loson, some neuer wash hands or face, because they neuer goe to the places where they may haue water. And the Camels haue ioyned with their masters in this neatnesse, not regarding water, whiles they may feed on grasse.

All their life (or that space rather before they die, not worthy the name of life) is spent in hunting, and robbing their onemies; not staying aboue three or foure dayes in a place, as long as the grasse will serue their Camels. They haue ouer euery tribe one, in manner of a King, whom they honour and obey. Very rarely is a Iudge found amongst them, and to him such as are litigious ride sometimes fye or six dayes journey. Him will they amply reward with a thousand duckats, more or lesse by the yeare. As for Letters, Arts, Vertue, they dwell not in these delights. They

They are very ialous, which is the death of many. Yet are they liberrall after their manner to strangers, as I my selfe (it is *Leo's* report) can testifie. For going ouer the deserts with a Carauan of Merchants, the Prince of Zanaga encountered vs with fye hundred men on Camels, and caused vs to pay our customes: and then invited vs to his tents. There did he kill many Camels to feast vs, both yong and old, and as many gelt, and Ostriches, which they had taken in the way. And when the Merchants shewed themselves loath that he should make such slaughters of them, he said that it were shame to entertaine them with small cattell only, being strangers. So we had roast, and boiled: and bread of Panike, very fine; and Dates great plenty. Hee honored our company with his presence; but he are together with his Nobles separate from vs: and had with him certaine religious and learned men, to sit with him, which all the meale-time touched no bread, but only flesh and milke. The reason the Prince gaue vs, because they were borne in the deserts where no corne grew. Only they are bread on certaine Iohanne Feasts, as at their Easter, and day of Sacrifices. Thus did this liberrall Prince spend on vs ten times the value of his customes. After this manner also liue the Africans called Soana.

The Tracts of Numidia most in name, are these: *Dara*, which extendeth it selfe two hundred and fiftie miles in length, where are great store of Date-trees, whereof some are male, and some female; the first brings forth only flowers, the other, fruit. And they take a flowered bough of the male, and engraft it in the female: otherwise, the Dates proue nought, and almost all stone. They feed their Goats with the stones of the Dates beaten, and therewith they grow fat, and yeeld store of milke. Segelmesse was built (if any list to beleue *Bieri*, an African Cosmographer) by *Alexander* the Great. Heere were certaine Colleges and Temples. The people of the Country liued on Dates. They haue no Fleas; a small priuledge, for they haue infinite store of Scorpions.

Fighig, hath industrious and witty people, whereof some become Merchants, others Students, and go to Fesse, where hauing obtained the degree of Doctors they returne into Numidia, and are made Priests and Preachers, and so become rich. Tegerarath hath traffique with the Negros. They water their corne-fields with Well-water, and therefore are forced to lay on much soile. In which respect they will let strangers haue their houses rent-free, onely the dung of themselves and their beasts excepted. They will expostulate with that stranger, which shall in some nicer humour goe out of doores to that businesse, and aske him, if he know not the place appointed thereunto. Heere were many rich Iewes, which by means of a Preacher of Telenfin, were spoiled, and most of them slaine, at the same time that *Ferdinand* chased them out of Spaine. Techort is a Numidian Towne, exceeding courteous to strangers, whom they entertaine at free-cost, and marry their daughters to them rather, then to the natives. Pefcara is exceedingly infected with Scorpions, whose stinging is present death, wherefore the Inhabitants in Sommer time forsake their Citie, and stay in their country-possessions till *November*.

Libya extendeth it selfe from the confines of Eloachat vnto the Atlantike, betwixt the Numidians and Negros. It is one other of the fyeen parts, into which we haue diuided Africa. The Arabians call it Sarra, that is, a Desert. *Pliny* in the beginning of his fifth booke, saith, that all Africa by the Grecians was called Libya. Taken in a more proper sense, it is diuersly bounded by the Ancients, and therefore we will heere hold vs to *Leo's* description. The name Libya is deuied from *Libs*, a Mauritani King, as some k affirm. *Herodotus* saith, of a woman named *Libya*. Among the Libyans are reckoned the *Libyarche*, *Libyphacees*, *Libyegyptis*, and diuers other nations, euen of the Ancients accused for want of inward and outward good things, cunning only in spoile and robbery. The Libyans worshipped one *Paphon* for their god, induced thereunto by his subtilty. For he had taught birds to sing, *Paphon* is a great god, which being set at liberty, chaunted this note in the woods, and easily persuaded the wilde people to this deuotion. It was the custome of women to howle in their Temples, whence some of the Bacchanal rites were borrowed by the Grecians. Vnto the Libyans are reckoned those nations, whose barbarous rites are before related

f Leo lib. 6.

g Bieri an African Cosmographer by er-rour.

h Plin. lib. 5.

i Strabo lib. 17.
Ortel Theaurus:

k 1. Coruini
Geograph.
l Herodoti lib. 3.
m Niger. Apb.
Com. 3.
n Isidori, Orig.
lib. 6.
o Alexand. ab
Alex. lib. 6. c. 4.
p Gel. Rhod. lib.
12. cap. 2.

q G. Bot. Ben.
part. 1. lib. 3.
Maginat.

r Leo lib. 5.

s A. Cadamosto.

in the seventh Chapter of this booke. We will now come to later obseruations. Men may trauell eight dayes or more in the Libyan deserts, ordinarily without finding any water. The deserts are of diuers shapes, some couered with grauell, others with sand, both without water: heere and there is a lake, sometime a shrubbe, or a little grashe. Their water is drawne out of deepe pits, and is brackish, and sometimes the sands couer those pits, and then the trauellers perish for thirst. The Merchants that trauell to Tombuto, or other places this way, carry water with them on Camels; and if water faile them, they kill their Camels, and drinke water which they wring out of their guts. Their Camels are of great abilitie to sustaine thirst, sometimes traueilling without drinke twelue dayes or more. Otherwise they were neuer able to trauell thorow those deserts.

In the desert of Azaoad there are two Sepulchres of stone, wherein certaine letters ingrauen testifie, that two men were there buried; one a very rich Merchant, who tormented with thirst, bought of the other, which was a carrier or transporter of wares, a cup of water, for ten thousand ducats, and died neuerthelesse; both buier and seller, with thirst.

Their liues for leaudnesse resemble the Numidians before mentioned, but for length come much short of them, few attaining to sixty yeares. They are (as little need as they haue thereof) often plagued with those clouds of Grasshoppers, which couer the aire, and destroy the earth.

The Libyan desert of Zanhaga beginning at the Western Ocean, extendeth it selfe farre and wide betwene the Negros and the Numidians, to the Salt-pits of Tegaza. From the Well of Azaoad, to the Well of Araoan, an hundred and fifty miles space, is no water; for lacke whereof, many both men and beasts there perish. Likewise in the desert Gogdem, for nine daies journey no drop of water is found. In the desert of Targais Manna found, which the Inhabitants gather in little vessels, and carry to Agadez to sell. They mingle it with their drinke, and with their portage: It is very wholesome. Tegaza is an inhabited place, where are many veines of Salt, which resembles Marble, they digge it out of pits, and sell it to Merchants of Tombuto, who bring them victuals. For they are twenty dayes journey from any habitation, the cause that sometimes they all die of famine. They are much molested with the South-east winde, which maketh many of them to lose their sight. Bardeoa was found out lately by one Hamar, a guide vnto a Carauan of Merchants, who lost his way by reason of a malady which fell into his eyes; yet blinde as he was he rode on a Camel; none else being able to guide them: and at euery miles end caused some sand to be giuen vnto him, whereon he smelled, and thereby at last told them of an inhabited place, forty miles before he came at it: where, when they came, they were denied water, and were forced by force to obtaine it. The Riuer that arise out of Atlas, and by the vnkindnesse of their Kinde, fall this way, finding these thirstie wildernesses to yeeld them the readiest channells, are trayned along by the allurements of the sands, stooping and crouching to them, till being further from winneshes, they are either swallowed vp of great lakes, or else whiles they hold on their pursuit for the Ocean, lose themselves in the search, and whiles they are liberall to the thirstie sands in the way, at last die themselves (I cannot say, diue themselves, as elsewhere in the world) for thirst in the deserts. And yet through these waylesse wayes, doth couetousnesse carry, both the Arabians in their roauings, and Merchants with their Carauans to the Negros for wealth: whether, I thinke, at last you expect the coming of this our Carauan also.

CHAP.

CHAP. XIII.

Of the Land of NEGROS.

Nigeritarum terra, or the Land of Negros, is either so called of the Riuer Niger, or of the blacke colour of the Inhabitants: some thinke the Riuer is named Niger of the people: It hath on the North those deserts which we last left; on the South, the Aethiopiack Ocean, and the Kingdome of Congo; on the East, Nilus; on the West, the Atlantike. Leo makes Gaogo in the East, and Gualata in the West, the limites thereof. On the side of the Riuer Canaga it is sandy and desert, beyond, it is plentifull, being watered with Niger, which runnes thorow the middelt of it. There are no hills neere the banks of Niger, but woody places diuers, receptacles of Elephants. Raines do neither good nor harme: only Niger Ministers them plenty, as Nilus in Egypt: Their encrease is likewise alike; forty dayes together after the middelt of Iune doth Niger encrease, at which time the Negro townes are Ilands, and the way to them by boats; and as many it decreaseth. The Merchants in Iuly, August and September, trade in boats made of a hollowed tree (like the Indian Canoas) This Riuer, some thinke, ariseth out of a desert called Sem, from a great lake: some with lesse likelihood, thinke it an arme of Nilus: and some with no truth, thinke it to bee deriued from Paradise. It is by Geographers brought from a lake, which they call Niger, within two degrees of the Equinoctiall, and running thence Northwards, hides himselfe from the violence of the Sunnes fury, vnder a mantle of earth, fifty miles together; and then the Earth discouering him, he runnes not farre, but in reuenge he couers a great part of the Earth, and drowneth the same in a lake called Borneo, till the Earth againe with her strong armes claspes him in freiter banks, and forceth him to turne his streame Westward, in which way hauing gotten fresh help of some other streames, that send in their succours; he againe preuaileth, and ouerthrowes the Earth in the lake Guber: but shegetting vp againe, makes him flee to the Ocean for aide, with whose tide-forces assisted, hee rendes the Earth in to many Ilands, which hee holds as captiues betwene his watery Armes of Senaga, Gambia, and diuers others, which euer let slippe their hold; and hold them yet in cuerlasting captiuitie. In this combate whiles both parts sweate in contention, a fatter excrement is left belinde, which all this way heartens the Earth with admirable fertilitie: especially then when the clouds in the Summer time take Nigers part, and daily marshall their mightie showers to the Riuers aide, shooting off continually in their march their airy Ordinance, with dreadfull lightnings, whereat the amazed Earth shrinks in her selfe, and the insulting waters for three moneths space trample ouer all, and send colonies of fishes to inhabit the soile, engirting meane while all the townes with a strait siege. But when the Sunne, in his Autumne progresse, sends forth the windes to summon the cloudes to attend on his fiery Chariot; The Earth by degrees lookes vp with her dirtie face, bemired with washing, and makes vse of the slime, which cannot runne away with the fleeing waters, to serue her all the yeare after, as harbinger of plenty and abundance.

Bichra and Mesbudi, ancient African Writers, knew little of these parts: but a Mahumetan Preacher in the 380. yeare of the Hegera, made the people of Luntina, and Libya, of his faithlesse faith: and after that, they were discovered. They liued, saith Leo, like beasts, without King, Lord, Common-wealth, or any gouernment, scarce knowing to sowe their grounds: cladde in skinned of beasts: not hauing any peculiar wife; but lie ten or twelue men and women together, each man chusing which he best liked. Warre they wage with no other Nation, nor are desirous to trauell out of their country. Some worship the Sunne at the rising: Others, as the people of Gualata, the Fire: & those of Gaoga are Christians, like the Egyptians: Ioseph King of Marocco

AAA 3

subdued

a Maginat.
Gi. Bot. Ben.

b 10. Leo lib. 7.
c Cadamosto.
d Ortel. Ramusius, &c.

e Ortelius and others in their Mappes, make Senaga and Gambia to be armes or mouthes of Niger. Sanutus thinks it to be Rio Grande. Leo alledgeth the opinion of some which thinke it to come from Nilus by some vnder-earth passage. The Truth is vncertaine, the angry deserts not admitting due search.

f Leo lib. 7.

subdued them: and after that the five peoples of Libya; of whom they learned the Mahumetan Law, and other Arts, and the Merchants of Barbary frequented those parts. The Libyans diuided them into fifteene parts, each third part of those five peoples possessing one.

But the 8 present King of Tombuto, *Abnaci Izechia*, being made Generall of the Forces of *Sons Helis* the former King, which was a Libyan, after his death slew his sons, and brought the Kingdome to the Negros, conquering many Prouinces. After which he went to Mecca on Pilgrimage, and thereby set himselfe in debt an hundred and fiftie thousand ducats. A great part of those parts by their difference of language, and Religion, is yet vnknowne to vs.

Gualata was subdued by the King of Tombuto, a beggerly Countrey. This Region adioyneth to Cape Blanco. The Portugals, when they discovered these Coasts for *Henry the Infanta*, traded heere for slauas as farre as Canaga, or Senaga (to which our Nation hath since traded) and is an arme, as is said, of Niger. These people inhabiting on this Riuer, *Alusei di Cadamofo*, a Venetian, calls Azanagbi, and saith, that when a fift the Portugals sailed thither, their simplicitie was such, hauing neuer before scene a shippe, they tooke the shippes for great birds with white wings, out of some strange place comming thither: but when they saw them strike saile, they changed their opinion, and thought them to be fishes, seeing them a farre off: but when they saw them the next day so farre off from that place, they tooke them for night-goblins or spirits.

This did he learne of diuers of the Azanagbi, slauas in Portugal. They hidde their faces no lesse then the priuities, esteeming the mouth vnnecesse to be seene, whence they belched such sowre breath. They had a kind of muffler to hide it, and part of the nose, onely discovering the same at meate. Other Gouernours they then had not, onely reuerence was done to the most rich. A beggerly, theeuish, lying, trecherous Nation, as any in the world. They annoynt their haire every day with fatte of fish for great gallantry, whereof they sinke exceedingly. And lest you should thinke better of their eyes then of their nose, their women esteeme it the greatest part of goodly feature, to haue large breasts, which by Art and industrious stretching of them, they enlarge, and some of them haue them hanging to their Nauill.

Necere vnto those are certaine Negros, which suffer not themselves to be seene of any, nor to be heard speake: but haue excellent gold which they exchange with other Negros, which bring vnto them Salt, such as the minerall salt of Tagazza, and leaueing the same, they goe away from thence halfe a dayes iourney: the Negros come downe in certaine Barkes, and lay at euery heape of Salta quantity of gold, and goe their wayes. When the Salt-Merchants returne, if they like the summe, they take it; if not, they leaue the gold still with the Sale, and goe their wayes: and then the other returne, and what heapes of Salt they finde without gold, they take for their owne: the other, either they leaue more gold for, or else leaue altogether. This seemeth hard to beleeue, but many of the Arabians and Azanagbi testified it to our Author for truth. The Merchants of Meli affirmed to me, that their Prince had once by a plot taken one of them, thinking to haue learned the condition of that people, but either of sillenecesse, or because he could not, he neither eate nor spake, and within three dayes died. Their stature, they which had taken him, affirmed to be a hand higher then themselves: and that their nether lippe was thicke and redde, and so great that it hung downe to their brest, and it together with their gummes bloudie: their teeth great, and on each side one very large: their eyes standing out: terrible they were to looke vpon. And because they had apprehended this man by their ambushment, they returned not in three yeares: but after forced by the need of Salt to cure their diseases (whence happily that desonmity proceeded) they renewed that traffique.

To leaue these farre within Land, and come to the Riuer Senaga, *Cadamofo* lustily marvelled at the partition which that Riuer caused: for on the one side the Inhabitants were well proportioned, very blacke, and the soile very fertile: on the other side, the Inhabitants meagre, small, liuart, and the ground barren. The people, that dwell on the bankes of Niger, are called Gilofi. The Kings name in my time

was almost a hundred and threescore yeares since) was *Zuchals*. Hee had thirtie wiuces. When *Richard Rainolds* was there 1591, the Kings name was *Amar Melik*. All that Region betwixt Sanaga and Gambea is called by one generall name, *Gia Lof*: of which, *Maffus* and *Barrius* write, That in an accident of ciuill warres *Bemoim* came to the King of Portugall for aide, and was there royally entertained and baptized with his followers; of which, some were of such admirable dexteritie and nimblenecesse of bodie, that they would leape vpon a horse as he galloped, and would stand vpright in the saddle, when he ranne fastest, and turne themselves about, and suddenly sit downe; and in the same race would take vp stones laid in order on the ground, and leape downe and vp at pleasure. This *Bemoim* was shamefully murdered by *Peter Vaz*, the Portugall Generall, and the hope of Christianitie in those parts disappointed. This was Anno 1489.

From thence *Cadamofo* went to Budomel; the Prince whereof was had in great respect by his people: which when they come into his presence, kneele on both their knees, and bowing their heads to the ground, cast sand ouer their shoulders, and on their heads, with both hands, and then goe towards him on their knees; and when they speake to him, cast sand ouer their shoulders still, with their head bowed downe, the Prince scarcely deigning them a looke, or word. For euery light offence he would sell their wiuces and children. He suffered our Author to goe into his Moschee, where his Arabian Chaplaines, after their manner, mumbled their Mattens tenne or twelue times in halfe an houre; all the companie rising and falling againe to the earth, and kissing it. He also heard him willingly confute the Mahumetane, and proue the Christian Faith: but said, he thought it was harder for a Christian to beauen then a Negro, because God was a iust God and Lord, who had giuen to vs many good things in this world; to them nothing in comparison, who should therefore in the other world haue their Paradise, which here they wanted. Easily might he haue beene turned to Christianitie, but for feare of loosing his State. His wiuces prouide him his diet, as it is vsuall among the Negros, and none but his Priests and some principall men eate with him; which is after a beaustly sort lying on the ground, the dish set in the midst, and all taking out the meat with their hands. They eate little at once, but eate often, foure or five times a day. From October to Iune it raines not there. They haue great Serpents, and many, which they vse to charme: and the Prince when he would payson his weapons, did (as was reported) make a great Circle, and enchanted by his Charms all the Serpents thereabouts thereto, and then killed that which seemed to him most venomous, letting the rest goe: with the bloud thereof, and the seed of a certaine Tree, he tempered a payson for that purpose, with which a weapon infected, drawing neuer so little bloud, did kill in a quarter of an houre. They haue great store of Parrats, which are instructed by a maruellous naturall cunning to preuent the Serpents, which would else destroy their nests. They build therefore on high Trees, and on the end of some tender bough thereof they fasten a Bull-rush, which hangs downe two spannes, therunto weauing and working their nest in such sort, that the Serpents, for feare of falling, dare not aduenture to deale therewith. The Negros came about *Cadamofo*, with wonder to see his apparrell, and the whitenesse of his colour (neuer before had they seene any Christian) and some of them with spitte rubbed his skinn, to see whether his whitenesse were naturall, or no: which perceiving to be no tincture, they were out of measure astonished. They would then giue nine, or sometimes foureteene slauas, for a horse furnished. And when they buy a horse, they will bring some of their Enchaunters, which make a fire of hearbes, and set the horse ouer the smoake, vtering certaine wordes; and after that annoint him with a thinne ointment, and shut him vp twentie dayes, that none may see him, hanging certaine trumperie about his necke, thinking that hereby they are more secure in battaile. Gunnes seemed to them, for their hideous noyse, to be of the Deuill. Bagge-pipes they thought to be a liuing creature, that thus sang in variable accents. But when they were suffered to handle them, they thought them to be some heauenly thing, that God had made with his owne hands, to sound so sweetly. They held

held the Shippe with great curiositie; and Eyes that were caued in the Prow of the Shippe, they tooke to be eyes indeede, by which it saw how to direct the course at Sea. They said, the Christians that could thus make voyages by Sea, were great Enchaunters, and comparable to the Deuill; themselves had ynough to doe to trauell by Land. Seeing a Candle burne in the night, they which knew not to make any light but their fires, esteemed it wonderfull. Honey they haue, which they sucke out of the combes, but the Waxe they hurled away, till they were instructed how to make Candles thereof.

Senega (*Boterus* sayth) comes from the Lakes Chelonidi. A hundred and fiftie Leagues from the mouth it hath certaine Falls, or Cataracts (as Nilus hath) that men may passe vnder the fall of the streame, without wetting.

Cadamofo doubled the Promontorie, called *Cape Verde*, or the Greene Cape, because of the Greene Trees which the Portugalls (who had first discovered it in the year before) found there growing in abundance; as *Cape Blanco*, or the White Cape, was so called of the White Sands there. The inhabitants they found were of two sorts, *Barbacci*, and *Sereri*. They haue no Prince. They are great Idolaters, and haue no Law; but are very cruell. They poyson their arrowes; with which, and the situation of their Countrey, they haue persuered themselves from the Kings of Senega.

In Gambia they were, some Idolaters of diuerse sorts, some Mahumetanes. They were also great Enchaunters. Their liuing, as at Senega, saue that they ate Dogges-flesh. Here the Prince hunted an Elephant, and gaue them to eat: the flesh is strong and vsuauorie. The Elephants delight in myre like Swine. They hunt them in the Woods: for in the Plaines an Elephant would, without running, soone take and kill the swiftest man; whome yet they hurt not, except they be first prouoked.

Here was a kinde of Fifth (*Cadamofo* calls it Cavallo, and his Latine Interpreter, *Piscu Caballinus*; I take it for the *Hippopotamus*, or *Riuer-Horse*) which is (sayth he) as bigge as a Cow; his legges short, with tuskes like to a Bores, but so great, that I haue seene one of two spannes, and longer, clouen-footed, and headed like a Horse: he liues on both Elements, sometimes in the Water, otherwhiles on the Land. The women vpon their breasts, neckes, and armes, had certaine workes, done with a Needles point, heated in the fire, in manner as with vs they worke hand-kerchiefs. This being done in their youth, would neuer out. The like flesh-branded workes they vse at *Cape Sagres*, as *Pietro di Sintra*, a Portugall, obserued vpon their bodies and faces. The inhabitants there are Idolaters, and worship Images of Wood, to whome they offer some of their meat and drinke, when they goe to their meales. They goe naked, couering their priuie parts with the Barkes of Trees. This is in Guinea.

A little from thence they found men who vsed as great brauery in their eares, which they bored full of holes, and were therein rings of gold in rows or ranks. They were one great ring in an other hole bored through their nose, like to buffes in Italie: which, when they ate their meat, they tooke away. The men and women of sort weare such rings also in their lips, in like sort as in their eares, an ensigne of their Nobilitie and greatnesse, which they put in and out at pleasure. Beyond the Riuer of Palmes they found others thus beringed, and for greater gallantry were about their neckes certaine chaines of teeth, seeming to be the teeth of men. They tooke a Negro whom they carried into Portugall, who affirmed, if a woman which only could vnderstand him, did interpret him rightly, that in his Countrey were Vnicornes. On this coast the Portugalls erected a Caste, called Mina, for their better trading. And these Countreys haue since bene sought to by French, Flemish, and many of our English Merchants. In the year 1553, *Thomas Windam* and *Antonie Pimentado*, a Portugall, in two English ships traded alongst those coasts, as farre as Benin, where they presented themselves to the King, who late in a great Hall, the walls whereof were made of earth without windowes, the roofe of thinne boards, open in diuers places. His Nobles about him neuer looke him in the face, but sit crouching vpon their buttocks, with their elbowes vpon their knees, and their hands before their faces, not looking vp till the

the King commaund them. And when they depart out of his presence, they turne not their backs vpon him. Such reuerend regard doth that Negro-King receiue of them.

The next yeare Master *John Lock* went for Captaine into those parts, to trade for Gold, Graines, and Elephants teeth. And after that, diuerse Voyages were thither made by *William Towerfon*, who obserued at the Riuer of *S. Vincent* strange Trees, with great leaues like great Dockes, longer then that a man could reach the toppe of them; and a kinde of Peale by the Sea-side growing on the Sands like Trees, with stalkes seuen and twentie paces long. Diuerse of the women had breasts exceeding long. At the *Cape Tres puntas* they made him sweare, By the Water of the Sea, that he would not hurt them, before they would trade with him. King *Abaan*, a Negro, entertained our men kindly; he caused a pot of Wine, of Palme, or Coco, which they draw forth of Trees, as wee haue elsewhere obserued; but their ceremonies in drinke are thus: First, they bring forth their pot of drinke, and then make a hole in the ground, and put some of the drinke into it, and after that cast in the earth againe, and thereon set their pot, and with a little thing made of a Gourd, take out of the same drinke, and put it vpon the ground in three places: and in diuerse places they haue certaine bunches of the pills of Palme-trees set in the ground before them, and there they put in some drinke, doing great reuerence in all places to the same Palme-trees. All these ceremonies done, the King tooke a Cup of Gold, in which they put Wine, and whiles he dranke, all the people cryed *Abaan, Abaan*, with certaine other words; and then they gaue drinke to euery one. The like ceremonies they vse in all the Countrey.

In Benin the people goe naked till they be married; and then are clothed from the waste to the knees. Their Bread is a kind of Roortes, called *Inamia*; which, when it is well foddren, may be preferred before ours. They haue here great Spouts of water falling out of the Ayre, which if they light on a Shippe, doe endanger the same. They fall like the Pillars of Churches. As for those Voyages to these parts, made by *W. Rutter*, *Fenner*, *Ingram*, or others, I referre them to Master *Hackluyss* Collections.

These Coasts are vsually called Guinea, by a more generall appellation, although that be properly one Region onely. About the Caste of Mina they are subiect to such Wormes, as Master *Lenkynson* hath obserued to grow vpon men at Boghar in Baetria, by drinking the water of the Riuer there: which are an ell long, and must be pulled out by degrees, euery day a little: if they breake by the way, it is very dangerous. The tortures they cause is vnspokeable.

The inhabitants of Benin observe Circumcision, and other Mahumetall Superstitions: they cut or rase the skinne, with three lines drawne to their Nauell, esteeming it necessarie to saluation. They will not easily doe iniurie to any, especially a stranger. They haue Birds in such respect, that it is deadly to any that shall hurt them. And some are appointed to haue a peculiar care of them, and to provide them food; which they doe in high Mountaines, where they lay meat for them: which they come and eat.

The inhabitants of Guinea giue religious respect also vnto certaine Trees. And in the year 1598 certaine Hollanders cutting them, and not ceasing at the persuation of the Negroes, whose Superstitions in that case they derided, it passed from words to blowes betwixt them, and the Dutchmen were forced to get them to their shippes; one of their companie being slaine in the chafe. But the murderer was offered to the Hollanders to be punished: which they refusing, his countrey men cut off his head, and quartered his bodie, bestowing the one as a monument of reuenge, ouer the slaine parties graue, the other on the Fowles, vnburied. Their noses are flat, not naturally, but by pressing them downe in their infancie, esteeming it a great part of beautie. Their hot stomacks can digest raw flesh; and therefore *Alexander Aphrodisiens*, and *Calius Rhodiginus*, that thinke their naturall heat, extracted to the outward parts, to be the cause of their blacknesse, are deceived. They eat their enemies which

o Likewise
Cape Sierra Lio-
na is so called
of the Lion-
like terrour
thereof, al-
waies couered
on the top
with Clouds,
which yeld
dreadfull thun-
ders and light-
nings. It seems
to be the same
that *Ptoomy*
and *Hannu* call
the Chariot of
the Gods.
G. hol. Ben.
p. Cadamofo
apud Ramus.
Nouus orbis etc.
p. 55. 47.
r. *Pietro di Sin-
tra*.
The Hollan-
ders were en-
terained of a
King in Gui-
nee, but very
miserably: an
old woman
naked, three
times went a-
bout the Cap-
taine, with cer-
taine murmur-
ing words,
and cast ashes
on his clothes.
The Nobles a-
bout the King
were naked.
Hol. Nauig.
1599.
f. The Guine-
ans esteeme
well of the
French, ill of
the Flemish,
and not well
of the Portu-
galls. *Arthus*
Hist. Ind. Or. c. 9.
t. The Windam.
Antonie Pinta-
do.
See Hackl. voy-
ages, to, 2.
part. 2.

u *John Lock*.
x *William Town-
son*.
y *Samuel Wells*.
z *W. Rutter*,
George Fenner,
Antonie Ingram.
a *Ant. Lenkynson*
Hak. 10. 1.
These wormes
come out of
their legges, or
some fleshy
part.
b *Calad. Arab.*
Dani. Hist.
India, c. 9.
Ind. Oriens.
part. 6. de Bry.
c *Got. Arct. c. 10.*
11. 12. 13.

d *Alex. Problem.*
1. 1. c. 2.
Call. 1. 6. c. 15.

b The Religion of the Guineans.

which are slaine in the warres (which are very rife amongst those Nations) and those which are taken, are euertlasting prisoners. And in some more important warres which they undertake, they will burne their dwellings before they goe, lest either the enemy might possesse them by conquest, or themselves become too mindfull of a returne. In these warres they provide themselves of some light armour, wearing at such times no other apparell. Some men, of greater fort, had a white confectiō, wherewith they whited their faces and bodies. Their women are vnfaitfull Secretaries in Nature's most hidden secrets, vsing in the sight of men, women, boyes, and girles, to be deliuered of their children, whome after they circumcise, whether they be of the male or female sexe. Their funeralis they celebrate with much singing and solemnitie. They beleue, that men, when they die, goe into another world, where they shall haue like need of many things, as here they haue, and therefore vse to put the dead corpes some part of household. And if they loose any thing, they thinke, that some of their friends, which in the other world had need thereof, came thence and stole it. Of Gods being asked, they said he was blacke and euill, and did them much harme; their goods they had by their owne labour, and not by his goodness. Circumcision they vse, and some other Turkish Rites. They hold it vnmeet and irreligious to spit on the ground. They haue no Letters, nor Bookes. They obserue a Sabbath, herein agreeing, and yet disagreeing, with Turke, Jew, and Christian, for they obserue Tuesdayes rest, from their Fishing and Husbandrie. The Wine (of the Palme-tree) which is that day gathered, may not be sold, but is offered to the King, who bestoweth it on his Courtiers, to drinke at night. In the midst of the Market-place (this was in the Riuer Gabam, and the Hollanders the reporters) they had a Table standing on foure Pillars, two elnes high, whose flat couer was made of Straw and Reedes woven together. Hereon were set many strawen Rings, called *Fetisso's*, or *Gods*, and therein Wheat, with Water and Oyle, for their God, which they thinke eates the same. Their Priest they call *Fetissero*, who euery festiual day placeth a Seat on that Table, and sitting thereon, preacheth to the people; which done, the women offer him their infants, and he sprinklith them with water, in which a Newt doth swimme, and then besprinklith the Table aforesaid with the same water, and so uttering certaine words very loud, he dismisseth his deuout assembly. Many were such Rings of Straw next their bodies, as preseruatiues from those dangers, which else their angrie God might inflict on them. In honour of the same Deitie (or Deuill, as it seemes they conceiue him to be) they bechalke themselves with a kind of chalkey earth, and this is vnto them in stead of their morning Mattens. The first bit at meales, and first draught, is consecrate to their Idoll, and therefore they besprinkle therewith those Rings, which I said they wore on their bodies. If Fishers cannot speed at Sea, they giue a peece of Gold to the *Fetissero*, to reconcile their frowning Saint. He therefore, with his wiues, walkes a kinde of procession through the Citie, smiting his breast, and clapping his hands with a mightie noyse, till he come at the shore: And there they cut downe certaine boughes from the Trees, and hang them on their neckes, and play on a Tymbrill. Then doth the *Fetissero* turne to his wiues, and expostulates with them, and withall hurleth into the Sea Wheat and other things as an offering to *Fetisso*, to appease his displeasure towards the Fishermen. When the King will sacrifice to *Fetisso*, he commaunds the *Fetissero* to enquire of a Tree, whereto he ascribeth Diuinitie, what he will demand. He, with his wiues, comes to the Tree, and in a heape of ashes, there provided, prickes in a branch plucked off the Tree, and drinking water out of a Basō, spouts it out on the branch, and then daubeth his face with the ashes: which done, he declareth the Kings question, and the Deuill out of the Tree makes answer. The Nobles also adore certaine Trees, and esteeme them Oracles: and the Deuill sometimes appeareth vnto them in the same forme of a blacke Dogge, and otherwhiles answereth without any visible apparition. There are which worship a certaine Bird, which is spotted and painted (as it were) with Staries, and resembleth the lowing of a Bull in her voice. To heare this Bird lowing in their iourney, is a luckie boding, saying, *Fetisso* makes them good promises,

ses, and therefore set him, in that place where they heare it, a Vessell of Water and Wheat. And as the Earth and Ayre yeeld them Deities, so the Sea is not behind in this liberalitie, but yeelds certaine Fishes to their canonization. In this respect they take not the Tunic at all, and the Sword-fish they take, but eat not till his sword be cut off, which is dried, and holden in great veneration. The Mountaines would bend their sullen browes, if they should not haue some redde letters in their Calendar, to which their toppes aspire, threatening to scale Heauen, or ouerwhelme the Earth, if this *Fetissan* portion did not pacifie their angrie moode, by daily presents of meat and drinke set thereon. Neither can Nature alone vsurpe this Prauledge, but Art, in other things her enuulous coriuall, and farre vnquall competitor, in this matter of God-making, commonly gets the vpper hand. And therefore they with their ceremonious Art can make them *Fetisso's*, or Gods, at pleasure. Principally in their Funeralis they obserue it: for when one is dead, they make a new *Fetisso*, or Funerall rites. Ring of Straw, and pray it to beare the dead partie companie, and protect him in his iourney into the other world. The friends and kinsfolkes assembling, prepare a Henne, and then setting themselves in a corner of the dead mans house, they place all his *Fetisso's* on a row, the greatest in the midst, adorning the same with garlands of Pease and Beanes, like to the Popish praying-Beades. Then they sprinkle the same with the blood of the Henne, and hang a chayne or garland of hearbes about their neckes. After this, the women set the Henne, now foddē, in the midst of the *Fetisso's*, and the *Fetissero* takes water in his mouth, which amidst his Exorcismes and Charmes he spouts on those *Fetisso's*, and taking two or three hearbes from his necke, he rolles the same in forme of a ball, which after certaine ceremonies hee layeth downe, and so doth, till all his Hearbe-garland be spent; and then makes them all into one great Ball, and therewith besmeareth his face, and thus is it made a *Fetisso*, and the partie deceased is now at rest. In the meane time the dearest of his wiues filleth all the house with mourning, the neighbours and friends with Songs and Musike (such as they haue) and Daunces. And at last they take vp the Corps, and carrie it to the Graue, which is digged foure foot deepe, and couerit with stakes, that nothing may fall therein. The women creeping about the Sepulchre, expostulate with him, Why he would leaue them? Then doe they hurle on earth, so that none can get into the Corps; for he hath with him his Household, Armour, and whatsoever he vsed in his life time; Wine also (if before he loued it) to drinke in the other world. Lastly, they couer the Sepulchre with a Rōose, to defend all from raine. If the King dies, not onely greater solemnities are vsed: but the Nobles thinking it necessarie for so great a Personage to haue attendants, they offer vnto him one, a seruant; another, a wife; a third his sonne or daughter, till there be many of both sexes in that other life to attend him. All which are suddenly slaine at vnwares, and their bloudie carcasses buried together with the King. Yea, the Kings wiues, which loued him best, refuse not this last and euertlasting seruice, as they suppose; but yeeld themselves to die, that they may liue with him. The heads of all these, thus slaine, are set vpon poles round about the Sepulchre: Meate, Drinke, Rayment, Armes, and other Vntils are added for their vse, and buried with them. They, in vncertainetie of criminall accusations, as of Adulterie; Murder, and such like, haue a certaine water offered them to drinke by the *Fetissero*, made of those hearbes wherof their Ball-*Fetisso* is made, and in effect like the cursed water, *Nom. 5.* none daring to drinke, for feare of sudden death thereby, if he be guiltye.

And now leauing the Coasts of Guinea, Benin, Melegete, and other Regions of the Negros, adioyning to the Sea, we will looke backe againe into the in-land Countries: wherof Gualata is a hundred myles distant from the Ocean, and hath altreade bene mentioned. The next therunto, in *h* *Leos* Relations, is Gheneoa, which is not the same with Guinea before-mentioned, if *Leos* had true intelligence, but is situate betwixt Gualata, Tombuto, and Mell, and in one place bordereth on the Ocean, where Niger falleth into the Sea. They had great Traffique with the Merchants of Barbarie. They haue Gold vncoynd, and vse also yron money. There is neither Towne;

not

dagascar, and other places, in the same height, in and adioyning to Africa? Some ascribe it (as *Herodotus*) to the blacknesse of the Parents (sperme or seede; And how made they the search to know the colour thereof, which if it hath (a thing by others denied) by what reason should it imprint this colour on the skinn? Some ascend about the Moone, to call some heavenly constellation and influence into this constitution of Nature; And there will I leave them: yea, I will send them further to him that hath reserved many secrets of nature to himselfe, and hath willed vs to content our felues with things reueiled. As for *secret things*, both in Heauen and Earth, they belong to the Lord our God, whose holy name be blessed for ever, for that he hath reueiled to vs things most necessarie, both for body and soule, in the things of this life, and that which is to come. His incomprehensible *vnitie*, which the Angells with couered faces in their *Holy, holy, holy* hymnes relound and *Lande* in *Trinitie*, hath pleased in this varietie to diuersifie his workes, all seruing one humane nature, infinitely multi-

plied in persons, exceedingly varied in accidents, that wee also might sene that *one-moost God*; the tawney Moore, black Negro, duskie Libyan, Ash-coloured Indian, oliue-coloured American, should with the whiter European become *one sheepe-fold*, vnder one great shepheard, till this mortalitie being swallowed vp of life, wee may all *be one, as he and the father are one*; and (all this varietie swallowed vp into an ineffable vnitie) only the language of *Canaan* be heard, only the *Fathers name* written in their foreheads, the *Lambs song* in their mouths, the victorious *Palmes* in their hands, and their long robes being made white in the blood of the *Lambe*, whom they follow whither soeuer he goeth, filling heauen and earth with their everlasting *Halleluiahs*, without any more distinction of colour, Nation, language, sexe, of colour, all may bee

One in him that
is ONE,
and only blessed for
ever.



RELATIONS OF THE REGIONS AND RELIGI- ONS IN AFRICA.

OF ÆTHIOPIA, AND THE AFRICAN ISLANDS; AND OF THEIR RELIGIONS.

THE SEVENTH BOOKE.

CHAP. I.

Of Æthiopia Superior, and the Antiquities thereof.



OF *Nubia* we needed neither *Palinurus* helpe, nor *Chearon*, to set vs on the *Æthiopian* Territories: the Sea is farre distant, and the Riuer Nilus which parteth them, (whether loth to mixe his fresh waters, with the Seas saltnesse, or fearing to fall downe those dreadfull * *Cataracts*, or dreading the multitude of pits, which the *Egyptians* make in his way to intap him) here sheweth his vnwillingnesse to passe further forward, and distracted with these passions, hath almost lost his channell, diffusing himselfe in such lingering and heartlesse manner, as man and beast dare here insult on his waters, and I also haue aduentured to take the advantage of these shallowes, and wade ouer into this anciently-renowned *Æthiopia*. The name *Æthiopia* came from *Æthiopi*, the sonne of *Vulcan*: before, it had bene called *Siberia*, and after that *Atlantis*. *Lydiat* deriueth *Æthiopia* of *Ai*, and *Thebais*, the land of, or beyond Thebais, which was called *Egyptus Superior*, next to *Æthiopia*. *Chytrastu* saith, it is deriued of *Æthio*, *Plendee*, and *visiu*; of the Sunnes burning presence. Two *Æthiopia's* are found in *Africke*, as *Plinio* witnesseth out of *Homer* (so ancient is the diuision) the Easterne and Western. And this partition is by some still followed, as namely by * *Osfrius*. Others

* The falls of Nilus downe from steepe Rocks.

a *Æthiopia di-
sta à Corymba*;
Æthiopia Pulcra,
F.N. Com. l. 2.
b *Eidiat*, in e-
mend. Temp.
c *Plin. l. 5. c. 8.*
d *Osfrius de rebus
gest. humanis*, lib. 4.

c Herodot. l. 7.

f Euseb. Chron.

in A. M. 3580.

g Pausan. l. 6.

in fine.

h Philostrat. l. 3.

de vit. Ap.

i Ioseph. Antiq.

l. 1. c. 6.

k Gra. 10 Vide

Ancat. Temel.

c Jun.

l Num. 12. &

Exod. 2.

m F. Vatablus.

in Num. 12.

n Genebr. Chron.

Pag. 71.

o Aug. de Mi-

rabili fac. Scri-

ptura. l. 1.

p F. Ribera. cō-

tr. Ioseph. l. 3.

l. 2. a.

p. 1011.

q Num.

Calvis. l. 12.

r in Co-

ment.

s Chrysos in An-

thysia.

p Ioseph. Antiq.

l. 1. c. 6.

q Gubius. in

Gen. 2. q. 6. v. 5.

r Jun in Gen. 2.

Præf. l. 10.

s Ptol. l. 4. c. 6.

c 7.

t Magnus.

u Ham. Ody.

in initio.

x Strabo. l. 1.

Per totum.

y Ptol. l. 4. c. 7.

Dom. Niger.

z Strabo. l. 1.

Ortel. Theat.

a Mercat. Tab.

vener. salis.

Pore before

Leo.

b Ortel. Theat.

Magnus.

Description of

the World.

diuide the same into the Asiaticke and African: Author hereof is *Herodotus* in his *Polyimnia*, which reckoneth two sorts of *Ethiopian*s in *Xerxes* huge Armie; the Easterne, mustered vnder the Indian Standards; the other, of Africa by themselves, differing from the former in language, and their curled haire. *Eusebius* mentioneth *Ethiopian*s near the River Indus. And to let passe *Pausanias* his search among the *Seres*, or *Philostatus* at Ganges, for some Asian *Ethiopian*s; the Scriptures seeme to mention an *Ethiopia* in Asia. For *Cush*, the Sonne of *Cham*, (of whom *Iosephus* saith the *Ethiopian*s called themselves, and were called by others, *Chusai*) was Author, as not only of the *Ethiopian*s in Africa, but of many peoples of Arabia also in Asia, as *Moses* k relateth. And hence perhaps it was that *Miriam* l and *Aaron* contended with *Moses* for his wife *Zippora*, because shee was an *Ethiopian*. And yet was shee with *Moses* but called an *Ethiopian*, in respect of the Neighbour-hood which *Midian* had to *Ethiopia Orientalis*, as m *Vatablus* obserueth out of the Iewish writers, or for that *Midian* is also assigned to *Ethiopia*, taken in larger sense, as saith n *Genebrard*. *Iunius* saith, because the *Midianites* dwelt in that Region which was assigned to *Cush*. Saint *Augustine* o affirmeth, that the Region Northwards from the red Sea, and so euen to India was called *Ethiopia Orientalis*. This distinction is still acknowledged by later p Writers. And therefore it is needlesse to fetch *Moses* a Wife out of *Ethiopia* beneath *Egypt*, to interpret that place. For so *Iosephus* p, as we shall after see, telleth of a Wife which *Moses* in his prosperitie, before his flight, married from thence.

This obseruation is very necessary, because the Scriptures often mention *Ethiopia*, when no part of Africa can be understood q, as *Genes*. 2. 12. where one of the Riuer of Paradise is sayd to compass the whole land of *Cush*, or *Ethiopia*. And so in other places, *Cush*, or *Ethiopia*. Learned *Iunius* r obserueth, that *Cush* is either a proper name as *Genes*. 10. or common to the people that came of him: It is also a name attributed to the three Arabia's, to the two (African) *Ethiopia*s, and to all the Southerne tract by the Persian Gulf.

Leauing now that Asian *Ethiopia*, which alreadie wee haue handled vnder other names, wee will now proceede in our African iourney, where wee finde in *Ptolemy* s not so exact description thereof, as in later Geographers, being then in the greatest part vnkowne. *Magnus* t maketh *Ethiopia* to containe two of those seuen parts, whereinto he diuideth Africa: one of which he calleth *Ethiopia Superior*, and *Interior*, which for the most part is subiect vnto the Christian Prince, called in Europe *Priest* or *Prefect Iohn*: the other, *Inferior* and *Exterior*, is all that Southerly part of Africa, which was not knowne to the Ancients.

This doth not altogether agree with *Hamers* u diuision, (whose Geographie *Strabo* v hath so largely traueled and admired.) For how could *Hamers*, or any in his time attaine to the knowledge of those remote parts? Neyther yet may we recit that renowned Poet, seeing this partition may serue vs now in the better discouerie of places, where wee reckon all that to the Wetterly *Ethiopia*, which from Guinea stretcheth to the Cape of Good hope: and thence to the Red Sea Northwards, to the Easterly Nilus, and a line from the head thereof vnto the aforesaid Cape, being the Arbitr in this diuision. But to let passe this curiositie in caruing, when all is liketo be eaten, we will beginne at *Ethiopia vnder Egypt*; and so take the Country in our felleth, till hauing doubled the Cape, we come from the Abassin, going from the Red Sea, till hauing doubled the Cape, we come from the Abassin, sine Christians to those of *Ethiopia* on the Ethiopian Ocean. *Ethiopia sub Egypto*, (so the Geographers w call this part) hath on the North, *Egypt*; on the West, *Libya* (so the Geographers w call this part) hath on the East, the Red and Barbarian Seas; to the Promontory *Reptum*, which *Ortelius* x placeth about *Quiloa*, *Pore* z calls it *Quilmani*: *Mercator* interpretes *Magala*. The Abassin Empire, is by our late Writers extended further, receiuing for the Southerne limits, the mountains of the Moone; and for the Westerne, the Kingdom of Congo, the River *Niger*, and *Nubia*: and therefore containeth *Ethiopia sub Egypto*, and besides *Trogloditica*, *Cinnamomifera Regio*, and part of the inner *Libya*.

True

True it is, that the Great Neguz his titles comprehend thus much, yet rather (say some) as a monument of what hee hath had, then an euident of what hee hath: The Turkes in the North, the Moores on the West, and others elsewhere circumcising this circumcised *Abissine*: and now according to c *Boternus* and *Barrinus*, the Lake *Bartena* is the center of his Dominion. But euen still *Frar* d *Luis de Verreia*, giues him both all before named and more. The name *Abissine* or *Abassine*, which is giuen to this Region, *Niger* e denieth from the Egyptian word *Abases*, which (*Strabo* f reporteth) they gaue to all inhabited places compassed with great Deserts, and situate therein, in manner as the Ilands in the Sea: three of which *Abases*, he saith, were subiect to the Egyptians.

To take now some exacter view of these parts; leauing g those Iewish monstrous fables of Monsters of threescore and ten cubits, & their great lies of the little Pigmy-Christians, with such other luffe, fit for them to write, who are iustly credulous of h lies because they beleened not the Truth: let vs see what others haue written, both of the people and place, and first of the first, and most ancient Relations.

The Cataracts or falls of Nilus, which separate e *Ethiopia* from *Egypt*, are by the most Authors reckoned two, the greater & the lesse: *Stephanus* addeth a third at *Bonchis*, an *Ethiopian* Citie. These are Mountains which enroach vpon the Riuer, and with their Iostic looks and vndermining trecherie, hauing drawne vp the earth, which should afford him a channell into their swelling and ioynt conspiacie, as with a mixt passion of feare and disdain, make the waters in their haft and stife ouerthrow themselves downe those steepe passages: the billowes bellowing and roaring so terribly with the fall, that the inhabitants (as some i assume) which dwell neare, are thereby made deafe: and the Riuer amazed and dizzie, whirles it selfe about, forgetting his tribute to *Niptune*, till forced by his owne following waters, he sets, or rather is set forward on his iourney.

They are k now called *Cataradbi*, which signifieth Noise, of those dreadful and hideous out-cries which there are caused. Berwixt these falls and *Meroe*, *Strabo* l placeth the *Troglodyte*, of which we haue alreadie spoken: and the *Blemmyes*, *Nube*, and *Megabari*. They are *Nomades* m, without Towne or habitation, and addicted to robbery. *Procopius* n testifieth, that these were accustomed to doe much damage on the Roman confines: and therefore *Dioclesian* brought them out of their barren Territories, and gaue them *Elephantina*, and the Region adioyning for habitation, communicating to them the Roman rites and superstitions, and built the City *Philas*, in hope of future friendship. *Calum non animus*, they changed the soile not the soule, but were no lesse iniurious to *Oasis*, and other the Roman subiects. They worshipped some Gods, borrowed of the Grecians; *Isti* and *Osi* is, of the Egyptians; and *Priapus*. The Blemmyes also offered humane sacrifices, with cruell inhumanity, to the Sunne, till *Iustinians* time, who tooke away those bloody deuotions. As for the tale that those Blemmyes wanted heads, and had their eyes and mouths in their breasts, the Authors had either no eyes to see the truth, or more head then they should to deale lyes: as we may lay of odier shapelesse and monstrous shapes of people, which n *Plinie* l. 5. c. 8. *linus*, out of other Authors report, to inhabit these vnkowne parts: some wanting lips, some nostrills, some tongues, or mouths, &c. indeede all wanting truth. Rather would I counsaile the studious of Geographic, to learne the names of the Peoples and Nations of these Regions, of *Plinie* and *Solinus*: which because we haue but names of them, I forbear to name.

Meroe doth inuite me to a longer entertainment, being an Iland which Nilus with louely embraces claspeth about, according to *Iosephus* and *Cedrenus*, sometimes called *Saba*, as now also the Abissines name it; the Egyptians call it *Nanle Babe*; the inhabitants, *Newbe*; our Maps, *Guegere*; to which *Theruet* addeth more o, if not more then truth. The Iland, after p *Heliodorus* (the Bishop of Tricca) his description, is three square, each of which triangle limits are made by three Riuer, *Altaboras*, and *Alafobas* (*Strabo* calls it *Astapus*, & *Alstabus*) this from the South, that from the East) drowning their names & waters with Nilus; it is in length 3000. furlongs, in breadth 1000

B b b 3

plentiful

c G. B. B. B. B.

In d. B. B. B.

d F. L. L. L. L.

de Ethiopia.

e Dom. Niger.

f Strabo. l. 17.

g Vide Mun-

ster. in fine 6. lib.

h 2. Thef. 1. 12.

i This report

cech Cicerio in

Som. sup. & calls

these falls Ca-

tadige.

k Jean. Bermu-

desius in Legat.

Ethiopia.

l Strabo l. 17.

m Procop de

Bella Persico. l. 1

n Plin. l. 5. c. 8.

o 6. c. 29.

Solinus. cap. 39.

p Heliodorus.

Ethiopia. l. 10.

q Vide descriptio

this Iland in his

narr. before

Leo.

1. K. 19. 19.
in *Nisera* in
Sophia.
* *Lam.* in *Ev.*
30. E. 8.
n. P. Mart in
1. R. 5.
o. *of* G. 12.
Com. *for*, in-
nus, &c.
p. *Plin.* 1. 6. c. 19.
q. *M. Driss.*
Oration *Lipp.*
baista.

brought into the field a million of men: and *Turbasa* was corruial vnto proude and blasphemous *Sennacherib*, in sute for the Monarchie of the world. Before that time the *Æthiopians* had warred vnder *Sbslak* King of Egypt, whom some take for *Seoffris*. The *Babylonians* in *Nabuchodonosor*'s time conquered Egypt and *Æthiopia*, as some expound the prophetic of *Ezechiel*. And the Persian Empire extended from India to *Æthiopia*. Of the historie of the Queene of Saba, we shall haue more cause to speake afterwards. Some thinke that shee came from Arabia where the Sabæans inhabit: Others bring her from hence, and say, that shee was an *Æthiopian*. The mention of her and of *Candace* (which name *Plinie* saith continued to the *Æthiopian* Queenes in many successions) hath made some thinke (as it seemeth) that *Æthiopia* was gouerned only by Queenes. But let vs obferue further concerning their rites and ancient customes, as diuers Authors haue related the same.

CHAP. II.

A continuation of the *Æthiopian Antiquities*, and of the Queene of Saba.



MELIOTORVS in his Historie (which although for the substance it be fained, as a loue-discourse, yet must hold resemblance with things done) and for the variety and conceit thereof, commended by that learned German *Philip*, and by our English *Philip* (the soule of Poetrie) mirrored in his *Arcadia*, telleth of *Hyadas* his *Æthiopian* King, that after his victorie at Syene, and hauing there performed his deuotions, and seene their *Nileosopum* (like to that at Memphis, and now at Cairo) and enquired the originalls of their feasts, and holy rites done in honour of that Riuier: when he came to the Cataracts, he sacrificed to Nilus, and the Gods of the Borders. He then sent messengers to the *Wise-men*, whom he calleth *Gymnosophists*, which are the Kings Counsellours, at Meroe, to certifie them of his victorie, and to call a publike assembly wherein to gratifie the Gods for the same with sacrifices & solemne pomes, in the field consecrated to the *Sunne*, the *Moone*, and *Bacchus*. *Perfina*, the Queene, delucred those letters to the *Gymnosophist*, who dwelt by themselves in a Groue, consecrated to *Pan*; and before they would giue answer, consulted with the Gods by prayer, and then *Sisimirus* the chiefe of them promised all should be fulfilled. The Sacrifices were to be done to the *Sunne* and *Moone*: and therefore, except *Perfina* the Queene, which was *Luna*'s Priest, no woman for feare of contaminating the Holies of those Pure and Bright Deities, might bee present. *Hyadas* was Priest of the *Sunne*. Much preparation was made of Beasts for their *Heestombs*, and much concourse of people crossing the Riuier in those boats of Canes or Reedes. There was presented the Images of their Gods, *Alemnon*, *Perseus* and *Andromeda*: and night to them fete the *Gymnosophists*. Three Altars were erected; two ioyntly to the *Sunne* and *Moone*; a third to *Bacchus* by himselfe, to him they offered all sorts of Beasts; to *Sol*, white Chariot-horses; to the *Moone*, ayoke of Oxen. And when all things were ready, the people with shouts demanded the sacrifice, which vsually was accustomed for the health of their Nation. That was, some of the strangers taken in the warres, to be offered: First, triall was made by spits of gold, heated with fire, brought out of the Temple, whether the captiues had euer knowne carnall copulation: for treading on the same with their bare feet, such as were pure Virgins recieued no harme, others were scorched. These were offered in sacrifice to *Bacchus*; the other, to those purer Deities. These things haue I here inserted, not as done, but as like to such things, which among the Meraites vsed to be done, and agreeing with the generall deuotions of these *Æthiopians*. *Philostratus* reporteth like matters of their *Gymnosophists*: and of the Groue where they kept their generall consultations: otherwise, each of them by themselves a-part, obseruing their studies and holies. They worshipped *Nilus* intending

a *Phil. Melanct.*
in *Epist.* ad *Ope-*
rium.
b *St. Ph. Sidney.*

c *Heliodorus*
Æthiop. 1. 9. c. 10.

d Our English
and the Ger-
man Histori-
es mention
the like clearing
of adulterie,
by going with
bare feet on
burning plow-
shares. *Bale.*
e *Phil.* 1. 6. de
v. 1. *Apollonius*, 1. 6.
6. 4.

during in their mysticall interpretation the Earth & the Water. They entertained strangers in the open aire. *Thespheson* was then (in *Apollonius* his time) chiefe of their society. At his command, an Elme did speake. They held the immortality of the soule. The *Æthiopians* sacrificed to *Memnon* and to the *Sunne*.

Lucian, after his scoffing manner gratulates the *Æthiopians* that fauour, which *Iupiter* vouchsafed them, in going on feasting, accompanied with the rest of the Gods, and that twelue daies together, if *Homer* reckoned truly. But more seriously elsewhere he vnfoldeth that myserie, shewing that the *Æthiopians* were inuents of *Astrologie*, helped therein by the clearenesse of the skie in that Region, and like temperature of the seasons. Of them the Egyptians learned, and furthered that science. In his Treatise of Dancing, he affirmeth, that the *Æthiopians* vsed their haire in steed of a quiver, and neuer drew arrow from thence to shoot in battell, but with a dancing lecture.

Diodorus & *Sienlus* telleth, that the *Æthiopians* were accounted most ancient of all other men: and that not only Humanitie, but Diuinitie, was borne and bred amongst them: solemnities, pomes, holies, and religious rites, were their inuention. And therefore (saith he) *Homer* brings in *Iupiter*, feasting with the *Æthiopians*. The reward of their piety, was the immunitie of their region from forraigne conquests. *Macrobius* interpreteth *Iupiters* banquet with the *Æthiopians* of that Ocean, which *Antiquitie* imagined to be vnder all the *Torrid Zone*, that the fiery bodies of the flames, supposed to be nourished with moisture, might there quench their thirst. So would those good men drowne a great part of the African and American world, in hospitality to the Starres, by their imagined middle-earth Ocean: which experience hath now sufficiently confuted.

Cambyses attempted and lost his *Annie*; and *Semiramis* entred, but soone returned: *Hercules* and *Dionysius* ouer-ran the rest of the World, the *Æthiopians* either for their deuotion they would not, or, for their strength could not conquer. The Egyptians, some say, were Colonies from hence; yea, Egypt it selfe the dregs of that soile, which Nilus carryeth out of *Ethiopia*.

The Egyptians borrowed of the *Æthiopians*, to esteeme their Kings as Gods, and to haue such care of their Funeralls, the vse of Statues, and their *Hieroglyphicall* letters. *Pierius*, and others, haue written thereof at large. Their best men they chose for their Priests: and hee among them, who, when the God is carried about, shall bee possessed with some *Bacchanal* furie, is chosen King as by diuine appointment, and is of them worshipped as a God. His gouernement is gouerned by Lawes. They doe not put a Malefactor to death, but an Officer is sent to him with the signe of death, whereupon hee goeth home and slayeth himselfe. One would haue fled out of his Country; but the mother of the malefactor killed him, because he would not after his Country manner kill himselfe.

The Priests in Meroe exercised this authority (as is before said) ouer their Kings, and would send them word that the Oracles of the Gods commanded them to dye, neither might they resist the diuine dispensation: and thus with arguments, not with armes, they perswaded them to a voluntarie death. But in the time of *Ptolemaeus Secundus*, King of Egypt, King *Ergamenes* wellskilled in the Greeke sciences, and Philosophie, reciecd that superstition. They say, that the custome yet (till *Diodorus*'s time) remaineth, that if the King be maimed, or by some accident want any member, his Courtiers also will deprime themselves of the same. Yea, when the King died, his signets thought it good fellowship to die with him, esteeming that death glorious, and the surest testimony of friendship.

The *Æthiopians*, dwelling nearer to Arabia, armed their women in their wars, till they attained to a certaine age; the most of which were a ring of brasse in their lip. They which dwelt further vp into the Country, were diuersly conceited of the Gods, for some they thinke immortal, as the *Sunne*, *Moone*, & the World: some mortall, as *Pan*, *Hercules*, *Iupiter*, for their vertues exalted to that dignitie. *Strabo* telleth it in the singular number, that they thought that God to be immortal, which is the cause of all things.

f *Hom. Iliad.*
Lucia. de sacris.
g *Idem* de *A-*
stologia.

h *Idem* de *Sal-*
tatione.

i *Di. Sic. 1. 4. c. 1.*

k *Macrobi.* in
S. m. Scip. 1. 2.
cap. 10.

l *Pier. Hiero-*
glyphica.

m The like is
vsed in Japan.

n *Diod. Sic.*
Strabo 1. 17.

as *Luys de Vreeta* reporteth, This *Luys* hath written 3. large books in Spanish, collected (as he saith) out of *Don Iuan de Balthasar* an Ethiopian of great account, who had beene Embassador frō his Mr. *Alexander* 3. the great Negus, into Persia & other places, & came into Spaine with his licence to imprint his Ethiopian history. Out of him *Luys* reporteth that the former book, whence *Zaga Zabo* the Bishop, Embassador to the King of Portugal, had taken those things, is *Apocrypha*: yet so, as that it is true concerning that report of *Maquedas* conception, & the royall descent from thence till these times. The stealing of the tables he denieth; & affirmeth, that the truth was, that *Salomon* had bestowed on the Queen of Saba a fragment of the tables, which *Moses* brake in his zeale for the Israelitis idolatry with the golden Calf. For that conception by *Salomon*, he proueth it by the Ethiopian Records, the title of their King, & his armes; which are the same, which the tribe of Iuda gaue, viz. a Lyon rampant, crowned, in a field Or, with this inscription, *The Lyon of the Tribe of Iuda hath ouercome*. Since they were Christians they haue added to these armes a crosse, which the Lyon holdeth in his right foot. And in this right they lay challenge to Ierusalem for their inheritance. Now for the fragment of the table which *Moses* brake, it is receiued for a truth throughout Ethiopia, & it is still preserved in the hill Amara, as the greatest Jewell in the world. *Balthasar* had often scene and handled it. It seemeth to be of the Chalcedonic stone, shining, & transparent; and is a corner of a square table, the broken edges yet being manifest, with the letters, some broken, some whole, much differing frō the common Hebrew (which *Gensbrard* saith the Jewes inuented, thereby to differ from the schismaticall kingdom of the Israelites, of the ten tribes; the Samaritans still retaining the former, as both he and *Scaliger* affirme.) But these letters cannot be read; for he brought a learned Jew, skilful in all the Eastern languages, Persian, Arabike, Indian, Chinois, &c. yet knew them not. This relique is with such deuotio admired of the Jewes, that when they passe but within sight of that hill Amara, they prostrate themselves on the ground with much reuerence, & for this cause make much of the Ethiopians (whereouer they meet them) as a people beloued of God, to who he hath imparted such a Relique. They tell also a tale (I thinke) of the Queene of Saba, that in her journey homewards she had a reuelation concerning a peece of wood which she saw, that it should be the same whereon Christ should after die for mankind: wherefore adoring the same with much deuotion & teares, she writ to *Salomon* thereof, who hid it in the earth. *Strades*, * where the poole of *Bubeda* was made afterwards, & by vertue thereof wrought miracles. But the Ethiopian superstition hath fables enough of her own, & needs not the officious help of Romish Saints in this kind. As for that successio of Jewish officers; *Luys* denies it, & saith the Jewes are no where more hated then in Ethiopia; & *Alexander* the 3. late Emperor among them, banished all Jewes & Mores out of all his dominions. The officers of the Emperor are the sons of the tributary kings his vassals, and the noblest of his subiects. And for the Jewes which came with *Melech*, or *Meilec*, after called *Dauid* his next successor for *Iofad* (so he calls him) becoming an Apostate, reduced idolatry: & whereas *Dauid* his father had giuen them one of the Temples dedicated to the Sunne in Mount Amara, to make it a house of Prayer to the God of Israel, casting forth the Idols therein; now in this *Iofad* daies, some of them returned to Ierusalem, or to other prouinces of Africa, & some inhabited the vtmost parts of Africa, nere the Cape of Good Hope, & Deserts not before inhabited And the said *Don Iuan de Balthasar*, being sent by the Emperor into the lāds of Monopopata (so he calls it) & of *Galofes*, of *Barbizin*, of *Mandinga*, & of *Zape*, which are inhabited of idolatrous Gentiles, hee found among them some of these Jewes descended of that exiled stocke (as themselves also hold) which had forgotten their Iudaisme, & all knowledge of the scriptures, onely had retained some reliques of it, & abstinence from swines flesh, differing also from those Gentils, in worshipping one God, whereas the other acknowledge One great God, whom they call *Cavamm*, but worship also Tigers, Lions, Flies, Spiders, Moakes, Lizards, & what soeuer first meete them in the morning. These Gentils call the Jewes *Tabayqueros*, and will not admit them to purchase houses, or inheritance, but either vse them as interpreters or factors for Marchants (which is the highest step they can attaine to) or else employ them in base drudgeries, to be their Porters, slaughter-men, and such like, that they seeme rather slaves to those barbarous Nations, then to enjoy any liberty of free-men.

Right

Rightly may those Nations bee called *Barbarous*, which seeme rather to barke then to speake, & yet they come that any should abase them, with the basest of Titles in their opinion to call them *Tabayqueros*, and reuenge it with the death of the wrong doer. *

* In these reports, though there be many things false yet may some be probably true: let the Reader Iudge.

CHAP. III.

Of Presbyter Iohn: and of the Priest-Iohns in Asia: whether that descended of these.



Auging now declared the Antiquities of Ethiopia, drawne out of ancient Authors, let vs neerer than behold, what neerer our times, Authors haue reported thereof. Wherin first we will here insert out of *Scaligers* Annotations, vpon the Ethiopian Ecclesiasticall Calendar or Computation of times, somewhat remarkable, and fitting to our present purpose. The name (saith hee) of the Christian Ethiopians is not now first made knowne to vs. For their Church not onely at Hierusalem and Constantinople, but at Rome also and Venice, hath had libertie a good while to vse their owne rites. The Portugales, and *Francis Aluares* haue further discovered them: Before wee onely heard the name of Aethiopia. A wonder it is, that some ages since, their Emperors name was made knowne to vs out of Asia, rather then out of Aethiopia it selfe. Three hundred yeares agoe, the Ethiopian Kings reigned in Asia, especially in Drangiana, the borders of Susiana, India & China, vntill the Tartars disposessed them of the Asian Empire. For *Cingis* first, the first Tartar King, slew *Vncam*, the Aethiopian Emperour: & his posteritie chaied the Abissines out of Moir and China, and forced them to flee into Africa. Often haue I marvelled that a people of no knowledge in these times of sea affaires, could atchieue so mighty exploits, as to propagate their Empire, from Aethiopia to China. Since that time the knowledge of that Emperour hath come to vs in the name of *Preslegiano*: which in the Persian tongue (as much now of reckoning in Asia, as the Latine in the West) signifieth, *Apollolke*, inferring thereby that hee is a Christian King of the right faith. For *Preslegiano* signifieth *Apostles*, and *Preslegiano* *Apostolicall*; *Padescha* *preslegiano*, the King *Apostolicall*, in Arabian *Melech* *resuli*, in Aethiopian *Negus* *Chawariu*. Of this greatnes of their Empire, in Asia are witnesses those Aethiopian crosses, which are seene in Giapan, China, and other places. Yea, the Temple of *Thomas* the Apostle in the Region of Malabar, hath nothing in it but is Aethiopian, the crosses, building, and name it selfe. It is called, *Hanarija*, which in Aethiopian is as much to say, as, *Apostle*: which *Marcus Paulus* falsely expoundeth, a *Holy-man*. (This name in the Authour seemeth to be giuen not to the Church, but to the Apostles himself) *Paulus* addeth that the remainder of the Christians subiect to *Preslegiano* abode in Tendu. The neighbouring Arabians call them now *Habassia*, and we from thence Abissines, or *Abassines*: they call themselves Chaldeans: for their ancient and elegant language, in which their bookes are written, is neere to the Chaldean and Assyrian. Moreover, the Ecclesiasticall Historie testifieth, and out of the same *Nicoporus* l. 9. c. 18, that many Colonies were sent out of Assyria into Aethiopia. They are there called *Axumira*, of their chiefe citie but by themselves as *Aluares* affirmeth *Chafschanno*. More may we say hereafter of their rites and other things worthy of knowledge, in the Institutions of that tongue which we haue diligently, and methodically written. These words of *Scaliger* haue made me take some paines in the search of the premises; for he differeth from the opinion of others which haue written any thing of *Presbyter*, or Priest Iohn (as they terme him) in Asia, whom the Tartars subdued. *Ortelius* maketh a *Presbyter Iohn* in Asia, and an other in Africa, if I vnderstand him. As for that *Vncam*, *William de Rubruquis*, which trauelled those parts in the morning of the Targar-greatnes, *An* 1253. reporteth that one *Con Cau* reigned in Kara-Catay, or blacke Catay, after whose death a certaine Nestorian Shepherd (a mighty Gouvernour of the people called *Tayman*, which were Nestorian-Christians) exalted himselfe to the Kingdome, and they called him *King Iohn*, reporting of him ten times more then was true, as is the Nestorians wont. For notwithstanding all their great boasts of this man, when I trauelled along by his territories, there was none that knew any thing of him, but onely a few Nestorians. This *Iohn* had a brother, a mighty shepherd called *Ant*, which inhabited three weeks iourney beyond

Ccc

him:

* R. Sedechias
frō Mecca.

o Vincent Ferrer,
a Popish Saint.

* Fourte times
the height of
a man.

p Gods curse
and mans fol-
low the
Jewes euery
where, as the
shadow the
body.

a J. Scal de Re-
mond. Temp. l. 7.

b Castaneda
sceneth al. oro
hold that the
Negus is that
Presbyter
Iohn of Asia;
though not of
his race. l. 1. c. 1.

c So with vs,
the French
King is called
Christifianissimus:
the Spaniard,
Catholicus;
the English, De-
fender of the faith
d Malabar, see
our Historie.
l. 1.

In *Amarius*
copie it is *Anda-
nia*, in the La-
tine *Auury*.
Mar. Pol. l. 2.
cap. 27. Ram. 20

f Scaligers Aethiopian
Grammar.

g Ortelii. Theat. in the Mappe
of Tartaria.
P. Berius & illi
Geograph.

h Willi. de Rubruquis Itinerarium ap. Hak. l. 1. cap. 19.

f Communicated to me, by that industrious and learned Gentleman, Maister *Selden*, of the inner Temple.

g *Garc. ab Hor.*
l. 2 c 28.
Linschoten l. 1.
c 27.
h Goa is the
seat of the
Portugall
Vice-roy.

i M. Paul. l. r.
c 6.

k G. Bot Ben.
part 3.1.2.

1 D. Morton against Brevelm Junius & Scal. duo magni literarum lumina. Rex Jacobus in Declarat. contra Vorst.

Priell, reigning in the further parts of the East, warred upon, and overcame the Medes,
 Assyrians, & Persians, and had intended to force Jerusalem out of Saracenicall servitude,
 but not finding passage over Tigris, was forced to returne. This is like to be that *Pref-*
byter Iohn, whose posterity vsed that Stratageme before mentioned against the Tartars.
 And to him I thinke might fity agree that Title of *Preflegian* (easily affected and altered
 to *Priest Iohn*) whereof you may heare out of *Ioseph Scaliger*. I have sent a Manu-
 script in old French, pretended to be a Letter from *Prefser Iohn*, to the Emperour *Fre-*
derike, wherein is discoursed of the sic, greatnes, puissance, wealth, and other rarities of
 his estate: but finding so many monstres, and vncouth relations therein, I could not be so
 prodigall of faith or penurious of judgement, as to value his authoritie at any high rate:
 wherein Sir *Iohn Mandeuille* seems to have been a lender or borrower, to iustly doe they
 agree, in disagreeing from both probability and possibility of truth: yet both in the one
 and the other, we may observe the like situation of *Prefser Iohns* dwelling in these parts
 of Asia, neere Persia: and that such a multitude of Fables could not but have some
 truth for their ground. My conclusion is, that for that name of *Preflegian*, I like well
Scaligers interpretation, and thinke that it may agree either to this, or some other
 Christian Prince at those times in India, which is far neerer to Persia, and from whence
 the Indians borrowed their Royal titles, both in those times & since, as *Garenatab Har-*
to sand Linschoten shewe. *Idalbam* or *Adelbam*, the Title of the King of *h Goa*, and
 the countries about, commonly called *Idalean*, is not a proper name, but a Title of hon-
 ours, (signifying, as *Adorned with Iosh. 10. r. 1* ord) or King of Iustice: *Nisamaluco*, the
 (speare of the Kingdom: and such like: *Ismael the Sophi* (which name also is by some in-
 terpreted *Elsh*, because they pretended to be of or doe so, and others, the reprobate follo-
 wers of a reprobate Religion) added the Title of *Xa* or *Sha*, to such as embraced his new
 sect, as *Nisomoxa*, &c. If the borrowing of names from the Persian language (so gene-
 rally in those parts) be all I observed: no marvell if some Christian King in those times
 might stile himselfe *Preflegian*, or Apollonick, (which others not understanding called
Priest Iohn, or *Prete Ianni*) as being compassed with so many Saracens the enemies of
 the Apostles, besides Heretikes, and Heathens. At Mosul is yet a Patriarch, who in *Pau-*
lins time was of farre greater iurisdiction, and as an Eastern Pope ordained Archbishops
 and Bishops through all the parts of India, besides Cairo, and Baldach: and therefore
 no marvell if in India there were some Great Christian Prince, able to make head a-
 gainst the Tartars in those times: For even in Cranganor² are yet supposed to be
 70000. Christians: besides a great number in Negapatan, and in Maripur: and very
 many in Angamale, and 5000. in the North of Cochin, where the Archbishop that
 dependeth on the Patriarch of Babylon, or Mosul, resideth: All which have no com-
 munion with the Greek, Roman, or Ethiopian Churches. And for the Ethiopian names
 or crosses, either their Marchants when their state was great, or slaves, wch taken from
 them are even in the times sold deere of any other, and mount to great preferments
 of warre, under these Lords, might leave such impressions: or, some other, which as
 they professed *one Christ*, so might have some words and ceremonies common with the
 Ethiopian: although I must needs acknowledge, that many of those crosses have not
 crossed my way, nor any other Ethiopian footte-prints.

Pardon me gentle Reader, if I seem tedious in this dispute, seeing it is necessary both for the understanding of the extent of the power and Religion of this *Precious* of *Priest John*; and *Scaliger* having ascribed such large bounds to his Empire, I could not but examine the same, otherwise profiting my selfe (*non magis amica veritas*) even willing, if I must needs erre, to erre with him, who hath in many tongues, and Artes, shewed himselfe perhaps the worthiest General, and generall^{ly} Worthy, against Error that ever we have had, the *Alpha* of learned men in our Age, as our learned *Morton* testifieth of him, and a great light of learning, acknowledged by Royall^{ty} testimonie. His authority I would not seeme to contemne, and therefore have entred this long search: contented, if any like better to follow the opinion of *Scaliger* in this, as I have done in many things else, that he take his choise.

CHAP. III.

Of the Ethiopian Empire.

T come now to the Aethiopian Greatness, of this great Aethiopian; his Title would be a sufficient Text for a more sufficient gloss, then we can give. In a Letter *a* to King *Emanuel*, after divers words concerning the *Trinitie* follow : *These Letters sendeth Atani Tighill*, that is, the *Frankincense of the Virgin*, which was his name in Baptisme, but at the beginning of his Reigne, hee tooketh name *David*, the beloved of God, Pillar of the faith, descended of the Tribe of *Juda*, Sonne of *David*, Sonne of *Salomon*, Sonne of the Pillar of *Sion*, Sonne of the seed of *Jacob*, Sonne of the hand of *Mary*, Sonne of *Nahuc* according to the flesh, Emperour of the Greater and Higher *Aethiopia*, and of most large Kingdomes, Territories, and Inislands, the King of *Xoa*, *Cassae*, *Faugar*, *Angote*, *Biru*, *Baalganze*, *Adea*, *Vangue*, and *Coiaeme*, where *Nilus* springeth; Of *Damara*, *Vaguedredri*, *Ambesa*, *Vagne*, *Tigri*, *Mahon*; Of *Sabaym*, the Countrey of the *Queene* of *Saba*, of *Barnagasso*, and *Lerd* as farre as *Nubia*, which consisteth upon *Egypt*. Here are names enough to skarre a weake braine, a great part whereof are now his (as forme say) in Title onely. For at this present, it *Barro* and *Botero* be beleueed, his Neighbours haue much encroched vpon him: as a litle before wee haue shewed; (a thing wholly denied by the later Relations of *Frier Luy*, de *Verrea*.) Yet seeing wee are to trauell through all these Countreys, wee will leaue the question of domination to him and his neighbours, to try it with the sword: Our pen shall peaceably point out the places, and after that, the conditions. *Barnagasso* is the highest to vs, at least, by his neere situation to the mouth of the *Serrey*, and hath *Abagni*, or *Altapus*, on the South. It hath no other Port on the Red Sea but *Ereocoo*. Nether hath the *Prete* any other Port but this in all his Dominion, being land-locked on all sides. Anno 1538. f The *Turkes* committed heere great spoile: They haue since taken from the *Prete*, all on the Sea side, and specially that port of *Ereocoo*, and the other of *Suachen* or *Suagum*, and forced the *Gouernour* or *vnder-King* of this Province, to compound for a yearly summe of a thousand ounces of Gold: besides his Tribute to the *Aethiopian*. To him are also subiect the gouernments of *Dafila*, and *Cassila*. And the *Turke* hath a Biss, as at *Suagum*, called by *Ptolomey*, *Sebasiticum*. *Tigri*-*Mahon* lieth betweene *Nilus*, *Marabo*, two Riuers, *Angote*, and the Sea. *Tigri* hath in it *Cazumo*, which is supposed the feat *R*-yall of that great *Queene*, which visited *Salomon*. *Angote* is betwene *Tigri*-*Mahon* and *Amara*, heere in *Amara* is a deepe Hill, dilating it selfe in a round forme, fiftene dayes iourney in compasse, enuironing with the steepes, and impassible tops thereof, many fruitfull and pleasant Vallies, wherein the kindred of the *Prete* are surely kept, for the avoiding of all tumults & seditions. *Xoa* hath store of corne and cattell: *Coiaeme* hath plenty of gold: as, *Baguamedri* hath Silver. In *Faugar* is a Lake on the top of a High mountaine, twelue miles compasse, abounding with great varietie of fish; and thence runne many Riuers, stored with the same fish.

Damut is ennobled with flauerie. For the flauies that are hence carried Captiues, in Arabia, Persia, and Aegypt, proue good Souldiours. The greater part of this Kingdom are Gentiles, and the residue Christians. Gueguere was sometimes called *Meroe*: the inhabitants are confederate with the Turkes and Moors, against the Abissines, Danicali and Dobas. are neere the Red Sea, inhabited with Moors.

Many of these Countries are chiefly placed by diuers : through ignorance of the exact situations: which *Aluarez* in his so many yeares travell in those parts might I *F. Aluarez* well have acquainted vs with, if he had first acquainted himselfe with rules of Art, to have obserued by instruments the true hie and distancies.

a Literat.
Einan.Reg.

b The Kings
of Aethiopia
change their
names, as the
Popes vlc to
do.

c in a Letter to
the Pope is ac-
cused, Ionne or
the Holy Apo-
stles, *Peter* and
Paul, accor-

ding o grace.
d Laysde Vire-
ta e i bes. volit.
Apost 34. make,
Priester abn the

in the world,
except the
K.O. Spathe.
c G Botero, Be-
nef. p. r. 1

Pory his
 description
 of place. v. 3.
 described of
 Leo.
 H. Martinus.

g He is called
The Buda, or
Abaili, a title
Buffs or Hozer.

be, of the Turk
in Africa, omit-
ted by Koolles.
h Fr. *Alvarcs,*

is *Alvarez* speaks
leth, it was
in his time, it
is now other-
wise as you
shall after
reade.

1 Strabo l. 16.
rels of circum-
cised women
in these parts.
Quemadmo-
dum viri prepu-
tium habent,
mulieres etiam
habent quandam
glanulam quam
Nympham vocant,
on in-
tam accipio de
Charadrii cir-
cumcisionis.
Any one man
may Circum-
cise, and it is
done without
sollemnitie, or
ceremonie
in Catholike
Traditions.
n. E. Lays faith
he is elected,
as elsewhere
is showed.
o Littere ad
Emm.
p Littere ad
Papam.
q Oviedo de del
Prete tamque
apud Africanum
r p. Missi in
Indic. l. 16.
s Eman. Acosta
in Communia
revera in aene
gesturum.

1 Oviedo B. of
Hierapolis.

u Sabel. En. 10.
l. 8.

x webs Travels
y L. Le Roy.

Let vs now come into the Court of their Emperour, which was alway mourning, & yet the greatest towne that his whole Empire containeth. For there are few which haue in them one thousand and six hundred Families, whereas this moueable Citie hath five thousand, or six thousand tents, and Mules for carriages about fifty thousand. In his march from one place to another, if they passe by a Church, he and all his company alight, and walke on foote, till they be paid. There is also carried before him a consecrated stone or Altar, vpon the shoulders of certaine Priests appointed to that office. They call him *Acgue*, which signifieth Emperour, and *Negus*, that is, King.

By commandement of the Queene *Maqueda*, which visited *Salomon*, women are Circumcised: both Sexes are circumcised at eight daies olde: and the Males forty daies after; the Females, fourescore; (vnlesse sickness hasten the same) are baptized. As for the rites of their Christianitie, it belongeth not to this place to expresse. Their circumcison *Zabo* saith, is not obserued, as if it made them more worthy then other Christians, for they thinke to be saued *only by faith*. They vse this and distinctions of meates, and Mosaiscall rites, yet so as hee that eateth, should not despise him that eateth not, and not condemning others that refuse them: but yet thinking that neither Christ, nor the Apostles, nor the Primitive Church had disannulled them, interpreting also the Scriptures to their purpose. Or their agreeing with other Churches in the most points of substance, the Authour of the *Catholike Traditions* hath written: and when I make a *Christian* Visitation of these parts, it shall be further discovered.

The succession is not tied to the eldest, but to him * whom the Father appointeth. For *David* which sent this Ambassage to Portugall, was the third sonne in order, and for modellie in refusing to sit in his Fathers Throne, which in the same triall his other Brethren had accepted, was preferred to that which hee had refused: the other reiected for their forward acceptance. The King offered o the King of Portugall an hundred thousand drammes of Gold, and as many Souldiours towards the subduing of the Mores, besides other things meete for the warre. It seemes the difference of the *Æthiopian*, and *Popish* Superstition was the cheefe hinderance in this businesse: neither partie being able (if willing) to reconcile their long-receiued differences from each other, and the truth. *Eugenius* the Pope, and the *Ægyptian* King, then named *The seeds of Jacob*, p had written to each other: and *Alvarez* yielded q obedience to the Pope, in the name of the *Prete*, at Bologna, in the presence of Pope *Clement* the seventh, and *Charles* the fifth. But all this sortied to none effect. For Pope *Paul* the fourth sent an Embassage to *Clandins*, then the *Abassine* Emperour, employing in the same thirteene Iesuites, one of which was made Patriarch, and two B-shops, in their hopefull *Æthiopian* Hierarchie. *Ignatius*, the founder of the Iesuites, wrote a long Letter also, which *Massens* r hath inserted at large. Thus in the year 1555. *Iohn* the third, King of Portugall, vnderooke the charges to conuey them thither: and sent t *Consalvus Rotrigins*, to prepare them way by a forerunner Embassage to *Clandins*, whose cares hee found fast cloed to such motions: Wherevpon, the New Patriarch stayed at Goa, and one of the Bishops with a Priest or two went thither, where when they came, they found *Clandins* saine, and his brother *Adamast*, a cruell man, and an Apostate sometimes from his faith, in the Throne. He call the new Bishop into bands, and drew him into the warres with him, where the Emperour was discomfited, and hee taken and stripped of all, and at last miserably died, and with him the hope of Roman *Abassia*. *Sabellicus* u saith hee had conference with some *Æthiopians*, which said that their Lord ruled ouer threescore and two Kings. They called him *Gyam*, which signifieth mighty. They wondered why the Italians called him a Priest, seeing he neuer receiued Orders, onely hee bestowed Benefices: and is neither called *Iohn* or *Lanes*, but *Gyam*. Some report of him things incredible, as one *Webbes* x in *Englans* in his Tales of his Travels. He hath Golde enough shut vp in a Cauer, to buy the moitie of the world, as L. *Yregius* affirmeth, and can raise an Armie of ten hundred thousand, (saith *Sabellicus*.) Yet the *Pesants* are not employed in militarie seruice: but onely the *Cauas*, which are men brought vp thereto. They warre not

not in the Lent, z except against themselves with extremity of fasting, so weakening z *Alvarez* cap 113.
their bodies, that the Moors a make that their harvest of *Abissine* captives. Of this their fasting *Alvarez* saith, that they beginne their Lent ten daies before vs: and after Candlemasse, fast three daies, in remembrance of *Niniuchs* repentance; many Priests in that space eating nothing: and some women refusing to suckle their children about once a day. Their generall fast is bread and water, for fish is not easily had, being ignorant to take it. Some Friars cate no bread all Lent long for deuotion; some, not in a whole yeare, or in their whole life, but feede on hearbs, without oyle or salt: that I speake not of their girdles of yron, and other their hardships, which my Penne would willingly expresse, if my Method forbade me not. This fasting (as exposing their State to hostile inuasions and insolencies) may finde place and mention heere. Their Friars and Priests in Lent cate but once in two daies, and that in the night. Queene b *Helena*, b Lit. Helen. ad 2m. Reg. Por- tige.
that sent her Ambassadour to King *Emanuel*, was reported to cate but three times a weeke, on Tuesday, Thursday, Saturday. On Sundayes they fast not. In Tigray and Tigrernah they fast neither Saturday nor Sunday: and they marry (because they haue two monthes priuledge from fasting) on Thursday before our Shrouetide. They that are rich, may there marry three wiues, and the Iustice forbids them not; only t they are c *Alvarez*, excommunicated from entering the Church.

In the kingdom of Angole, yron, and salt is currant money. The Moors of Dobas haue a law, prohibiting marriage to any, that hath not first laine twelue Christians. The diuorces d *Aluiz* c. 21.
& marrying the wiues of their brethren deceased, is heere in yle much like as with the Iewes.

In Bernagasso, *Alvarez* and his company, in their trauel, were incounred with many great Apes as bigge as Weathers, their fore-parts haire like Lions, which went not lesse then two or three hundred in a company: they would climbe any rockes: they digged the earth, that it seemed as it had beene tilled.

In the Countrey of the *Giannamori*, e as they trauelled, they crossed a certaine brooke or river, that came downe from the mountains, and finding a pleasant place, shaded with the Sallows, there they reposed themselves at noone: the water of the brooke was not sufficient to driue a Mill. And whiles the company stood, some on one side the brooke, some on the other, they heard a thunder, which seemed a farre off, but saw no likelihood of raine or winde; when the thunder was done, they put their stuffe in order to be gone, and had taken vp the Tent, in which they dined, when one of the company going by the brooke about his busines, sodainly cried out, Looke to your selues: wherupon turning about, they saw the water come downe a pceares depth with gret fury, which carried away part of their stuffe: and had they not (by good hap) taken vp their tent, they together with it had bin carried away with the streame. Many of them were forced to clime vp the Sallows. Such was the noise of the water, and the rattling of the stones, which came tumbling downe the mountains together, that the earth trembled, and the Skie seemed to threaten a downe-fall. Sodainly it came, and sodainly it passed. For the same day they passed ouer, and sawe very many and great stones ioynd to those which they had seene there before.

In the kingdom of Goyame, f the river Nilus springeth, it is there called Gion, f *Scio. fca. 15*.
and comes from two lakes, which for their greatnesse may seeme to be Seas, in which Nilus from certain mountains, which are named Mountains of the Moone: but it comes first from the lake Zembre, or Zaire: and passeth by this where it is encreased. g C. 159.
Some draw certain mountains, which are named Mountains of the Moone: but it comes first from the lake Zembre, or Zaire: and passeth by this where it is encreased.

The houses of the *Æthiopiens* g are round, all of earth, flatte roofed, couered with thatch, compassed with yards. They sleepe vpon oxe-hides. They haue neither Tables nor Table-clothes, but haue their meate serued in on plaine wooden platters. Some cate flesh raw; others broyle it. Artillery they had not vntill they bought some of the Turkes. Writing is litle (and scarce a litle) vsed amongst them: the Officers dispatch matters of Iustice by Messengers, and word of mouth. There is no wine made of the grape

h. Abuna is
the Part
arch.

grape (but by stealth) except in the *Prete* and *h. Abuna*; others use wine made of Rai-
fins, steeped tenne dayes in water, and strained, which is cordiall and strong. They
haue plenty and want of mettalles; Golde, Siluer, &c. the soyle yieldeth, but they
haue not Art to take it. They haue no coine of golde or siluer; salt is the most currant
money. Sugar canes they haue, but want skill to use them. The mountaines and woods
are full of basil and other odoriferous plants. They haue store of bees and honey; but
their Hues are placed in Chambers, where making a little hole in the wall the bees
goe in and out. There are some places very cold. The Commons are miserably oppres-
sed by their superiours. No man may kill an Oxe though it be his owne, without li-
cense from the Governours: there were no Shambles but at the Court. The common
people seldom speake truth, no not vpon oath, except they are compelled to sweare
by the head of the king; they exceedingly feare excommunication. Their oathes are in
this sort: The party to be deposed goeth with two Priests, carrying with them fire and
and incense to the Church-doore, whereon he layeth his hand. Then the Priest ad-
dures him, saying; If thou shalt sweare falsely, as the Lion deuoureth the beasts of the
forrest, so let the Deuill deuoure thy soule: and as come is grownd vnder the mil-stone,
so let him grinde thy bones: and as the fire burneth vp the wood, so let thy foule burne
in hell: (the partie answereth to euery of these clauses, Amen.) But if thou speake truth,
let thy life be prolonged with honour, and thy soule enter into Paradise with the Ble-
sed, Amen. Then doth hee give his testimonie. They haue Bookes written in Parch-
ment.

Some I asseure that the Pri- ces of Egypt haue time out of minde payed to *Prester*
Iohn a great tribute, (continued by the Turkes, which *Luyz* saith is three hundred thou-
sand *Zeguis*, euery *Zegui* being fixteene ryalls, and with vs eight pence) for that by
him the iunior spirit of Nilus is fluked and cooled, being detained in the way by many
slucers, for that purpose made. The great Turke denying this, the *Abissine* caused those
dammes to be broken, and by drowning Egypt in vacuouth manner, forced that great
Monarch to composition. *Aluarez* denies both the mountaines of *Lama*, and the mel-
ting of snow, which is supposed the cause of this rivers hastinesse; and ascribeth the o-
uerflowing of Nilus to the extreme raines in Ethiopia, whose Fountaines diuers Por-
tugallies haue scene (he saith) in Goyame. The Turke notwithstanding hath (by war-
ring vpon him) created a new B- glerbeg-ship in his Dominions. *Aluarez* liued there
six yeeres, and was once within thirtie miles of Nilus, but in all his trauels neuer sawe
that river. So little access haue the Ethiopians (barred out by vnpassable passages) vi-
sually to the same.

Andrea Corsalir porteth that the *Prete David*, was of Oliue colour, but shewed his
face but once in the yeere, hauing at other times his face couered for greater state,
and therefore also spake to none, but by an interpreter. The Inhabitants are branded with
fire, which they use, not for Baptisme, but in obseruation of a Custome of *Salomon*,
who so marked his slaues, as they asseme. For *Luyz* giueth a more probable reason
thereof, saying that when the world goned vnder Annamisme: the *Abissine* Emperor
caused his subiects to brand themselves with a three-fold marke or stampe in the fore-
head, to testifie their faith of and in the Trinitie: which now since their commerce with
the Roman Christians is in manner wholly left, except in the ruder and more vnciuill
parts of *Bornagasso*, the borders of the Empire. The same Author^m saith, that in *Ae-*
thiopia are Elephants, the Rhinoceros, and (besides other beasts) the Vnicorne in the
Kingdome of Goyame, and in the hills of the Moone, but seldom scene, onely the
horne is found, which hee casteth in manner as the Hart. There are also (he saith) birds
of Paradise: and such store and varietie of flowers all the yeare long, that their *Eu-*
nuches are alwaie decked with them. There is one Flower not any where else knowne,
call'd *Gioyalula*, much resembling a Mary-gold, but exceeding faire in varietie and
excellencie of colours, fragrant smell, abundance of leaues in the Flower, and with
a more rare quality, beginning to open at noone, and so by little and little opening
more and more till midnight, alway the sent increasing with the opening: after mid-
night it shuts by little and little, till noone: denying by the same degrees her pleasing
offices

offices to both senses, or sent, and sight. He mentioneth also a bird, called the *Rhi-*
nocerotes of the aire, much bigger then an Eagle, and hauing a bowe-fashioned bill or
beake foure foot long, and a horne betwene the eies, with a blacke line along it. It is
a cruell fowle, and attends on battells and camps. The Portugalls had sight of one at
the red Sea, when *Solymán* the Eunuch had his nauy in the red Sea. The horne is of the
same propertie with that of the Vnicorne and Rhinoceros. There are fishes also called
Rhinoceros of the Sea; many of which are payd the *Prete* for tribute.

CHAP. V.

Of the Hill Amara: and the rarities therein.



The hill Amara hath already bene often mentioned, and nothing indeed
in all Ethiopia more deserueth mention, whether wee respect the natu-
rall site, or the employment thereof. Somewhat is written thereof by
Geographers, and Historians, especially by *Aluarez*, whom wee haue
chiefly followed in the former relations of this Countrey, as an e-
uident witness of the most things reported; but neither they, nor he haue an-
ny thing but by relation, saying that hee passed two dayes journey along by the said
hill, and that also had almost cost him his life. But *Iohn de Balthasar* liued in the same a
long time, and therein serued *Alexander* which was afterwards Emperour, and was
often by commandment of the same man, when he was Emperour, sent thither: out of
his relations, *Frier Luyz* saith, he hath borrowed that which here wee offer you. And
here wee offer you no small fauour, to conduct you into, and about this place, where
none may come but an Ethiopian, and that by expresse licence, vnder paine of leaving
his hands, feet, and eies behind, in price for his curiositie; and not much lesse is the dan-
ger of such as offer to escape from thence: *Aluarez* himselfe being an eie-witness of some
such cruell executions inflicted for that offence. This hill is situate as the navel of that E-
thiopian body, and centre of their Empire, vnder the Equinoctiall line, where the sunne
may take his best view thereof, as not encountering in all his long journey with the like
Theatre; wherein the Graces and Muses are Actors (no place more graced with Na-
tures store, or furnished with such a store-house of books) the Sunne himselfe sits in loue
with the sight, that the first and last thing he vieweth is all those parts, is this hill, and
where Antiquitie consecrated vnto him a stately Temple: the Gods (if ye beleue *Ho-*
mer, that they feasted in Ethiopia) coul not there, nor in the world find a fitter place
for entertainment, all of them contributing their best store (if I may so speake) to the
banquet, *Bacchus*, *Iuno*, *Venus*, *Pomona*, *Ceres*, and the rest, with store of fruites, whole-
some aire, pleasant aspect and prospect; secured by *Mars*, lest any sinister accident
should interrupt their delights, if his garrisons of souldiers were needefull, where Na-
ture had so strongly fortified himself; onely *Neptune* with his ruder Sea-Deities, and
Pluto with his blacke-Guard of barking *Cerberus*, and the rest of that dreadful traine
(whose vnwelcome presence would trouble all that are present) are also, *saue Charon*, who
attends on euery feast, yea hath now ferried away those supposed Deities with himselfe,
perpetually exiled from this place. Once, Heauen and Earth, Nature and Industry haue
all bene conuallist to it, all presenting their best presents, to make it of this so loosely
presence, some taking this for the place of our Fore-fathers Paradise. And yet, though
thus admired of others, as a Paradise, it is made a prison to some, on whom Nature had
bestowed the greatest freedome, if their freedome had not bin eclipsed with greatnes,
and (though goodly flarres, yet by the Sunnes brightness, are forced to hide their light,
when grosse and earthly bodies are scene) their noblenesse making them prisoners, that
one Sun onely may shine in that Ethiopian throne. It is situate in a great Plaine, largely
extending it selfe euery way, without other hill in the same for the space of 30. leagues,
the forme thereof round and circular, the height such, that it is a dayes worke to ascend
from the foot to the top; round about, the rocke is cut so smooth and euen, without any
vnequall

n Pag 344.
In their lan-
guage alio-
minos.

a F. Aluarez a
Cap. 5. ad 62.

b Luyz de Pre-
reta de la histo-
ria de la Ethio-
pia lib. prim.
c. 8. de concepo.

c Hom. II. a.

d Iam nacti
esse Deum. Oul.

i F. Luyz histori-
a. lib. 1. c. 23.
Brieue des-crip-
tion of the
whole world.
k Alfonso Albu-
querque diuul-
ged to the
Nilus into the
red Sea.
k F. Luyz saith,
that Pius 5. the
Pope, pronoun-
ced Me. n. the
Prete, to retule
the tribute, &
to stay it by di-
uening the
stream, where-
upon the Tur-
kes sent christians
out of Greece
to assest parties
to dwell there,
and in Canro
placed 30000.
families, which
called the
Pope & Prete
to alter their
crente.
l Andrea Cor-
salir lib. 2. a. R.
m Luyz de Vi-
talijs de la
Ethiopia lib. 1.
pag 347. & d.

ture heere playing the Jeweller, and representing a Map of the worlds gemmes in one Jewell, without, and infinitely beyond all Art of man. Being set in the Sun, it seems a combined marriage of heavenly & earthly Excellence, that no mortall eie hath seene the like, nor is able to endure the sight of this. When *Bernardo Vespeti* a Jeweller was sent thither by *Francis de Medici* Duke of Florence, he accounted it beyond all estimation or valew. The Emperour keeps it in a box of gold. By the perswasion of that *Bernardo* he hath made him tables set with thousands of stones in them. Corall is more esteemed in Ethiopia then gold, and therefore *frier Luy* denies that coralls in the bottome of the red sea, make it red, as some affirme: and that which *Barros* saith hath beene found there, is vaperfect.

in Barros de
2 lib. 8. ca. 11

But greater Jewels then those are kept in Amara, the princes of the blood roial, which are sent to this hill at eight yeres old, and neuer retorne thence, except they bee chosen Emperours. The first Author of this custome was *Iosue* the nephew of *Salomon*, and son of *Melet* or *Meltec*, to remove all occasions of ciuill wars about succession. And their continued succession in one line, without alienation, is imputed to this. Some Emperours for a time had left it, till *Abraham* being Emperour had, or pretended to haue a reuclation, to renew that custome, if he would continue the Scepter in the lineage of *Danid*. The Princes which liue there, are six, eight, twelve, & sometimes more: Anno 1608 they were six; eury of which liues by himselfe, and that in great estate and maiesty in royall palaces with spacious halls richly hanged, removing to another palace at pleasure: they meet all together when they will play, hunt, walke, and on holidayes to diuine Service: they take place according to their age: each hath his ten seruants for ordinary attendance, which are the sons, or descended of the tributary kings: for baser Offices, the great Mr or military Abbot employeth the soldiars that guard at the foot of the hill, which without licence may not ascend. They haue other graue persons to instruct them in virtue & learning. Eury city, that is, eury habitation of a thousand houses, is at their own charge to send thither three men, a gentleman, a citizen, and a plebeian, for the guard of the hill, which make vp the number of 7500, there being 2500 cities in the Empire. The military Abbots order them in their feuerall wards, the baser at the foot of the hill, the citizens at the middle, and the gentlemen at the top: their capitains changed at eury two months end. Besides the souldiers tents, are many other of Merchants and Officers. No woman may ascend, nor hath done since *Queene Candace* was here baptized by her Eunuch: the Princes liue single, and marry not, as *Aluarez* hath vntreuly affirmed of them.

CHAP. VI.

Of the Election of the Emperors: of their Scholes, Vniuersities, and royall Cities.



When the Emperour is dead, many solemne ceremonies are obserued, both religious and ciuill about the election of another, which is in the authority of the 2 military Abbots of *S. Antonies* order in the mount. Oaths are taken both of the Electors and Elected, the first, to vse sincerity, the other to reigne iustly, obseruing, and causing in his Empire to be obserued, the laws of God, Christian religion, the foure first Councils, of Nice, Ephefus, Chalcedon, & Constantinople: and (if the Frier reach not, for in their holy Fathers case I reline not much on their holines) to acknowledge the Florentine Council, and the Popes Supremacie, and lastly, the Constitutions of *Iohn* the Saint, and *Philip* the seuenth, ancient Emperors: which done, in solemne Processio of all estates they goe to the Church, and hauing set the Emperour in his throne, the Princes of the blood are brought out of the Pallace, where in the time of the election they had beene enclosed, to kisse his hand, and swear fidelity, clothed in the habite of the Knights of *Saint Anthony*: the same oath is giuen also by the Kings, his vassalls (four of which are present at the election) the Counsellors, Prelates, and others, according to their place. After this, fires are made on the towres of the Mount, to giue notice of this election, which being seene by

a F. Luy de v.
res. biss. Ethiop.

the neerer Cities, they also by the like fires (as it were) proclaime the same in a moment through all the Empire: which is confirmed by Posts sent thence on *Dromedaries*, by the Abbat of the Abbey of the Holy-Ghost, one of the Electors, and the Council, vnto the Citie of Saba, and the mother of the New-Elect, if she be liuing, and to his neere kindred, to come and reioyce with him. The next day the Emperour goeth in blacke habite to the Pallace where the Princes are, and saluteth them with kinde embracements, one by one, with his bonnet in his hand: which is done in the next place by the Prelats, whom in honour of their Ecclesiasticall dignities the Princes salute standing, with their heads vncouered. The tributary Kings follow, not with embracements, but kissing their hands, rendering their salutations, and after them the Einbassadors. The Emperour, hauing remained some time in priuat talke with them, goeth to the Abbey of the Holy-Ghost, and putting off his blacke habite, is clothed in Scarlet; and being on horsebacke, attended with his Familie, the Abbats, and Counsellors, passeth to the Abbey of the Holy Crosse, where the two Abbats of that Abbey meet him; and after oath giuen to preferre the ancient Customes, present him with the Keyes of the Treasure and Librarie: the Emperour bestowing as much of the said Treasure as he pleaseth. After all other ceremonies, the Counsellors of the Court come to the Hill with twelve thousand Knights of *S. Antonies* Order (which are the Emperours guard) and the eldest sonnes of the King, to conuey him solemnly to Zambra the Citie, where the Court and Councell reside, where with all solemnitie & magnificence he is likewise receiued, and conducted into the Pallace, and placed on his Throne of twelve steeppes, with acclamations of long life and happinesse on all hands. Five daies festiual being here passed in all publike reioicings, he goeth to Saba to take the oaths of all his subiect Kings in person (whereof onely foure had been present at the Election) and one holding the Crowne, another the Scutchion of the Armes of that tributary King, he sweareth on the Scepter (which is a golden Crosse) true fidelitie and obedience, and the Emperour puts on the Crowne againe on his head: and the said Scutchion, with his Armes, he giueth into his hand, & licenseth him to depart to his Paullition without the Citie. These Kings are truly Kings, & succeed in the inheritance of their fathers, receiuing tribute of the subiects of their feuerall Kingdomes, and are not Deputies, or Vice-royes, at the meere pleasure of the Emperour: but if one be vpon iust cause displaced, his sonne succeedeth: and therefore the Prete is called King of Kings. The eldest sonne of eury of these Kings attend alwayes on the Emperour, and haue attending on them ten seruants of the sonnes of the posteritie of those three *Magi* which adored *CHRIST* in his infancie, whome the *Ethiopian* and *Romane* Traditions callet Kings, by the names of *Gaspar*, *Melchior*, *Balthasar*; of which, the *Ethiopians* say, that *Melchior* was of Arabia, and *Balthasar* of Persia; which being forced by persecution of *Arians*, came into *Ethiopia*, in the time of *Iohn* the Saint; which reigned after *Philip* the seuenth, and receiued of his hands the Kingdomes of *Fatigar* and *Soa*, the former giuen to the posteritie of *Balthasar*, the other to the lineage of *Melchior*. The Paper addeth, That all the legitimate descendents of these three Families are borne with a starre on one of their sides; and that at the Iubilee, in the time of *Gregorie* the thirteenth, 1575, there were three of those three Families at Rome, with that natural ensigne of the supernaturall and miraculous starre. Yea, the legitimate *Mahumetanes* in Arabia and Persia, remaining of those kindreds, haue the same signe; as *Don Iohn* sware to him, that he had seene. The Councell gouerneth according to the 127 Statutes made by the first *Philip*, and *Iohn* the Saint. Nothing is punished with death but Treason, vnder which name they also comprehend Murder and Adulterie: of this mortall sentence the Lions are the executioners, which in eury Citie are kept for that purpose. Some *Italians* had beene found guilty of the sinne against Nature, a thing for which the *Ethiopians* (as some of the Ancients for Parricide) had no law, as not thinking any would so farre degenerate; and therefore knew not how to punish them: but it was comitted to the Latin Councell, which adiuaged them to be burned; a punishment not known before in those parts, yet fitting to those vnnatural burnings.

b When were the
Arians of
such power in
Arabia, but
especially in
Persia?

c c. 10.

The fault and the punishment being of equall strangeness, the Emperour would not haue it executed there, but sent them to Goa to the Portugall Viceroy for that purpose. Hereife and Apostasie are likewise punished with death. That Latine Councell was instituted by *Alexander* the third, for Causes and Persons of Europe to be tryed and iudged by Judges of their owne, resident at the Court (as the Grand Councell is) and chosen of each Nation two, of the Venetians, Florentines, and Portugalls: the two former come thither by the way of Cayro. *Andrew Onedo* a Iesuite, sent thither by the Pope with the title of Bishop of Hierapolis, was Author and Councellour to the Emperour of this Institution, and by him made President of the same. This man (^d *Bat-tero, Massani*, and others say) had miserable entertainment, with the residue of his Societic: but *Frier Luns* (from the relation of *Dan Iohn*) tells, That he had liued and died in great honour amongst them, as he doth elsewhere magnifie exceedingly their respect to the Romane Papacie and Religion. *Credas Iudam Apella*. *Cui bono* is the rule of my Faith to Friars and Iesuites in their Relations: in Naturall and Morall Histories, which serue not to the building of Babylons Tower, I receiue them with attention, with thanks, and if need be, with admiration in some things: but when they come *with Stime instead of Mortar*, and would get Rome a name, I remember their Vowes & Profession, and yeeld no further attendance. That (*laudem*) which was then Emperour, and his successor *Adamas*, were of schismaticall and tyrannicall qualities, as other Historians affirme, *Frier Luns* not only denies, but extollet their good parts.

He which now is Emperour, was elected *An. 1606*, and called himselfe *Zarschauren*, a *sprom* or badge of the Image of David, assister of *S. Peter* and *S. Paul*. He is a man haughtie and valourous, and was therefore chosen, because the Turkish Empire was full of seditions, and the Sophi had sent his Embassadour to them, to chuse a fit warrior, that they might with ioint forces assault the *Ottoman*.

There are in all the Cities of *Ethiopia* two Schooles or Colleges for the instruction of youth; one for the male sexe, the other for the female: each diuided into three parts; the first, for the Gentlemens children; the second, for Citizens; the third, for the baser vulgar, with their severall Instructors, and without communion, meddling, or conuersing of the one with the other. The Seminarie or College of boyes is a quarter of a league without the Citie, the other within. There are they taught Letters and Religion. All, euen the Kings themselves, are bound to send their children thither to be instructed: and the Priests resort thither for Confession, and ministring the Sacrament to them. They may resort home at festiual times: otherwise they are there detained; the Virgins, from tenn to twentie; the other, from tenn to sixteen years of their age. They haue not onely this order in their well-ordered Schooles, but in their disordered disorderly Stewes, the Devils worke-houses, and suburbs of Hell, which yet in Rome and places of that Religion are permitted and admitted the Cities, and his Holiness selfe is not a little enriched with (that which *Go* prohibited) *the price of the Dogge, and of the whore*. The *Ethiopians* permit not any to be *strange women*, but strangers of other Countries, which may not enter into their Cities: Nor may the Nobles enter into the common houses which belong to the Citizens, or these to those of the Plebeians, nor any but to those peculiarly designed their state, vnder paine of death, as Adulterers, to be cast to the Lions. These women are hyred by certaine Officers at a common price, and are not to take any thing of particular men: They goe in pale-coloured Garments, and if they distast and forsake that beastly Trade, they send them to some places subiect vnto the Portugalls, not admitting them to conuerse with their women, for feare of infection.

But to leaue these Beasts, the *Ethiopians* giue great respect to their Physicians, which are onely of their *Genitie*, and that not all that will, but onely such as certaine Officers shall chuse, of euery Citie to be sent to their generall Vniuersities (of which there are seuen in *Ethiopia*) there to be taught Naturall Philosophie (Logick, & other Arts they know not) together with Physicke, & the Arts of the Apothecarie and Chirurgical, They are there maintained at the publike charge of the Cities that send them. When

When the Doctors and Instructors see them fit to be Graduates, they goe with them to the Monkes of *Alchaya*, and of *Plurmanos*, who with a Monkes Cowle, or Hood, and other Doctorall Ensignes, doe inuett and inaugurate them in that Degree. They are great Herbarists. They makes *Alumini* otherwise then in other parts, where it is either made of bodies buried in the Sands, or taken out of ancient Sepulchres, where they had beene layd, being embawled with Spices. For they take a captiue Moore, of the best complexion, and after long dieting and medicining of him, cut off his head in his sleepe, and gashing his bodie full of wounds, put therein all the best Spices, and then wrap him vp in Hay, being before couered with a Seare-cloth; after which, they burie him in a moist place, couering the bodie with earth. Five dayes being passed, they take him vp againe, and remouing the Seare-cloth and Hay, hang him vp in the Sunne, whereby the bodie resolueth and droppeth a substance like pure Baulme, which liquor is of great price. The fragrant sent is such, while it hangeth in the Sunne, that it may be smelt (he sayth) a league off. The priuiledges of Physicians are, that they are freed from the common custome of giuing one in three of their sonnes for the Emperours Warrs, that they may ride on Elephants in the Cities, which is allowed onely to the Emperours, Prelats, and Priests, that are Virgins: They may also wear Miniuer-Hoods, and are free from Subsidies and Payments. Theologie and the Chaldee Tongue is taught onely among their Priests and Ecclesiasticall persons in their Churches and Monasteries. They read Diuinitie in their naue Tongue: the Text is the foure first generall Councils: the Scripture they read in Chaldee, which is with them as Latine with vs. They handle not questions as the Schoolemen, in Logickall Disputations and Arguings, but copiously and eloquently interpret the Scriptures.

Because we haue mentioned their Cities *Saba* and *Zambra*, let vs take some briefe view of them, and so leaue this Spaniard, whose Discourse hath (I hope, not without some delight and profit) thus long holden you. Besides these two Cities, none haue about three thousand houses in them. But these are populous and magnificent, with Towers, Temples, triumphant Arches, Obeliskes, Pyramides, and the like tokens of Industrie, Antiquitie, and Maiestie. *Saba* was founded by that Queene which visited *Salomon*, and was the mother-Citie of the Empire. It hath five thousand houses, great and sumptuous, the streets spacious, with Portalls, or Penthouses, that men may walke safe from the Sunnes violence. It hath foure chiefe Gates, all of Alabastra and Iasper, wrought with Antique-workes; the gate-doors of Cedar curiously carued. The waies that lead to these Gates, for the space of two leagues, are set with Palmes, Planes, Oranges, Cedars, Cypresses, and other Trees on both sides, for shade and fruit: the foure high streets goe through the Citie acrosse, and where they meet, is an Arch or Vault erected on high Pillars, fairely wrought and gilded, with the brazen Image of *S. Matthew*, their supposed Patron, as bigge as a Gyant, gilded also; the worke of Architects sent by *Francis*, Duke of Florence. Neere to this Citie are Mines of Gold, Gardens, and other places of pleasure and profit.

Zambra is greater, containing thirtie thousand houses, and innumerable concourse of people. It stands in the Kingdome of *Cafares*, and nigh that great Lake, which hereof is called *Zambra*: where the Emperour leauing his wonted manner of removing vp and downe in Tents, hath fixed his Court royall: and yet without the Citie are many Tents that belong to the Court. Here the *Prete* lieth, with two and fortie sonnes of Kings, and with his Great Councell, and the Latine. *Alexander* the third built the Pallace here 1570, with the Duke of Florence his workmen.

CHAP. VII.

Of other Countries betweene the Redde Sea and Benomotapa.



Ethiopia Exterior, or Inferior, is that Southerly Tract of Africa, which to *Ptolomey* and the Ancients was vnkowne. It comprehendeth all that great wedge of Land (such is the forme) which beginning in the West, at the Countries about Zaire, stretcheth to five and thirtie degrees of Southerly latitude, and from thence, Northwards, to the entrance or mouth of the Arabian Gulfe; all this way besieged and environed with the Ocean^a. *Magnus* diuideth it into five parts, Aian, Zanguebar, Benomotapa, Cafaria, and Congo: but Congo is here taken in a very large fence. Aian, after the Arabians account, containeth all that Region which lyeth betweene the mouth of the Redde Sea, and Quilimanci; being, for the most part, on the Sea-coast inhabited by the said Arabians: but the in-land parts thereof are peopled with a blacke Heathenish Nation. It comprehendeth two Kingdomes, Adel, and Adea; the former of which extendeth from that mouth of the Sea before mentioned, to the Cape Guardafu, by *Ptolomey* called Aromata. South and West it bordereth vpon the dominions of *Prate Ianni*, about the Kingdome of Faigiar. The chiefe Citie is Atar. Zeila also and Barbora pertaine to this Kingdome. Citie without the Strait, on the Sea, much frequented with Merchants. Zeila is situate in cleuen degrees, where *Ptolomey* placeth the Avalites. It is stored with varietie of Merchandise, and yeeldeth some representation of Antiquitie in the buildings thereof, consisting of Lime and Stone. The King is a Moore, and esteemed a Saint among the superstitious Mahumetans, for his continuall Warres with the Christian *Absinies*, whence he transporteth innumerable staues to the Arabians and Turkes, receiuing in exchange Armour and other helpes for his Warres. Anno 1541. *Gulid* with the King hauing before done much harme, by the helpe of some Portugalls which *Claudius* the Abassin had in his warres, was slaine, and his Armie ouerthrowne: but his successour, Anno 1559, slew *Claudius* in battaile, and the Moore acknowledging diuine assistance in this victorie, triumphed on an Asse. Zeila was burnt and sacked by the Portugalls, Anno 1516: as *Andrea Corsalis*, who was then present in the Action, testifieth.

Adea is situate betweene Adel, Abassia, and the Sea. The inhabitants are Moores, descended of the Arabians, who many hundred yeares agoe, partly by their rich Traffique, and especially by force of Armes, became Lords, not onely of Aian, but of all the Sea-Coast, to *Cape dos corrientes*, which is somewhat to the South of the Southerly Tropicke. In all which space, before the Portugall Discoueries, that part of the Citty Tropicke. In all which space, before the Portugall Discoueries, that part of the Citty Tropicke. In all which space, before the Portugall Discoueries, that part of the Citty Tropicke. In all which space, before the Portugall Discoueries, that part of the Citty Tropicke.

Zanzibar, or Zanguebar, is a name by the Arabians and Persians giuen to that Tract, extending from the Riuier Qualimanci, which *Ptolomey* calls *Rapiss*, to the borders of Benomotapa. Some, in a larger extent, include Benomotapa and Cafaria. *Sannius* affirmeth, That it is a low, fennie, and wooddie Countrey, with many Riues, upwards they goe naked. Herein are contained the Territories of Melinde, Mom-baza, Quiloa, Mosambique, and others. Melinde is the name of a Kingdome, and of the chiefe Citie thereof: The inhabitants, especially neere to the Sea, are Moores, and build their houses after the manner of Europe. The women are white, and

the men, of colour inclining to white, notwithstanding the situation vnder the Line. They haue blacke people also, which are Heathens for the most part. Of like condition is Mombaza^f (which is said to haue some resemblance with Rhodes) but enemie to the Christians, and was ruinated by *Thomas Corigno*, in the year 1589, for receiuing *Alebech* the Turke; as *Ampaza* in the same Coast, by *Alfonso Nello* the year before.

Quiloa stands nine degrees to the South of the Line: the name of a Citie and Island, which is a Kingdome of the Moores, and extendeth her dominion farre in the Coast. The King grew mightie by the Trade of Sofala; but it was made tributarie to Portugall by *Vascul Gomma*, Anno 1500. In the year 1505 the Portugalls for denial of that tribute, deposed *Abraham*, the Arabian King, of his Scepter, and built a Fort there; which the Moores soone after destroyed, together with the new King, made by the Portugalls. The people are whitish, their women comely, rich in attire: their houses faire built, and richly furnished.

Betweene Coava and Cuama, two Riues which spring out of the same Lake with Nilus, are the Kingdomes of Mombara, Mozimba, Macuas, Embeco, and against them the Promontorie *Pressum*. Here is Mosambique^h, by which name is signified a Kingdome in the Continent, and an Island also, with a safe Harbour, which with two other Islands are in the mouth of the Riuier Moghincats, in fiftene degrees South. Mosambique is inhabited by Portugalls, which haue there a strong Castle: here the Portugall shippes Winter. In this Island are Sheepe, with tayles of iue and twentie pound weight (a Beast common in Africa): Hennes blacke both in feathers, flesh, and bone, and foddren, look like Inke, yet sweeter then other in taste: Porke very good, but for the decie saue. There are some Mahumetans, as they were all, before the Portugalls arrivall there. They haue Trade in the Continent, in Sena, Macurva, Sofala, Cuama, a people for the most part differing in speech and behaviour, each Village fighting with her neighbour, capturing them: and some (as at Macurva) eat them. Their chiefeest thing is by Hunting, and by flesh of Elephants. In euerie Village is a new King. The Captaine of Mosambique, in his three yeares Gouernment, maketh three hundred thousand duckats gaine, especially by Gold, from Sofala.

Vp further within Land the people goe almost naked, and were so simple when first the Portugals distracted thence, that *Lodouico Barthema*, or *Urtomannus*, for his shirt; and another, for a Pad, and a little Bell; bought fiftene Cowes of them; and then were ready to fall together by the eares among themselves for the Bell, who should haue it. But they could not enioy their purchase, being driuen to their heeles by three female Elephants, which hauing young ones, were very fierce, and made them leaue their King to saue themselves. In these Seas the Moores sayle in Vessells sower with Lead, or the sayles of Palme-tree leaues, calked with Gumme, gathered off in the Trees in the Woods.

So called lyeth betweene Cuama and Magnice, two Riues. Here the Portugals haue a little Island (whence the whole Kingdome hath this name) a Fort and Factorie of very rich trade, the people bringing great quantitie of Gold (whereof they haue plentifull Mines) for their Cloth and other commodities: it is supposed that it amounteth to two millions yearly. *Oritius* is of opinion, That this Cephalo, or Sophala, is that which in *Salomons* time^l was called *Ophir*, from whence so great quantitie of Gold was brought by his Nauie. *Iosephus*^m seekes for it in India: *Empolemus*ⁿ in the Redde Sea, imagining it to be an Island there placed. *Dom. o Niger*, *Tremellius* and *Innius*, in *Antea Chesensius*, where Malacca standeth (although wee reade not of any great quantitie of Gold found in that soyle.) *o Galpar Dacerris* is of the same minde, but reckoneth to the *Chesensius* both Pegu and Samatra, with all that lyeth betweene them. *Vatablus* with lesse reason applyeth it to Spagniola, discouered by *Columbus*, and by *Columbus* himselfe so called. *Arms* *Montanus*, *Philop Moray*, *Postellus*, *Geropius*, would by their authoritie much moue vs to thinke with them, that *Ophir* is Peru, if the ignorance of the Load-stone, and those

a G. Bot. Ben.
part. l. 3.
Magnus.
Poy before
Leo.

b Ptol. l. 4. c. 7.

c And. ea Corfa-
li.

d Lud. Roman-
nus, l. 7.
e Jo. de Barros,
Dec. l. 1. c. 6.
faith, At Me-
linda Gomma
receiued kinde
entertainment,
and Pi-
lots to conuey
him to India,
when it was
first discou-
ered by the
Portugalls.

f Vascul Gomma
1500, subdued
Mombaza, and
Almida after
yeares after,
and, after Nai-
nus, Acuna.
Ofor. de reb.
Eman.
g. Sess. l. 1.
Indie. l. 2.
Arina l. 1. Ind.
c. 20.

h See Linchot.
l. 1. c. 4.
Iulianus ibid.

i L. Romanus, l. 9

k Oritel. The. sau-
l. 1. Reg. 9. 28.
2. Chron. 9. 21.
m Ioseph. Antiq.
n Euseb. de prep-
e. 19. c. 1.
o Niger Greg.
Tremell. & In-
nius.
p Gisp. Var.
di. Ophira.
q. 1. in l. Re. 9.
r Mart. de. 1.
s. 2.
t. Ar. Mont.
Mora. s. verit.
u. Ophir.
v. Grop. Hispania.

5 Jos. Acosta,
l. 1. c. 14.

huge Seas, esteemed by Antiquitie vnaugable, did not detain vs from consent: And where should Peru yield him Ivory, where neuer was yet scene an Elephant? *Iosephus* ^a *Acosta* taketh Ophir and Tharis to signifie no certaine places, but commonly to be taken in a generall sense, as the word India is now with vs; a name giuen to all remote Countries, East and West. Hee thinketh, that *Salomons* Gold, Ivory, &c. came from the East Indies.

2 Jo. di Barros,
Dec. 1. l. 10. c. 1.

But some reasons doe yeeld great cause of coniecture for *Sofala*, both because of the plentie of the comodities which *Salomons* seruants are said to bring with them, and because of auncient buildings of Stone-woke, which the inhabitants call, *the worke of Demills*; supposing it impossible for men (guessing of others by their owne ignorance) to haue built: Which also haue strange Letters, that the Moores (though learned) could not reade: (And why might they not be the olde Hebrew Letters, which the Phenicians of old, and Samaritans to this day obserue, as elsewhere we haue shewed?)

u Nauigationis
di Thomae Lopez
ap. Ramusium.

And further, *Thomas* ^u *Lopez* telleth, That certaine Moores related vnto them of the riches of those Mines; that Shippes from Mecca and Zidem vsed to trade there; and that yearly there were taken forth of the Mines two millions of Mitrigalls, eury Mitrigall being a Duckat of Gold, and a third part: That the Warres in those Countries at that time had ceased the Traffique: and that they had Bookes and auncient Writings, which testified, That these were the Mines whence *Salomon*, in his three yeares Voyages, fetched his Gold, and that the Queene of Saba was naturall of the parts of India.

x Cap. sup.

As for India, yee haue ^x euen now read, that it was a name giuen to many Nations, and among the rest, to *Æthiopia*. And if a man consider the small skill which that Age of the world had in marine affaires, still as much as might be holding their course within sight of Land, he can scarce thinke, that long Nauigations could then be performed. *Barrius* accounteth all *Sofala* to the Empire of Benomotapa, of which wee shall speake anon: wee haue now mentioned the same, by reason of the Ille which is subiect to the Portugalls. These, beside Gold, here haue great Trade for Ivory, of which *Barrius* sayth, That in Benomotapa are yearly slaine foure or fise thousand, and of Water-horses (whose teeth are accounted ^vorie also) all the great Riuers in Africa are full. These feede sometimes on the Medowes, where the Mariners haue chased them, as *Lopez* ^y reporteth: and after long chasing by Land, they haue taken the water; where, in reuenge, they haue assaulted the Mariners in their Boates, and bitten chippes of the same, being, by the thickenesse of their Hides, armed against their Pikes, and haue made them afraid, that they would ouerwhelme the Boat.

y Th. Lopez.

Within the Land, behind these parts, is the Kingdome of Monoemugi, which is rich in Gold: their vnfortunate warres with *Monomotapa* haue made them knowe. Nilus is their Westerne border, and Abassia on the North. They haue little redde Balls made of a kinde of Clay in Cambaya, and resembling Glasse, which they weare for ornament, and vse for money. This King warreth with the Benomotapa, and hath terrible souldiours, called *Giacqui*, or *Agab*, or *Agas*, who inhabit betweene the Lakes, whence Nilus and Zaïre take their beginnings; which liue a wandering life, like the Nomades, in Cottages, which they make in the Fields. They are of stature tall, and of countenance terrible, making lines vpon their cheekes with certaine yron Instruments, and turning their eye-lids backward, eating their enemies.

z Od. Lopez,
l. 3. c. 5.

These not long since (as ^z some say) invaded the Kingdome of Congo, and forced the King to keepe in a small Ille, where himselfe was taken with a Drop-sie, and his people famished, as after shall follow in due place. The Amazones of Monomotapa are eury way equall vnto them in prowesse. Little is knowen of the Religion of these Heathenish Nations, nor of other Kingdomes, whereof we haue little but the names to relate, Goroua, Colta, Anzuga, Monculo, Ba-
duis.

Now

Now for those Moores which inhabited the Sea-coasts, as wee haue said, they are not all ^a Catholike Mahumetans, especially such of them as haue conuerfed, and taken their habitations further within Land. And the first Moores or Arabians that came to inhabit those coasts, were banished persons, called as in the Chronicles of *Quiloa* is reported, *Emozaidin*, of *Zaide*, the nephew of *Hocem* the sonne of *Hali*, whose Doctrine they followed in some opinions, contrary to the Alcoran, and therefore esteemed Hereticks.

Long after them came three shippes with great multitudes of Arabians, that fled from the King of Laza their enemy, vnder the condu& of seuen brethren, which built Magadazzo, and after that, Braua; which, in manner of a Common-wealth, was till the Portugals time governed by twelue Aldermen, or chiefe Gouernours, that descended of the seuen brethren.

These Moores and the former differing from each other in their superstitions, could not agree, and therefore the *Emozaidin* were forced vp higher into the Countrey, and there by mariages mixed themselves with the Casers (so the Arabians call all Heathen people) and became Mungrels in a galli-maufrey of deuotions, whom therefore the Sea-coast Moores called by a generall name, ^b *Baduini*: which in Arabia and Egypt, is the title of the people that liue in the Champaine, and Inland countries: and those that liue neere the Sea-coast are called Arabians, &c. They make no difference of meats. The Heathens in those parts are giuen to Auguries and Witchcraftes: & in their highest attempts and greatest resolutions, yet will leaue off, if any of these phantasies bode vnluckinesse. The fruits, birds, beasts, and seeds, are in manner like to the people, all wilde. The aire is vnwholesome. But what vnhealthfulnessesse can there bee found, where gold is found? which makes men commit themselves (no marvell what they commit with others) to the most scorching heats, to contagious aires, to tempestuous seas, and the darkest prisons of the disembowelled Earth.

CHAP. VIII.

Of Benomotapa, and the parts adioyning.

BENOMOTAPA, called also Benomotaxa, and Monomotapa, is a large Empire, so entituled after the name of the Prince thereof (for *Benomotapa* is with them a title, as *Cesar* or Emperour with vs) extendeth after some mens reckoning almost a thousand leagues in compasse, between the great Lake, whence Nilus springeth on the North-east, Magnice and Toroa on the South, and the Sea-coast of *Sofala* on the East. It is betwene the sea and the fresh waters, accounted a huge lland. Betweene Cuama and Corrientes it is pleasant, holeesome, and fruitfull: And from the Cape Corrientes to Magnice, it abounds with beasts; but it is cold. Their principall Cities are Zimbab (happily the same which *Protonemy* ^a calls *Agisymba*) and Benamaraza; that one and twentie, this fiftene dayes journey, from *Sofala*. Of the abundance of Elephants in Benomotapa is fiftene before; whereof *Æthiopia* is eury where stored with manifold herdes: ^b al-
though I dare not subscribe to their opinion, that esteeme Elephants as common there, as here we haue Oxen. It is a creature nine cubits high (in their largest stature) and fise cubits thicke: with long and broad eares, little eyes, short tailes, and great bellies. Of their disposition is spoken already.

The Mines neerest to *Sofala*, are those of Manica, which are in wide Champaines compassed with mountaines, ninety miles in circuit. The places where the gold is, appeare and are knowne by the driness and barrennesse of the soile, as if Nature it selfe could not hord vp gold in her spacious chests, but the must needs proue bare and barren of her wonted good workes; and how much lesse vnaturall and degenerate mankinde? The Prouince is called Matuca, the people Botonghi, which (although they

are

a Jo. di Barros,
Dec. 1. lib. 8. c. 4.

b Botora.

a Prot. Georgi
lib. 4. cap. 9.

b Jo. di Barros,
Dec. 1. l. 10. c. 6.

to Monomotapa, and so prevailed with his Images, Preaching, and Contempt of the world, that he wanne the King and his mother, with multitudes of others to Baptisme. But soone after the King, by suggestion of the Moores, slew him. *Sebastian* in reuenge raised an armie of sixteene hundred, & most of them being Gentlemen, which he sent vnder the conduct of *Francis Barretto*. The Benomotapa fearing the Portugals forces, offered reasonable conditions, which Barretto refusing, was discomfited, not by the Negro, but by the aire; the malignitie whereof (the towre fauce of all these golden Countries in Affrica) consumed his people. There are other Kingdomes adioyning to Monomotapa, and the mountaines of the Moone, Matana, Melenba, Quinbebe, Berteca, Bausgul, of which I can giue you but the names.

Capharia, or the Land of the Caphars is next to be considered, which *Maginus* boundeth betwene *Rio di spirito sancto*, and *Cape Negro*, extending to the Cape of good hope Southwards. Why hee should call this part the Caphars, I know not: for the Arabians, of whom this word is borrowed, giue that name to all the Heathen people in Affrica: yea both the Arabians, and all of their religion, call all such as receiue not that superstition, Caphars, euen Christians also, as Master *Jenkinson* long since told vs. And for the Heathens in Affrica, *Barrius* affirmeth, that it is by the Moores giuen to them all: signifying, Without Law, or lawlesse people. Zangubar is in this respect called Cafaria. It should seeme it is appropriated to these the Southerliest Nations of Affrica; for want of other the more true proper names which were unknowne. With the names of the Capes, and other places of note, Master *Po-*

we hath already acquainted his English Reader: Onely that notable and famous Cape of good hope (so named by *John* the second, King of Portugal, for that hope which hee conceived of a way to the Indies, when it was first discovered) deserueth some mention. It hath three head-lands, the Westernmost whereof beareth name of Good hope, the middlemost, *Cabo Falso*, because they haue sometimes, in their returne from the Indies, mistaken this for the former: betwene which two Capes runneth into the Sea a mightie Riuer, called by the Portugals, *Rio dulce*, which springeth out of a Lake called Gale, situate among the mountaines of the Moone, so much celebrated by the ancient Geographers: The third and Eastermost, is that of Agulhas or Needles, about fife and twenty leagues from the first: both which seeme as two hornes, wherewith it threatens the Ocean, which in these parts is found oftentimes so tempestuous, and when it cannot preuaile against this rough-faced and horned Promontory, it wrekes the whole malice vpon the shippes, whose ribbes, in the enraged fits, it would breake if they were of iron; as *Linschoten* testifieth of his owne experience. True it is, that sometimes it is passed with more ease; but not so vually: and *Linschoten* tells, that at his returne from India, the Saint *Thomas*, a new Carrick, was heere cast away, and their shippe, wherein he sailed, in such danger, that one while they prayed, another while murmured, another time would returne backe, and the Captaine professed no small maruell why our Lord suffered such good Catholikes to endure such torments, and the English Heretikes, and blasphemers to passe so easily. The waues there (saith he) strike against a shippe, as if they strooke against a hill, that if it were of stone it would at last be broken. Heere Captaine *Lauesater* traded with the people, and for two kniues bought an ox, for one, a sheepe, &c. in good quantitie. Their sheepe are great, with great tailes, but hairy, not woolled. Their oxen great, not fat, but well fleshed. The Captaine killed there an Antelope as bigge as a Colt. There were diuers great beasts unknowne to them. When they had passed this Cape, they lost their Admirall Captaine *Raimond*, and neuer saw them, or heard of them more. And foure dayes after they found as terrible an enimie from aboue, and encountered with a thunder-clap, which fell foure of their men out-right, their neckes being wrung asunder: And of fourecore and foureene men there was not one vntouched, but some were blinde, others bruised in their legges and armes, or breasts, others drawne out, as if they had bene racked; which all yet, God be thanked, did after recover.

The Hollanders in the year 1595, trafficked with the Cafres, which were valiant, but

but base in apparell, couered with Oxe or sheepe-skinnes wrapped about their shoulders, with the hairy side in ward, in forme of a mantle: they priuy-parts couered with a sheepes taile, fastened before and behinde with a girdle. But now we see it made a daily matter to the Portugal, English, and Dutch, so capable of hope of Good, that the Cape of Good hope is nothing feared: although at home many haue no good hope of publike good, and wish that they would carry out of Europe lesse money, and bring home more men. For my part, I wish to wish to Navigation and discoueries, that I could wish such complaints to be but calumnies, and to be the nauigations of false discouersers. I cannot omit, that vpon the toppe of this Promontory, Nature hath as it were framed her selfe a delighfull bower, heere to sit and contemplate the great Seas, which from the South, East and West beat vpon this shore: and therefore hath heere formed a great plaine, pleasant in situation, which with the fragrant herbes, varietie of flowers, and flourishing verdure of all things, seemes a terrestriall Paradise. It is called the table of the Cape. That which from hence lieth to Cape Negro, hath not to our purpose any thing notable. This also deserueth mention, that notwithstanding all the damages of this dreadfull Promontory, and the seas on this side and beyond, *James Borellus* a Portugal, to recover the fauour of his Prince, *John* the third, by the first bringing newes of a happy accident that then befell in India, in a little boat or vessell scarce eightene foot long, and six broad, failed from Cochín to Dabul, and from thence alongst the Arabian and African shores, doubling this Terrible Cape, and missing Saint *Helena*, came yet safe to Lisbon, worthily welcomed both for his message, and the messenger, that durst aduenture to encounter *Neptunes* strongest forces, notwithstanding so weakie furniture.

The Hollanders at the Cape of Good hope, had of the inhabitants two kine for two rustie kniues, and one much greater for a new one: two fat bulls and three sheepe for a barre of iron, weighing threecore and ten pounds. The people make much account of iron: they are of short stature: darkish colour: their armes are adorned with copper and iuory, their fingers with rings of gold, and with beads of bone and wood. They brand their bodies with diuers marks. And because they alway annoint themselves with grease and fat, they yeeld a ranke smell. If we killed a beast for our vse, they would aske the inwards, and eat them raw, the fith being not well cleansed from them. At their Feasts they would feeth a beast in his hide, fastned on foure peeces with fire vnderneath. They liued miserably, yet for gallantry ware bones and peeces of dried fesh about their neckes. Neere this Cape are weeds growing in the sea fife and twentie fathome long.

The *Ascension* built their Pinneffe *Anna* 1608. at Soldania, about fifteene or sixteene leagues from the Cape of Good Hope, and there tooke in for their provision about foure hundred head of cattell, as Oxen, Steeres, Sheepe, and Lambes, together with fowles and fresh water. They filled their boat with Seales at the Ile Penguin, a little from thence. Such was the brutish nature of the inhabitants, that when the English had cast out of their shippe one of those Seales, and the same had lien foureteen dayes, and now swarmed with crawling Maggots, they would take them vp and cate them; as they would also doe the guts, garbage, and panch of the beasts. They more esteemed iron, then gold or silver. Heere the first night after they weighed anchor, The *Ascension* lost the *Vniou* and the *Good Hope*, their Pinneffe (so neere the Cape of Good Hope) which, me thinkes, obseruing what after befell them, seemes an ominous presage, written in these names, of their other losses which followed, concluded with the losse of their shippe on the coast of Cambaya. It is morally true, that ascending and aspiring mindes lose Vniou (for onely by pride doth man make Contention) Vniou being gone, Good Hope followeth, *Quæ concordia crescit, discordia crescit* & per peruenit: and so it befell in this their tragedie, after the losse of those vessels which bare such names. The shippe was lost by the Masters indiscretion, but yet hath the honor (suruiuing her fates) that she was the first English shippe that euer failed on those seas. The people were saued, and trauelled from Surrat to Brampout, a Citie bigger then London, of great trading, and so passed till they came to the Great *Mogors* Court at

Agaz,

Agra, where they saw the beginning of a goodly Monument, which he hath bene nine yeares in building, for his father, with five thousand work-men continually: the matter is fine marble, the forme nine-square, two English miles about, and nine stories in height, whereon the *Mogor* said (as a Friar there reported) that he would bestow an hundred millions of treasure. From thence some of them passed by land to Bucken and Sucker, (as he calls them) and thence through Persia to Baydat, and so to Aleppo, from whence they came for England: which land-trauell through three so mightie States of the Great *Mogor*, *Sophi*, and *Turke*, had deserued mention elsewhere in more proper place, if then it had come to my hands. But let vs returne (left this Ackension or extension of our Discourse bring it to the like shipwrack) vnto the Aethiopian Cafres.

Modesty had almost forbidden me to recite that, which may with some easie obtaine a *Plaudire*, in the last Act and finishing of this Chapter, concerning the Caffares. *Linschoten* * shall recite it for me. They liue, saith he, like beasts (he speaketh of those which liue neere Mosambique, and those especially more within the Land) they are blacke as pitch, with flat noses, thicke lippes, some haue holes both aboue and vnder in their lippes, and as it were, other mouths in their cheekes, wherein they thrust small bones to beautifie themselves: for which cause they rafe and feare their bodies with irons. If they will make a diuillish forme and picture, they represent a white man in his apprell, as thinking nothing more vgly. Some also file their teeth as sharpe as needles. They haue Villages wherein they dwell together, and in euery Village a Lord or King, to whom they are subiect. Religion and Faith are vknowne to them. They vse mutuall warres, and some eat mans flesh. When they take prisoners in war, or kill their enemies, they obserue a more then beastly testimony of their great valour, which is after this manner. They cut off their priuy members (to deprive them of all hope of generation) and then drie them well for preservation: after which, they come before the King with great reuerence, in the presence of the principall men of the Villages, and there take these members, so dried, one by one in their mouthes, and spit them on the ground at the Kings feet, which the King with great thanks accepteth; and the more to honor them, causeth them all to be taken vp, and giuen to them againe, which is from thenceforth an ensigne of their Knight-hood. For they take all those members, and tie them on a string like a bracelet or chaine; and at all solemne meetings, as when they marry, or goe to a Wedding or Feast, the Bride, or wiues of these Knights, doe weare that chaine about their neckes, being, saith our Author, among them as great an honor as the Golden Fleece, or the renowned Garter with vs, and their wiues as proud, as if some Crowne or Scepter had befallen them.

CHAP. IX.

Of the Kingdome of Congo, and the other Kingdomes and Nations adioyning.

THe Kingdome of Congo (vnderstanding so much by the name, as in times past hath bene subiect thereto) hath on the West, the Ocean; on the South, the Caffars, and mountaines of the Moone; on the East, those hills from which the Riuer issue and runne into the fountaines of Nilus; and on the North, the Kingdome of Benin. Of these Countries, *Pigafetta* ^b from the relation of *Odoardo Lopez*, a Portuguese, hath written two booke, out of whom *P. du Larric*, *Botero* and others, haue taken most of their reports.

And in this we will beginne with the most Southerly parts; in which we first come into the Kingdome of *Matama* (this is the Kings proper name) who being a Gentle, ruleth ouer diuers Prouinces, named *Quimbembe*. This is a Kingdome of great and mightie, extending from *Braualgal* to *Bagamidiri*; the aire thereof is holefome, the earth outwardly

outwardly furnished with store of fruits, inwardly with mines of Cristall and other mettals. The Segniories towards the Sea-coast are very meane, and want Hauens. Angola sometime a Prouince of the Kingdome of Congo, is now a great Kingdome it selfe, and very populous. They speake the same language, with small difference of dialect, that is vsed in Congo, whose yoake they cast off since the Congois became Christians. *Diego d'Can* first discovered these parts for the Portugals, *An. 1486*. And the Portugals vsed to trade quietly with the Angolans: but some of them trading as high into the Country as *Cabazza*, the royall City, which is an hundred and fifty miles from the Ocean, were there by order from the King put to the sword, vnder pretence of intended treason. This was done 1578. *Panlo Dias* (to whom the King *Sebastian* had giuen the government of these parts, with licence to conquer three and thirty leagues alongst the coast to him and his heires) to reuenge himselfe for this despite done to his people, armed such Portugals as he had, and with two Gallies and other vessels, which he kept in the Riuer *Coanza*, he went on both sides the Riuer, conquering and subduing many Lords vnto him. The King of Angola raised a mighty armie of a million of men, as is supposed. For they vsed to leaue none at home that is fit to carry a weapon: and make no preparation for victuall, but such, as haue any, carrie it vpon the shouldlers of their seruants, and therefore no maruell if their food being soone consumed, their Campes be soone discoloured. Small likewise is their prouision of armour for offence, and for defence much lesse. *Diaz* sent to the King of Congo for aid, who sent him sixty thousand men: with which, and his owne Nation, he made his party good, against the confused rabbles of the Angolans. The trade of Angola is yet continued, and from thence the Portugals buy and carry to Brasil and other parts yearly, a world of slaues, which are bought within the Land, and are captiues taken in their warres. One *Thomas Turner* that had liued a long time in Brasil, and had also bene at Angola, told me, that it was supposed eight and twenty thousand slaues were yearly shipped from Angola and Congo, at the Hauens of Loanda. He named to me a rich Portugal in Brasil, which had ten thousand of his owne, working in his Ingenios (of which he had eightene) and in his other employments. His name was *Iohn de Panto*, exiled from Portugal, and thus enriched in Brasil. A thousand of his slaues, at one time, entered into conspiracy with nine thousand other slaues in the Countrey, and barricadoed themselves for their best defence against their Masters, who had much adoe to reduce some of them into their former seruitude.

To returne to Angola, we may adde the report of another of our Countrey-men, *Andrew Battell* (my neere neighbour, dwelling at Leigh in Essex) who serued vnder *Manuel Silueira Perera*, Gouvernor vnder the King of Spaine, at his Citie of Saint Paul: and with him went farre into the Countrey of Angola, their army being eight hundred Portugals, and fifty thousand Naturals. This *Andrew Battell* telleth that they are all Heathens in Angola. They had their Idols of wood in the middelt of their townes, fashioned like a Negro, and at the foot thereof was a great heape of Elephants teeth, containing three or foure tunnes of them: these were piled in the earth, and vpon them were set the skulls of dead-men, which they had slaine in the warres, in monument of their victory. The Idoll they call *Mokisso*, and some of them haue houses built ouer them. If any be sicke, he accounteth it *Mokisso's* hand, and sendeth to appeale his angry god, with powring wine (which they haue of the Palme-tree) at his feet. They haue proper names of distinction for their *Mokisso's*, as *Kissungu*, *Kalkere*, &c. and vse to sweare by them, *Kissungu* wy, that is, by *Kissungu*. They haue another more solemne oath, in triall of controuersies: ^b for which purpose they lay a kinde of hatch, which they haue, in the fire, and the *Ganga-Mokisso*, or *Mokisso's* Priest taketh the same redde hot, and draweth it neere to the skinn of the accused partie; and if there be two, he causeth their legges to be set neere together, and draweth this hot iron without touching betwene them; if it burnes, that partie is condemned as guiltie, otherwise he is freed.

For the ceremonies about the dead, they first wash him, then paint him; thirdly apprell him in new clothes, and then bring him to his graue, which is made like a vault, after it is digged a little way down, vndermined, and made spacious within, and there

d Barr. Dec. 1.
lib. 2. cap. 3.
Od. Lopez. ibid.

e P. Diaz (as
some report)
sent a present
to Spaine, of
two butts of
Negros noses,
which were
slaine, A. B.

f Thom. Turner.

g Andrew Battell was taken by the Portugals on the coast of Brasil, and shipped ouer to Congo, where (and in the Countreys adiacent) he liued very many yeares, and was Sergeant of a Band, &c.

h This triall is called *Matamba*.

E c c

a *Alagius*.
Gi. Botero Ben.
part. 1.

b Od. Lopez, per
Pigafetta, trans-
lated by A. H.
P. du Larric, hijt.
Ind. Orient.
part. 3.
c Od. Lopez lib.
1. cap. 7.

The Port and Ile of Loanda lying ouer-against the Portugall Towne of Saint Paul, famous for many things, deserueth especiall mention for this, that it yeeldeth in lesse then halfe a yard digging, waters very sweet; but of so contrary a Nature to the Sea, her mightie neighbour, that when the Sea ebbeeth, the water is salt, and when it floweth, the same is sweete and fresh: as if the Sea imparted that which it selfe hath not, or rather enuied that which it hath, and therefore alway at his coming, re-demandeth that saltneesse from those springs, to attend vpon their Ocean-mother. So doe wee see the siluer Lampes of Heauen in the Sunnes absence to lighten the World, which yet want light, when it is most plentifull, to shew themselves. Euen Nature scaleth and confirmeth Monopolies to her principall Courtiers, alwayes provided, that it thereby better serueth for the common good, and therefore no precedent to such dropic and spleen-like Monopolies, Monic-pollings, with which some exorbitant members burthen themselves, and make others by lighting, heauie: worthily therefore by the Sunne of our Great Britaine, at the first rising of this morning brightnesse, dispersed from our Horizon. But how farre is Loanda from Britaine? And yet our scope is to bring Loanda and all the world else into our Britaine, that our Britaines might see the in and out-side of the same. Loanda is reported (as some affirme of Egypt and Nilus) to be the issue of the Oceans sand, and Coanza's mire, which in proceffe of time brought forth in their disagreeing agreement, this Island.

In Congo the King is Lord supreme: and none hath power to bequeath his goods to his kindred, but the King is heire generall to all men.

CHAP. X.

Of Loango, the Anzichi, Giachi, and the great Lakes in those parts of the World.

IT followeth in the course of our Discouery, to set you on shore in Loango, the Northerly neighbour of Congo, right vnder the Line, whose Courtyard stretcheth two hundred miles within Land. The people are called *Bramas*, the King, *Mani Loango*; sometimes, as report goeth, subiect to the King of Congo. They are Circumcised after the manner of the Hebrewes, like as also the rest of the Nations of those Countries vse to be. They haue abundance of Elephants, and weare clothes of the Palme. *Andrew Battell* lived amongst them two yeares and a halfe. They are, faith hee, Heathens, and obserue many superstitions. They haue their *Mokisso's* or Images, to which they offer according to the proportion of their sorts and suites: The Fisher offereth Fish, when hee sueth for his helpe in his fishing; the Countrey-man, Wheat; the Weaver, Alibungo's, peeces of cloath: other bring bottels of Wine: all wanting that they would haue, and bringing what they want, furnishing their *Mokisso* with those things, whereof they complaine themselves to bee dis-furnished.

Their Ceremonies for the dead are diuers. They bring Goats and let them bleed at the *Mokisso's* foot, which they after consume in a Feasting memoriall of the deceased partie: which is continued foure or fve dayes together, and that foure or fve seuerall times in the yeare, by all of his friends and kindred. The dayes are knowne, and though they dwell twentie miles thence, yet they will resort to these memoriall-Exequies, and beginning in the night, will sing dolefull and funerall songs till day, and then kill, as afore said, and make merry. The hope of this, maketh such as haue store of friends to contemne death; and the want of friends to bewaile him, makes a man conceiue a more dreadfull apprehension of Death. Their conceit is so raiued with

with superstition, that many die of none other death. *Kim* is the name of vnlawfull and prohibited meate, which, according to each kindreds deuotion, to some Familie is some kinde of Fish; to another, a Henne; to another, a Buffe; and so of the rest: in which, they obserue their vowed abstinence so strictly, that if any should (though at vnawares) eate of his *Kim*, he would die of conceit, alway presenting to his accusing conscience the breach of his vow, and the anger of *Mokisso*. He hath knowne diuerse thus to haue died, and sometimes would, when some of them had eaten with him, make them beleue, that they had eaten of their *Kim*, till hauing sported himselfe with their superstitious agonie, hee would affirme the contrarie. They vse to set in their Fields, and places where Come or Fruits grow, a Basket with Goates-hornes, Parrats feathers, and other trash: This is the *Mokisso's* Ensigne, or token that it is commended to his custodie; and therefore the people, very much addicted to theft, dare not meddle, or take any thing. Likewise, if a man, wearied with his burthen, lay it downe in the high way, and knit a knot of Grass, and lay thereon; or leaue any other note (knowne to them) to testifie, that hee hath left it there in the name of his Idoll, it is secured from the lime-fingers of any passenger. Conceit would kill the man that should transgresse in this kinde.

In the Banza, or chiefe Citie, the chiefe Idoll is named *Chekeke*. Euery day they haue there a Marker, and the *Chekeke* is brought forth by the *Ganga*, or Priest, to keepe good rule, and is set in the Market-place, to prevent stealing. Moreouer, the King hath a Bell, the strokes whereof found such terror into the heart of the fearefull thereto, that none dare keepe any stolen goods after the sound of that Bell. Our Author inhabited in a little Reede house, after the Loango manner, and had hanging by the walls, in a Cloth case, his Peece, wherewith he vsed to shoote Fowles for the King, which, more for loue of the Cloth, then for the Peece, was stolen. Vpon complaint, this Bell (in forme like a Cow-bell) was carried about and rung, with proclamation to make restitution; and hee had his Peece the next morning set at his dore. The like another found, in a bagge of Beades of a hundred pound weight, stolen from him, and recovered by the sound of this Bell.

They haue a dreadfull and deadly kinde of tryall in controuersies, after this manner. There is a little Tree, or Shrubbe, with a small Root (it is called *Imbunda*) about the bignesse of ones thumbe, halfe a foot long, like a white Carrot. Now when any listeth to accuse a Man, or Familie, or whole Street, of the death of any of his friends, saying, That such a man bewitched him, the *Ganga* assembleth the accused parties, and scrapes that Root, the scrapings whereof he mixeth with water, which makes it as bitter as gall (he tasted of it: one Root will serue for the tryall of a hundred men. The *Ganga* brewes the same together in Gourds, and with Plantaine stalks hiteth euery one, after they haue drunke, with certaine wordes. Those that haue recieued the drinke, walke by, till they can make Vrine, and then they are there-by freed. Others abide till either Vrine frees them, or dizziness takes them: which Witch: and he is no sooner fallen by his dizziness, but they knocke him on the head, and dragging him away, hurle him ouer the Cliffe. In euery Libertie they haue such Tryalls, which they make in cases of Theft, and Death of any person. Euerie weeke it falls out that some or other vndergoes this Tryall, which consumeth multitudes of people.

There be certaine persons called *Dunda*, which are borne of Negro-Parents, and yet are, by some vnknowne cause, white. They are very rare, and when such happen to be borne, they are brought to the King, & become great Witches: They are his Counsellors, and aduise him of luckie and vnluckie dayes for execution of his enterprises. When the King goes any whither, the *Dundas* goe with him, and beat the ground round about with certaine Exorcismes, before the King sits downe, and then sit downe

Recurtie of stolen goods.

Triall of suspected persons

CHAP. XI.

Of the Seas and Islands about Africa: The ancient and moderne
Observations, Navigations, and Discoveries.



After this long and tedious journey ouer Land, where the steepe and Snowie Mountains, the myrie and vnholme Valleys, the vnpassable Wildernesses, swift Riuer, Bill Lakes, thicke Woods, and varietie of the Continent-observations, haue thus long whiled vs; let vs now, by a swifter course, take view of the African Seas, and those Islands which they hold alway besieged, but neuer conquer. In the first place presents it selfe to our Discouerie that Sea, which separateth (after the moderne reckoning) Africa and Asia asunder. This is called the Redde Sea; which name (sayth *Plinie*) the Grecians call *Erythreum* (this word signifieth Redde) and is ascribed by some to a King named *Erythras*; by others, to the repercussion of the Sunne-beames; by others, to the colour of the Sand and Earth (in the bottome); and by others to the nature of the water it selfe. *Solinus* b affirmeth, it is called *Erythreum*, of King *Erythras*, the sonne of *Perseus* and *Andromeda*, and not onely of the colour, alledging *Varro*, that learned Roman, for his author: who also mentioneth a Fountaine on the shore thereof, which changeth the colour of the Sheepes fleeces which drinke there, into a dusky and darker colour. *Strabo* d citeth the testimonie of *Nearchus* and *Orthogoras*, concerning the Isle *Tyrrina*, two thousand furlongs from *Carmania*, in which the Sepulchre of *Erythras* is shewed, being a great Hill, planted with Trees; and that he reigned in those parts, and left his name thereunto: which they learned of *Mithropastes*, who flying from *Darius*, had liued in that Island. *Barrius* e writeth, That *Alonso Dalboquerque* (that victorious Portugall, who subdued so many Islands, Seas, and Kingdomes to that Crowne) in a Letter to King *Emanuel* affirmeth, That it may be called the Redde Sea, of certaine redde spots, or staynes, which are seene therein: and when he entred into the Straits, he encountered a great veine of redde water, extending it selfe from *Aden* as farre as they could see from the Shippes toppes. These redde veines of water the Moores ascribed to the ebbing and flowing of that Sea. *Iohn di Castro* f (afterwards Viceroy of India) sayled to the bottome of the Strait, as farre as *Suez*, and much laboured to finde the cause, why it should be called the Redde Sea. He, in his Mappe of these parts, sayth, That he saw therein many such redde spaces of water, but taking vp the water in a Vessell out of the Sea, it seemed clearer and more cristalline then that without the Straits: Hee caused also some to drie, which did bring him out of the sandie bottome a redde matter, branched like Corall, and some like Oranges. In other places where were greene spots in the Sea, were taken out greene branches: and where the Sea was white, the sand there vnder was very white: and though the depth in some places amounted to twentie fathome, yet the puritie of the cristalline waters caused this transparent colour. Neere to *Suachen* he found most of those spots, and from thence to *Alcoer*, the space of foure hundred myles. But neerer the bottome, towards *Suez*, in a great space he saw none. Further, without the Strait, he saw such redde spots or veines of water at *Cape Parach*, as if Oxen had beene slaine there, yet the water taken vp in a vessell seemed cleare; and he supposed that this rednesse proceeded of the Whales bringing forth their young. *Barrius* misliketh that coniecture, and those other of antiquite, in searching the cause of this name of Redde, and is of opinion, That the violent currents of the Tides, assisted with some tempestuous windes, raise vp from the bottome that redde floore, whereof we haue spoken, and cause, by the motion of the same vnder the water, that rednesse in the vpper face thereof: which is in more spacious quantitie neere the Straits, where there is greatest force of the Tides; and the threads or straines of this rednesse are lesse in the greater and more spacious Sea-roume. The Portugall Pilots first thought, that

the winds brought out red dust from the drie soile of Arabia, which no mans experience hath confirmed. *Andrea* *Corfali*, which sayled and warred vnder the Portugals in these Seas, *An. 1516*, sayth, he knowes not why it should be called red, for the water is coloured as in other Seas: which seemeth not discoloured, or perhaps while hee was there, the tides and winds did not conspire so boisterously, as at some other times they doe, against the yeelding and weaker soile in the bottome thereof. How euer it be for this rednesse, many deceiue themselves in streitning this name to the Arabian Gulfe, which the Ancients gaue vnto all the Seas from Egypt to India; and reckon the Persian and Arabian Gulfs, armes of the red Sea. Yea *Arrianus*, (not he that writ *Alex. the Greaters* life, who yet in the report of *Nearchus* his voyage from Indus, to the Riuer *Tigris*, calls it the Red Sea: but another of that name) in his *Periplus* of the *Erythrean* Sea; (translated into Italian by *Ramusius*, and set forth by *Ortelius* in a peculiar Mappe thereof) comprehendeth in the title of the Red Sea, all from *Arfinoc* & Egypt, to *Mactaca*, or the *Chersonesus aurea*. Hauing now troubled you with the name, why, and how farre, the name extendeth: we may view the Islands therein situate: which if any would more fully know, let him reade *Arrianus* and *Barrius*, and the voyage of *Solyman Bassa*, 1538, vnto *Diu*, written by *Damianus* in Latin, and by a Venetian in *Roman*. *Sues* is the beginning of this Sea, which some suppose to bee that which the Ancients call *Arfinoc*, for after others *Herodotus*, is the place where the Turke hath his *Asenall*, and Gallies, for those Seas, the matter whereof is brought out of *Caramania*, by Sea, by Nilus, and by Camels ouer Land the rest of the way, at incredible charges. Here in old times was a channell which conueied the waters of Nilus to this place, where they had Cisternes to receiue it; all destroyed by the Mahumetans: and now the Inhabitants fetch the water, which they vse, six miles off. Some thinke that *Pharaoh* was here drowned: which passage other set downe at *Tor* where the Sea is straitened, and is not about nine miles ouer. It seemeth that the prints of the Chariot wheeles, which *Ortelius* affirmeth, still remained as testimonies of *Pharaohs* ouer-whelming vnder those waues, and could not, by any industrie of man be done out, but by the mightie hand of God were soone restored in the same forme, are not now there to be found: for they would soone end the controuersie.

Asien. Gaber 4 was a Port hereabouts, whence *Salomon* sent his Nauie to *Ophir*, and after him *Iehosaphat*, but not with like successe: which (*Iosephus* saith) was *Berenice*, not farre from *Elana*. *Hierome* calls it *Essia*. *Berenice* was the Port of the Red Sea, where the Indian drugs and spices in the time of the Roman Emperre was laden and landed, to be carried thence to *Alexandria*, the whole course whereof *Plinie* describeth *. The whole length of this Arabian Gulfe, *Boreo* reckons 1200. miles, in breadth 100. for the most part. *Comito* *Venetiano* in *Ramusius*, which saith, it accounteth 1400. in length, in breadth 200. and in some places more: so full of shoals, that if they keepe not the channell in the midst, there is no sayling, but by day-light. Outwards bound, they keepe the middle, and haue Pilots for that purpose, in homeward wards bound, they keepe the middle, and haue Pilots for that purpose, and are taken in at the *Babelmandel*, called by *Ptolomeus*, *Insula Diudori* an Ile in the entrie or strait of the Gulfe, which *Strabo* saith, the ancient Kings of Egypt chained to keepe the passage. *Zidem* is 12. leagues from *Mecca*, where the ships haue to vse to unlade their spices, as before at *Berenice*: without this Towne is a Moschee, which the Moores say is the Sepulchre of *Eoa*. Their water is raine water, referred in Cisternes. Passing by the Ile *Mehun*, the Ile *Camaran* is famous by the diuers spoiles there made by the Portugals: it is in 11. deg. This land (saith *Corfali*) is the hottest place that euer I saw; not one of vs, but had our secret parts chafed and flaid with heat: and many of our companie died, *Dalaccia* is an land where they gather pearles. *Suachen* is the best harbour in all the gulfe, which the Turks haue taken from the Abissinie: it stands in 19. deg. & a third. *Mazua* is an land which makes *Errocco* a good haue. But of the haue & Ports on both sides the Gulfe, *Barrius* relateth more largely. Of the Iles *Achafes* and *Tuice*

ply: for before there was none of them: there also they have planted Figs, Oranges, Limons, and such like, whereof the Vallies are full: that it seemeth an earthly Paradise, the fruit growing all the year long. They have great store of fish, of which with crooked nailes they take great plenty: the Rocks yeeld salt for the furthering of their provision. It seemes God hath planted it in convenient place, for the long and dangerous Indian Navigations: There the Portugalls leave their sick, which stay till other ships come the next year to take them. It was neuer inhabited: only an Heremite dwelt there, who vnder pretence of mortifying his flesh by penance, butchered the flesh of the Goats and Bucks so fast for their skinned, that the King sent for him home, & will suffer none to dwell there. *Abraham Kendall* put in there about the year 1591, and left on shore one *Seger* a sickle man, whom *Edmund Barky* 18. moneths after found there in good plight; but their vnexpected coming, as it seemeth, so rauished his weake spirits with ioy, that it distracted him, and being otherwise of bodily constitution very well, he died eight daies after. The like I have read of a Portugall in the same place. North-west from hence are the Isles of *Ascension*, not inhabited. Of *Loanda*, nigh to, or rather a peece of Congo, is already spoken. Ouers against the Cape of *Lopo Goncalves*, is the Ile of *Nobon*: and not farre from thence *St. Thomas*, 180. miles from the shore, and so much also in compass, right vnder the line. At the first discouerie it was a wood: now inhabited by Portugalls and Negro's. These line 100. yeares: but few borne in Europe exceede 50. It is vnholosome, through exceeding heat, vnto Europeans especially, which in December, Ianuarie, and Februarie, can scarcely walke vp and downe for faintnesse. In the middt is a woodie Mountaine, continually ouershadowed with a thicke cloude, which lo moistens the Trees that grow in great abundance thereon, that from hence droppeth water sufficient for the watering of all their fields of Sugar Canes. They haue 70. Ingenios or Sugar houses, each of which hath two or three hundred slaues belonging thereto; wheat, here sowne, becometh all blade, without ripening any come. No fruit which hath a stone in it will here prosper. The Towne which hath about 700. Families, and the Cattle, was taken by the Hollanders, 1599. The Ile *Del Principe*, was so called, because the reuenues there of were in times past allowed to the Prince of Portugal. It standeth in three degrees Northerly latitude. *Intian Clerckbagen* tooke the same 1598. The Isles of *St. Mathew*, *Santa Cruz*, *St. Paul*, and *Conception* yeeld small matter of historie. Next to Cape Verde stand seuen Islands, full of Birds, empty of Inhabitants, called *Barbados*. But those that are called the Isles of *C. Verde* are nine, situate betwene the Greene and White Capes: *Linschoten* reckons ten. They were first discouered by *Antonio di Noth*, a Genoway, 1440. None of them are inhabited, but the Isles of *Lago*, & *Del Fogo*: both which were taken, 1596. by *St. Antonio Sberly*: who had one night a shower of ashes from that Island of *Fogo* or *Fuaga*, or of Fire, so called, because it continually burneth, which fell so thicke on their ship that you might write your name with your finger vpon the vpper deck. *St. Lago* was taken and burnt by Sir *Francis Drake*, 1585. *Brana* and *Buena Vista*, haue brauer and goodlier names then nature. *Maia* yeelds salt in a Lake of two leagues long, the Sunne congealing and turning the waters into salt. From thence is passed into the Sea, called *Sargasso*, because it is couered with heabts, like to the heabts *Sargasso* in the Portugall Wells, like to *Semper*, yellow of colour, with empty Berries like Gooseberries: which begetheth at 20. degrees, & continueth till 34. fath off in the Sea: for the ships in their going to India keeping neare the shore meet not with any. The Sea seemeth as a Greene field, so thicke that a man cannot see the water, and hindreth the ships passage, except they haue a strong winde. The coast of Africa is 400. miles distant, neither is any land neare: save that these weeds seeme to make many llands, Thus doe men in ships behold the wonders of the Lord in the deepe, no Land being nigh, nor no ground to be found, although it is thought to come from the ground. And indeede all those Seas are full of wonders, as they passe along the coast toward the Indies. *Th. Steuens* complaineth of the continuall thunders, lightnings, and vnholosome raines which there they met: the raine water, if it stands a little, conuerting presently to wormes, and filling the meat, hanged vp, with wormes. An hearse also

swamme vpon the face of the waters like a Cocks-combe, so venomous, that it can scarce be touched without perill: Fishes, called Sharks, most rauenous deuourers, which had other fix or seuen smaller fishes, guarded with blew and Greene, attending like Seruing-men. Fishes also (as bigge as a Hermy) with wings, which doe not so much helpe them by flying to escape an other greater fish, than pursue them by Sea, as endanger them to a Sea-Fowle, which waits that opportunitie. Neither can it flie high or farre, or longer then the wings are wet: nor swimme fast, hauing exchanged finnes for wings. So haue I seene men thrise worse that haue two trades, then such as haue been skillfull & thrifitie in one. *Lerius* addeth the like wonder of certaine Birds, so tame that they would light vpon the Hatches, and suffer themselves to bee taken. These are the same Birds which pursue those flying fishes, wiser to hunt them, then to saue themselves: as bigge as Crows in feathers, in flesh little bigger then a Sparrow, and farre lesse then the fish which they take and deuoure. To returne to our discouerie from *Iago* where wee left: here the Negro's were wont to bring slaues to sell to the Portugalls for beads, and other trifles, and cottons, with other base commodities: and them not such alone as they tooke in war, but their fathers and mothers, thinking they did them a benefite, to cause them thus to bee conuayed into better Countries: they brought them naked. The Isles of *Arguin* are fix or seuen, inhabited by the *Azanlagi*, where the King of Spaine hath a Fortresse: concerning the trade whereof you may reade the letter of *Melchior Petency*. Further into the Sea are the Canaries: which are commonly reckoned seuen; *Canaria*, *Teneriff*, *Palma*, *Gomera*, *Hierro*, *Lanzarote*, & *Fuerte*. *Ventura* Themet adds 33. others, more; *Lobos*, *Reca*, *Gratiola*, *St. Clara*, *Alegrencia*, & *Insierne*. The Inhabitants were so grosse before they were discouered, that they knew not the vse of fire. They belueued in one Creator of the world, who punished the euill, and rewarded the good: herein they all consented, in other things disagreed: their weapons were stones and staves. They shaued their heads with sharpe stones like flints. Yron they had not: gold they respected not. The women nursed not their children, but commonly committed that office to their Goats. They as much delighted in dancing, as the Birds, which beare their name, in singing. They were vnknewen from the times of the Roman Empire, at which time they were called *Fortunata* till either an English or French ship by misfortune lighted on them. *An. 1405. Io. Bentacor* conquered them, & after him 1444. *Henrie*, the *Infanta* of Portugall, that day-fierre, which by his industrie made way to the present Sun-shine of discoueries, whereby the world in her last daies hath fullest view of her selfe. *Galvano* calleth that Frenchman *Io. Bentacor*, & saith, he was sent by *Iohn* the second of Castile, *An. 1417*, who being slaine in the action, his son fold them to *Perier Barba* a Spaniard, & he to *Don Henrie*. He saith the people were Idolaters, and did eate their flesh raw for want of fire: they tilled the ground with Oxe & Goats-hornes. They had many wiues, but deliuered them to the Superiors to lie with them, before they lay with them. *Don Henrie* conquered the rest, which *Batanacourt* had not possessed. Their former gouernement was by 190. persons, which ruled also in matters of religion, prescribing to the people their faith, and worshipping. They had in higher name of authority a King, and a Duke. To slay a beast was esteemed the basest office in the world, & therefore committed to their prisoners: they which did this, liued separate from the people: Thus was it in the *Gran Canaria*. In *Gomera*, they vfed for hospitality to let their friends lie with their wiues, and receiving therein in like courtesie: and therefore, as in India, the Sisters sonne inherited. In *Tenatife* they had two Kings, one dead, an other alie: when a new King was crowned some man to honor his entrance, offered himselfe to voluntarie death: when the King was buried, the noblest men carried him on their shoulders, and putting him into the graue, said, *Depart in peace O blessed soule*. *Themet* affirmeth, that the Canaries are so called of the Canes and Reedes that grow there: that they worshipped the Sunne, Moone, and Planets. Of these Islands, *Thomas Nickols* an English man, hath composed a Treatise extant, in *Master Hakluyts voyages*, *Tom. 2. Part. 2.* Hee saith they dwelt in Caves, supposed to defend of such, as the Romans in Africa had exiled, and cut their tongues out for blasphemie against their Gods.

f Th Byam.
Some say it
may be seene
two hundred
and fiftie,
Differ. Can. ad-
nch.

The pike or high Hill of Tenarife, is after *Thomus* measure foure and fiftie miles. *Thomas Byam*, a friend of mine, told me, that he hath seene it eight and forty leagues into the Sea, in cleare weather. Here before the conquest were seven Kings, which with their people dwelt in Caves. Their buriall was, to be set vpon his feet naked in a Cauce, propped against the wall: and if he were a man of authority, he had a flaffe in his hand, and a vessell of Milke standing by him. I haue seene, saith *Nichols*, three hundred of these corpses together, the flesh dried vpon, the body ligh: as Parchment. I my selfe saw two of those bodies in London.

z M. Canus.
Loc. Theolog.
lib. 12.
u Berys &c.

Canaria, Tenerif, and Palma, haue one Bishop, who hath twelue thousand Ducats reuennue: which place was not long since possessed by *Melchior Canus*, a great Writer in defence of the falling *Babylon*. They pay to the King fiftie thousand Ducats. *Hierro*, or the Iland of yron, is by the multitudes of Authors affirmed to haue in it no fresh water, but what falleth from the leaues of a certaine Tree, which is alwaies greene, and covered with cloudes, and vnderneath the same is a Cistern to receiue the water, for the vse both of Men and Beasts, throughout that Iland: a whole wood of such Trees we mentioned in *Saint Thomas* Iland, which yield from their dropping leaues Rills of water downe all sides of the Hill, where they grow. In this Iland here is but one: and that very ancient. It is in seuen and twentie degrees. This, and Gomera, and Lancarota, are in the handes of priuate men.

Madera standeth in two and thirtie degrees, it is the greatest of all the Atlantike Iles. It was discovered by one *Macham* an English man: who arriued there by tempest, Anno 1244. together with a Woman, whom hee there buried, and on her Tombe did write his coming, and the cause thereof, with his and her names, and was occasion to the King of Spaine to discover that and the Canaries. It was called Madera, of the wildernes of Trees there growing; Here is a City called Fouchal. The Ile containeth in compasse a hundred and fortie miles. The woods which gaue name to the Iland were fiered, and burnt so furiously, that the people for a time were forced to goe some space into the Sea, from the violent heat, which caused such farenesse to the soile, that at first it yielded threescore fold: since, halfe so much. The excellent Wines were of Vines, first brought from Candie. They bring forth more grapes (saith he) then leaues, and clusters of two, three, and foure spannes long. At first, the Pidgeons suffered themselves to bee taken, nor knowing; and therefore not fearing a man.

z Sir Am. Preston, Hak.

Fortie miles to the Ile of Madera is the Ile of Puerto, or *Porto Santo*, called of all Saints day, in which it was first discovered, Anno 1478. It was taken by Sir *Amias Preston*, 1596. Here are such store of Conies, bred of one shee-Conie, brought hither great with yong, that the Ilanders were out of hope almost to withstand and amend their damages by them sustayned. A litle Iland, neare to this, breedeth nothing else. And now we can accompany our Portugalls no further. A word of that which remaineth.

Within the Streights are no great Ilands belonging to Africa. *Pennon*, or the Rock against *Velles de Guma*, the Ile of Gerbi, and some others. Malta, is the most famous, where in old time was the Temple of *Iuno*. Spoiled by *Verrus*, supposed to be that Melita, where *Paul* suffered shipwrack: although there be another Melita in the Adriatique Sea, neare to Dalmatia: *Polybius* calls it *Melytus*, as *Volateranus* writeth. *Ptolomie* and *Cicero* name Melita, now called Malta, in this Ile of Malta. Some ascribe *Pauls* shipwrack to Melita in the Adriatique, neare to Dalmatia, whom *Beza* earnestly confuteth: and proueth it to be that Malta, which now the Knights hold against the Turke: whose valour in successe, in resisting that mightie Aduersarie, *Curius*, and *Io. Antonius Viperanus*, in their books of that Argument, *Knolles* in his Turkish Historie, *Ri. Carre*, and others, relate at large. It was 1565. That which deceiuet those men in Malta, is the name of the Adriatique Sea, which now is giuen to the Gulfe of Venice, but then, as *Beza* and *Arctius* shew out of *Strabo* lib. 2. was giuen to the Ionian Sea also, and further Southwards, where Malta standeth: and *Ortelius* out of *Ouid* *Fell. 4.* *Philostrat. 1. 4.*

Now

Now a word of the ancient Navigations about Africa. *Hanno* his voyage, sent forth by the Carthaginians, seemed fabulous, but *Ramusius* sheweth euery place by him mentioned, to agree with the later discoveries of the Portugalls, and thinketh (guided by a Portugall Pilot, skillfull of those Seas, which skanned this Naugation of *Hanno*) that he went as farre as *St. Thome*. Long before this, *Homer* reporteth of *Menelaus*, compassing the Ethiopians from *Egypt*, which some interpret of sailing by the Cape of *Good hope*, as the Portugalls. Of this minde *Strabo* citeth *Ariflowichus*. Of *Salomon* and *Iehoshaphat* is sayd before. *Herodotus* affirmeth the Phazicians sailing in the Red Sea in *Cambyses* time: but, this was vnuall and yearly, as *Plinie* sheweth, lib. 6. cap. 23. The same *Plinie* allegeth out of *Cornelius Nepos*, the Phazicians sailing in the Red Sea, round about Africa to Cales. The like may be shewed in some other instances, of which read *M. Hakl.* his Epistle Dedicatorie

Tom. 1. and Remus. Part. 1. Pag. 111. and *Galvanus* in his Discoveries of the World. Which I mention, not to disparage or weaken the Portugalls praises, but to giue Antiquitie their due; which, I thinke, could not ordinarily compasse so long a Naugation for want of the compasse: yet we should inuirtue our Authors if we should not beleue somewhat: although not so much as they report.

That of *Eudoxus* is the most credible: but not without suspicion in so long a voyage, of a priuate man.





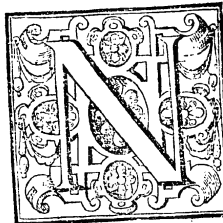
RELATIONS OF THE
DISCOVERIES, REGIONS,
AND RELIGIONS, OF THE
NEW WORLD.

OF NEW FRANCE, VIRGI-
NIA, FLORIDA; NEW SPAIN,
WITH OTHER REGIONS OF AMERICA
MEXICANA, AND OF THEIR
RELIGIONS.

THE EIGHTH BOOKE.

CHAP. I.

*Of the new world, and why it is named AMERICA: and the West Indies:
with certaine generall discourses of the Heavens, Aire,
Water, and Earth, in those parts.*



OW are wee shipped for the New World, and for
new Discoveries. But seeing this Inkie Sea, through
which I vndertake a Pilots office to conduct my
Readers, is more peaceable then that, which on the
back-side of this American World, was called the
Peaceable, by *Magellane* the first discoverer: it
yeeldeth vs the fitter opportunitee to contempla-
tion and discourse, in such Philosophicall Subiects,
as the best Authors haue thought worthe the first
place in their Histories of these parts. Yet, before
we prie into Natures mysteries, the better to know
our intended voyage, let vs enquire somewhat of
the names, if any notice may thence arise, of the places thereby knowne:

The *New World*, is the fittest name which can bee given to this vast and huge
Tract; iustly called *New*, for the late discoverie by *Columbus*, Anno Domini
1492: and *World* for the huge extension thereof; (as *Matter* *Flak* *ny*
hath obsoleted.) A new World it may bee also called, for that World of
new

*a Mare Paci-
ficum, & del
Sar.*

Ortel, Theat.

b Joseph. Acosta.

de procum acosta.

Indorum salute.

& hist. Indiar. l. 1.

& 2.

Notero. Relatio-

ni, part. 1. l. 4.

Comara hist.

gen. &c.

c Hakl. tom. 3.

Epist. Dedicat.

Maginus.

Ger. Mer. de Fa-

brica Mundis.

and on the other side, they call the time of the Sunnes absence, Summer, because of the perpetuall cleanness, which continueth those six months; the Sunne then exhaling no more vapours then his hote stomacke can digest, which with his directer beames being drawne vpp, surcharge him with abundance; and in the middle Re- becomes being drawne vpp, surcharge him with abundance; and in the middle Re- gion of the Ayre, by the then stronger *Antipistasis* are thickened into raines, and attended with Thunder and Lightning, proclaiming daily defiance to the Earth: threatening harme, but doing good: cooling the same, after the morning-Sunne hath heated it, the showers then falling, when the Sunne threatens his hottest furie and violence.

These raines make the like inundations and ouerflowings of Riuer in America (as before wee haue obserued in Nilus, Niger, and Zaïre in Africa) which breaking their bounds, and driving the Inhabitants, sometimes to dwell on trees growing, sometimes in their carkasses framed into Boates or Canoes, therein to retire themselves, till the Waters are retired, cause a cooling and refreshing to the earth, which they couer and shield by their inundations from the Sunnes angry arrowes. As in a Limbecke, a strong fire causeth abundance of vapours to bee extracted out of hearbes, or other matter, which being pressed, and finding no issue, turne into water: and if the fire bee small, it exhausteth the vapours as fast as it raiseth them: So the Sunne (in his greatest strength) exhaileth these plentifull vapours, which it distilleth in show- vers, which in lesse heate are of lesse quantitie, and more easily consumed. With- out the Tropikes it is contrarie: for the Sunne is drie, the Winter moist; the cause being the Sunnes weakenesse, not able to concoct and disperse the vapours which the moist earth, then easily yeeldeth: in which his greater force in the Summer season we see effected: The like wee see in greene wood and drie on the fire.

It is no lesse worthie note, that no part of the World hath so many, so great Lakes, and Riuer: the vapours and Exhalations whereof, can not but coole and moisten the neighbouring Elements of the Ayre and the Earth. Again, the equall length of the Dayes and Nights perpetuall sharing the Time in equal portions, causeth that the heate is not so vnequall as the Ancients dreamed. The great dewes feth 4 that the heate is not so vnequall as the Ancients dreamed. The great dewes also in the night, which are greater then wee would thinke, and comparable for wetting to pretie showers, encrease the freshnesse and coolenesse.

Wee may adde heereunto, the neighbourhoode of so huge an Ocean, the prop- ertie of the Windes, which in most places betweene the Tropikes are set, and cer- taine, no lesse then the Sunne and Tides, and bring with them much refreshing: Fur- ther, the situation of the Land doth further the colde not a little, in those hote Re- gions; e Contrariwise, neare the Poles, the continuance of the Sunne, and long daies make it hotter then in parts neare the Sunne; as in Russia, then in England. Yea the high ridges and toppes of some mountaines in the burning Zone, are vnresistible for colde, alwayes hauing on them, snow, haile, and frozen waters, the grasse withered, and the men and beasts which doe passe along that way (for heere is no conuenient dwelling) benumbed with the extremitie of colde.

— *Pariet enim proximum algos.*

When the Mountaines are subiect to this Degree of colde, it can not but temper the Neighbour-Regions, with some coolenesse at least. Now to all these Reasons of the Temperature, vnder the Line, and betweene the Tropikes, some adde the influ- ence of some vnkowne Constellations. Only let this be remembered, That the former hold not equally in all parts of the Torride Zone, seeing that Nature hath diuersified her selfe in diuers places, and by naturall exceptions hath bounded and limited those gen- erall Rules.

In some places, vnder the Line, it rayneth nōe at all: in other some, those cooling Windes are wanting: nyether hath euerie Region Lakes, Riuer, or Moun- taines to refresh them. But of these particulars we shall take better view in their pe- culiar places. In the same space the windes are most what Easterly, and without

the Tropikes westerly: so that the Mariners wee not to goe and returne the same way, but obliuering the generall windes, seeke to make vse thereof accordingly. The reason of this Easterly winde vnder the Zodiacke is ascribed to the motion of the heauens: the first, moueable drawing with his owne motion the inferiour Orbes, yea, euen those elementarie, of the Fire, Aire, and (where it findes no other obsta- cle) of the water also, as some suppose. But for the Aire (whereof wee now speci- ally speake) the motion of the Comets, circularly carried in the Aire, (where also their motion is diuers, as is obserued in the Planets) doth sufficiently proue. Without the Tropikes from 27. to 37. degrees, the windes are said to bee for the most part westerly, moued as some thinke by the repercussion of the Aire, here preuailing a- gainst that force of the heauens, which mastereth it within the Tropikes: euen as we see waters, being encountred with others of more force, returne in a manner backe. This of the Easterly windes is to bee vnder flood of the Sea: for at Land, though there windes bee (as before is said) certaine and set, yet that which is the generall winde of one country is not generall to all: yea, in the same country they haue a set winde in some places for the day, and another quite contrarie bloweth in the night. Also, neere vnto the coasts they are more subiect to calmes in this burning Zone, then further off in the Sea, the grosser vapours which arise out of the Earth, and the diuers situation thereof being the cause of these differences. Such is the force of this naturall situation, that in some places it is strange what effects it produceth. There is in Peru a high Mountaine called *Pariacaca*, wherevpon *Iosephus* *Acosta*, faith hee ascended as well provided as hee could, being forewarned and forearmed by men ex- perit. But in the ascent hee and all the rest were surprised with so fodaine pangues of straining and casting, and some also of cowering, that the Sea-sickness is not compa- rable hereunto. Hee cast vp Meate, Flegme, Choller, and Blood, and thought hee should haue cast out his heart too. Some thinking to die therewith, demanded Con- fession: and some are said to haue lost their liues with this accident. The best is, it lasts but for a time, neither leaues any great harme behinde. And thus it fareth in the ridge of that mountaine, which runnes aboue a thousand and five hundred miles, although not in all places alike. In foure different passages thereof, hee found the like difference and distemper, but not so greuous as at *Pariacaca*. Hee ascribes it to the subtiltie of the Aire on those high hills, which hee thinks are the highest in the world: the *Alpes* and *Pirenees*, being, in respect hereof, as ordinarie houles, compar- ed to high Towers. It is desart, the grasse often burnt and blacke, for the space of five hundred leagues in length, and five and twenty or thirte in bredth. There are o- ther Desarts in Peru, called *Punas*, where the are cutteth of mans life without feel- ing: a small breath, not violent, and yet depriving men sometimes of their liues, or else of their feete and hands, which fall off as a rotten Apple from a Tree, with- out any paine. This seemeth to be done by the force of cold, which in the Northern and Northeasterne parts of Europe worketh like effects: some being found dead sodainly in those flocks in which they came to market, sitting therein as if they were alive, and some loosing their ioints, by the like cause. But this makes vp the strange- nesse of these mortall accidents, that this piercing cold aire both killeth and prefer- ueth the same body, depriving it of life, and yet freeing it from putrefaction. A cer- taine Dominike passing that way, fortified himselfe against the colde windet, by this heaping vp the dead bodies which here he found, and reposing himselfe vnder this shelter, by these dead helpe saued his life. The cause is, Putrefaction cannot bee procreated, where her parents, Heat and Moisture are confined, and haue little or no force. The Seas which compass this western India, besides the *Migellane* freits, and the Northern vnkowne, (for the knowledge whereof our countrymen, *Fre- disch*, *Maillet*, *Danis*, *Hudson*, haue adventured their liues and fortunes, and at last haue giuen vs more hope then euer of the discouerie) are the great and spacious Ocean, which on this side is called the North Sea, and on the other side of America, is named the South Sea. The qualities thereof will better appeare, when wee come to speake of the Ilands therein.

f Acosta l. 3. c. 6.

g Pet. Mart. Dec. 3. l. 6. Sir Humph. Gilbert Discou. Maister George Boffa.

h Lincolnton l. 2.

i 10. Art. Nat. Hist. of the In- dies. l. 3. c. 9.

k This Maister George Barkley, a Marchant, which liued long in Liuo- ria, told me of his owne sight.

l Sir Mar. Fre- disch, Maister Iohn Danis, Tho. Hudson.

Concerning the Land of the New-world, *Acosta* diuideth it into three parts, high, lowe, and meane: which hold almost the same proportion that Maister *Lambert* m obserueth of Kent, the first hauing some wealth, by reason of the Hauens, and Ports therein, and of the vines that grow there, but are very vnhealthful: the hills are healthfull, but not fertile, except in the Silver bowels, and golden entralls thereof: the third is the most commodious habitation, where the soile yeeldeth Corne, Cattell, and Pasture, and the Aire, health. The principall thing that hath brought this Westerne India into such request is, the Mines and mettalls therein. The wisdom of God hath made mettalls for Physicke, for defence, for Ornament, and specially for instruments in the worke which God hath imposed vpon man, that in the sweate of his browes hee should eate his bread. The industry of man hath added another vse of mettalls, by weight or stampe, conuerting it to money, which the Philosopher o calles the measure of all things. And a fit measure might it haue been, if the minde of man were not vnmeasurable, and vnstable in measuring this measure. Mettalls naturally grow (as some o obserue) in land naturally most barren: Nature recompensing the want of other things with these hidden treasures: and the God of Nature enriching the Indians with this subllance, otherwise barren of humane and diuine knowledge, that might as a rich Bride (but withered and deformed) make her finde many lutors for loue of her portion. And would God, they which reape here these *Temporal things*, would sow *Spiritual*, & giue them a *Gold tried in the fire*, and that which is as *Silver tried seven times*, I meane the *Word of God* sincerely preached, without the droffe of their owne superstitions. And would they giue them not Iron for their Gold, an Iron Age for a golden, imposing a heauy yoke of seruitude: which hath consumed worlds of people in this New World, and made the name of CHRIST and *Christian* to stinke amongst them: yea, they abhorre the Sea it selfe, for bringing forth such monsters, as they thinke the Spaniards: whom for their execrable wickednes, they esteemed, not to come of humane Generation, but of the froth of the Sea, and therefore call them *Vnacochis*, or Sea-froth. That which one faith of Religion, I may apply to this American world, *Peperit diuitias, & filia deuorauit matrem*. Shee brought forth rich mettalls, and the Daughter hath consumed the Mother: her golde that should haue beene a price in her hand to buy wisdom, hath to these importunate chapmen sold her freedome. It is a Golden and Silver Age indeede to the Spaniards, for the condition and state which hereby accreth to them, not for the conditions and state of life, which they obserue: In the yeare 1587. When *Acosta* came to Peru, eleuen millions were transported in the two Fleets of Peru and Mexico, almost one halfe thereof for the King. In the time when *Polo* was Gouvernour of Charcas in Peru, from the Mines of Potozi alone were drawne and customed every day thirtie thousand *Pezos* of Silver, every *Pezo* mounting to thirtie Rials, and a fourth part: and yet it is thought the one halfe was not customed. And at this day faith *Acosta*, the Mines of Potozi yeeld the King a million of Silver, for his fift yearly, besides the wealth that grows by Quick-silver, and other Prerogative. In the yeare 1574. were entred threescor and fixteene millions. That which is wrought in this country is not entred, besides priue conueyances. How much differeth Potozi from the Mine Bebello in Spaine, one thousand and five hundred paces deepe, admired, and that iustly, by Antiquitie, for yeelding three hundred pounds weight of Silver a day to *Hannibal*, but with much more charges, by reason, of the intolerable paines in drawing out the waters, which there in flowed, and in Potozi are wanting? But what will not this vnholly loue of money doe? hereby man encountereth the vast Ocean, passeth the farthest and most contrarie climates, drowneth Bootes and all his teame, burieh himselfe in the bowels of the earth, raiseth new heauens, and seeketh his heauen, where hee cannot see heauen, or light, neere the bottomelasse bottomes of Hell: remoueth Fountaines, and Mountaines, reduceth a new Chaos, in the confusion of Elements; the Earths entralls being towred in the Aire, and sacrificed to his hoier brother in fierie purgations, the Aire filling the darke hollowes and hells which it cannot see, the waters forced out of those

possessions wherein they challanged successe and inheritance after the decease and remouing of the earth: all filled with darknes, to bring to light those mettalls, which possessing the possessor, deprive them of the highest light, and brand them for the lowest darknes. Precious Perils, * where so many bodies are pined, so many soules endangered, so much goodwill for goods, and man, for price, setteth himselfe at the worst and basest price of all that he hath. How happy and golden was the outward state of these Indians, before they accounted gold any part of their happinesse, and found it the cause of their ruine? Their golde is found either in Graines which they call *Pippins*, because they are like the *Pippins* or *Serdes* of Melons; which is pure and hath no neede of melting: or in powder, which is found in Rivers, mixed with the soile and sand, for which *Tagus*, *Pallolu*, and *Ganger* haue bene famous: or else in stone, being a veine that groweth and engendreth, intermixing it selfe with the stones. These *Pippins*, or peeces of pure golde, found among the Rocks or Hills, are sometimes very great. *P. Martyr* tells of one that weighed three thousand three hundred and ten *Pezos*, and was with much people and treasure drowned, in the ship called *Boadilla*, being therewith sarcharged, in the returne homewards: A fit Embleme for Christians, which when they will *lade themselves with this thick clay*, drawne the soules in perdition and destruktion. The greatest quantitie is drawne at the Indies in the powder-gold. The gold in stone is drawne out of the mines or pits, with great difficultie. They refine pouldred golde in basens, washing it in many waters, vntill the sand fall from it, and the golde, as most heauy, remaineth in the bottom. They haue other meangs of refining it with Quick-silver and strong Waters. In the Fleet 1587. the declaration of the Firmeland was twelue Cassons or Chells, which was so many hundred weights of gold: besides one thousand fiftie and six Mares from New Spaine, which was for the King onely, not mentioning that which came for Merchants, and priuate men.

For the Silver, the second place is giuento it among mettalls, because next to golde it is the most durable, and lesse endamaged by the fire, and in the sound and colour, passeth the gold. The Mines thereof are commonly in Mountaines & Rocks, seldome in Plaines, and Champaines. Sometimes they finde it straggling, in peeces, not holding any continuing Veine: sometimes it is fixed, and spreadeth it selfe in depth and length like to great branches, b and armes of Trees. Strange it is that in some places the fire, kindled with blowing of bellows, will not serue to refine the Silver, but they vse furnaces called *Guayras*, set in such places, where the winde continually bloweth. Thus in Peru, the mines of Porco sloupe to artificiall fires, which those o' Potozi scorne and contemne. Potozi is a drie, colde, barren, and vnpleasant soile, if the rich Mines did not more then supply all those defectes, and make it a plentifull both habitation and Mart: not fearing the heauens disasters, the cold Aire, the snowing Earth, the fell showers, so long as the Silver hooke can be sufficient at laste for forraigne store. Hence it is, that they feele no want of store, and yet haue no store but of want; the Mines excepted, which (I know not how) are both store and want, according as mens mindes in a second refining can digest and dispose them. They which worke in the Mines see no sunne nor light, by absence whereof they finde both extreme cold, and dreadfull darknes, and an aire so vnhealthful, as makes them no lesse sicke, then men tosted at Sea. They breake the metall with hammers, and split it by force, and then carry it vp on their shoulders, by Ladders made of Neates Leather twilted like peeces of wood, which are crosed with staves of wood: at the end of one Ladder begins another with seates of wood betwene, to rest them. They mount three and three. Hee that goes before carries a Candle tied to his thumbe: they haue their metallized in a cloth like a scrip, each man bearing about fiftie pound weight, and that commonly aboue a hundred and fiftie 4 stades in height. The most vsuall manner of refining in these times is by Quick-silver: and therefore there are not now aboue two thousand *Guayras* in Potozi, which haue bene in times past six thousand: a pleasant sight to such, whose

* *Preuista priuilegijs. Indit. Doct. de consil.*

* *P. Mart. dec. 1. l. 10.*

* *2. Azac. 6. 1. l. 10. 6. 2.*

a *Play faith (but not true) ly) that silver is neuer found pure.*

b *I haue seene some in all proportions, resembling bellows, with the leaves spread, and diuided, and a stalle ascending, as if it promised flowery, much like the Ribwort. The like report is th. *Amst. Colmag. 1. c. 9. c. See of these labours, 7. 1. 1. 33. 6. and more in Acosta 1. 4. d. A stade is the height of a man.**

lands of Spices. But they rejected it as a Dreame.

Columbus frustrate his hopes at Genoa, yet leaves not his resolution, but goeth to Portugall, and communicates this matter with *Alphonso* King of Portugall: but finding no entertainment to his suites, sendeth his brother *Bartholomew Columbus* to King *Henrie* the seventh of England, to sollicite him in the matter, whiles himselfe passed into Spaine, to implore the aide of the Castilians herein.

Bartholomew unhappily lighted on Pirates by the way, which robbing him and his company, forced him to sustaine himselfe with making of Sea-Cards. And hauing gotten somewhat about him, presents a Mappe of the World to King *Henrie*, with his brothers offer of Discouerie: which the King gladly accepted, and sent to call him into England. But he had sped of his suite before in Spaine, and by the King and Queene was employed according to his request. For comming from Lisbon to Palos di Moguer, and there conferring with *Martin Alonso Pinzon*, an expert Pilote, and Frier *Ja. Perez* a good Cosmographer, he was counselled to acquaint with these his proiects, the Dukes of Medina Sidonia, and of Medina Cæli: which yeelding him no credit, the Frier counselled him to goe to the Court, and wrote in his behalfe to Frier *Fernando de Taluer*: the Queenes Counsellor. *Christopher Columbus* came to the Court of Castile, Aa. 1486, and found cold welcome to his suite, at the hands of the King and Queene then build with hore warres in Granada, whence they expelled the Moores. And thus remained he in contempt, as a man meanely clothed, without other Patron to procure Frier, saue that *Alonso di Quintanilha* gaue him his diet, who also at last procured him audience with the Archbisshop of Toledo, by whose mediation hee was brought before the King and Queene, who gaue him fauourable countenance, and promised to dispatch him, when they had ended the warres of Granada, which also they performed. Thus *Columbus* is let forth with three Caruells at the Kings charges, who because his treasure was then spent in the warres, borrowed sixteteen thousand ducats of *Lewes de Sanct Angelo*: and on friday the third day of August, in the yeere of our Lord 1492. set saile for Gomera, one of the Canarie Ilands, and hauing there refreshed himselfe, followed his Discouerie. After many dayes hee encountered with that herby Sea (whereof before wee haue spoken) which not a little amazed and amazed the Spaniards, and had caused their returne, had not the sight of some Birds promised him land not farre off.

But the Spaniards, after three and thirtie dayes sayling, desperate of successe, mutinied, and threatened to cast *Columbus* into the Sea: & disdaining much, that a stranger, a Gentleman had so abused them. But he pacifying their enraged courages with milde speeches, and gentle promises, on the eleuenth day of October, one *Roderigo de Triana* spied and cried, Land, Land; the best musicke that might be, especially to *Columbus*, who to satisfy the Spaniards importunity, had promised the day before, that if no land appeared in three dayes, he would returne. "One, the night before, had described Fire, which kindled in him some hope of great reward at the Kings hand, when he returned into Spaine, but being herein frustrate, he burnt into flied a flame, as that it consumed both Humanitie and Christianitie in him, and in the agonie of Indignation made him leave his Countrey, and faith, and resuolt to the Moores. But thee, *Columbus*, how can I but remember? but loue? but admire? Sweetly may those bones rest, sometimes the Pillars of that Temple, where so diuine a Spirit resided; which neither want of former example, nor publike discouragements of domestical and forren states, nor priuate insultations of proud Spaniards, nor length of time (which usually deuoureth the best resolutions) nor the vnequall Plaines of huge vnknowne Seas, nor grassie fields in *Nepimer* lappe, nor importunate whisperings, murmurings, threatnings of enraged companions, could daunt: O name *Colon*, worthy to be named vnto the worlds end, which to the worlds end hast conducted *Colonies*; or may I call thee *Columbo* for thy *Dove-like simplicitie* and patience? the true *Column* or Pillar, whereon our knowledge of this new world is founded, the true *Christopher*, which with more then Giant-like force and fortitude hast carried Christ his name and Religion, through vnknowne Seas, to vnknowne lauds: which wee hope and pray, that it may be more refined.

refined, and reformed, then Popish superstition, and Spanish pride will yet suffer. Now let the Ancients no longer mention *Nepturne*, or *Ainos*, or *Erythras*, or *Danauis*, to all which, diuers Authors diuersly ascribe the invention of Navigation; *Myfians*, *Troians*, *Tyrians* vaile your bonnets, strike your toppes: sailes to this Indian-Admirall, that deserveth the top-saile indeede, by aspiring to the top that Sayling could aime at, in discouering an other World. Let Spaniards, French, English, and Dutch resound thy name, or his name rather, whose name, *who can tell*? that would acquaint thee and the world by thee, with newes of a New World. But lest we drowne our selues in this Sea of Extasie and Admiracion, let vs go on shore with *Columbus* in his new discouered Iland. And first me thinkes I see the Spaniards, yesterday in mutiny, now as farre distracted in contrary passions; some gazing with greedie eyes on the desired Land; some with teares of ioy, not able to see that, which the ioy of seeing made them not to see: others embracing, and almost adoring *Columbus*, who brought them to that sight: some also with secret repinings enuying that glorie to a stranger; but biting in their biting envie, and making shew of glee and gladnesse: all new awaked out of a long trance, into which that stepmother Ocean, with dangers, doubts, dreads, despair had delected them, revived now by the sight of their Mother Earth, from whome in vnknowne armes they had beene so long weaned and detained. On shore they goe, and selling a tree, make a Crosse thereof, which they erected on the shore, and take possession of that New World in the name of the Catholike Kings. What worldly ioy is not mixed with some disaistre? their Admirall heere splitte on a rocke, but the men are saued by the help of the other shippes. This fell out in the North part of Hispaniola (so named by them, and by the Inhabitants called *Hayti*) where they had first sight of Inhabitants, which seeing these strangers, ranne all away into the mountaines. One woman the Spaniards got, whom they vsed kindly, and gaue her meat, drinke, and clothes, and so let her goe. She declaring to her people the liberallie of this new people, easily persuaded them to come in troups to the shippes, thinking the Spaniards to be some diuine Nation, sent thither from Heauen. They had before taken them for the Caribes, which are certain Caniballs, which vsed in humane huntings for humane game, to take men for to eate them: Children likewise, which they gelded to haue them more fatte: and then to deuoure them: the women they are not, but vsed them for procreation, and if they were old, for other seruices. The Islanders had no other defence against them but the woody hilles, and swiftest heeles: to which they betooke them at the Spaniards arriuall, thinking them (as is said) to be Caniballs. And such haue they since proved, in effect, soot leauing of 3 millions of people which here they found, 200: & that long since.

The Deuill had forewarned them of this by Oracles, that a bearded Nation should spoile their Images, and spill the blood of their children, as we shall see in the particular Tractate of Hispaniola. Nothing more pleased the Spaniards, then the golde, which the naked Inhabitants exchanged with them, for bells, glasses, points, and other trifles. *Columbus* obtained leave of *Guacananilus*, the Cacike or King, to build a fort, in which he left eight and thirtie Spaniards, and taking with him six Indians, returned to Spaine, where he was highly welcomed of the King and Queene. The Pope (then a Spaniard, *Alexander* the ... aring of this, diuided the World, by his Bull, betwixt the Portugals and Spaniards. The Bull is become an Vnicorne, & his two horns are now growne into one: in the vniing of the two states. *Columbus*, graced with the title of Admirall, and enriched with the tenths of the Spanish gaires in the Indies, is sent a second time, with his brother *Bartholomew*, who was made *Adelantado* or Deputy of Hispaniola. They had allowed them for this Expedition, small and great, seuenteen saile. The first Iland he espied in his second navigation, hee called *Desfenda* or *Desired*, because hee had longed to see land. Arriuing in Hispaniola, hee found the Spaniards which hee had left there, that they were now not left, nor any where to be found. The Indians had murdered them, & laid the blame on the Spanish insolencies. He then discouered Cuba & Iamaica, with the neighbor-illes. Returning to Hispaniola, he found his brother & the Spaniards in diffention and separation, and punishing the Authors of sedition, returned home. In the yeere of our Lord, one thousand foure hundred ninety seuen, hee made his third voyage,

* Prout h. 30. 4

q Bart. de la
Cajos, Hispan.
crusell.
e Historie of
China p. 311.
H. Beng. l. 1. c. 8
The force of
The Natiuitie
in Hispaniola.
t. Alexander a
wicked Pope.
Guaciar. lib. 1.
& he of whose
daughter Lu-
cretia Containd
writeth, that
she was Alex-
ander's Filius,
Spain, & thus
abused by the
incestuous
lusts of the fa-
ther and his
two Iones, was
Author of the
Bull, whereby the
Spaniards chal-
lenge the new
World for theirs.

f E. ynd. Co-
lumb. in vna
patri. Chris-
toph. cap. 13.
Hack tom. 5.
g Gomara c. 15

h Lib. 7. c. 1.
i Pet. Mart.
deca. lib. 1.
k A. Boez. l. 1.
l. 1. c. 6.
m Galfar. Hist.
lib. 1. c. 2.

n Columbus Na-
uigationes 1. 3.
34.

n His true
name was Co-
lomb, which cor-
ruptly is cal-
led Columbus,

of our Nation; but little of the disposition of the In-land people. Yea, it is thought to be all broken Ilands, and not inhabited, but at certaine seasons frequented by some Sauvages, which come thither to fish. Such as wee can, in due order wee here bestow.

* *Ramus in pre-*
fat. in 3. v^ol.
 c *Clem. Adams,*
Ital. 3. p. 1. 6.
 f P. *Mort Dr. 3.*
l. 6.
 g *Colish,*
h Rob. Fazibz,
ap. Ital. vbi sup.

Anno 1500 k, *Gaspas Corteregalis*, a Portugall, minding new Discoueries, set forth a Shippe at his owne charge from Lisbon: and sayling farre North, at last came to a Land, which for the pleasantnesse thereof, he called *Greene*. The men, as he reported, were barbarous, browne-coloured, very swift, good Archers, clothed in Beasts skinnies. They liue in Caues, or bafe Cottages, without any Religion, but obserue Soothsayings. They vsed Marriages, and were very ielous. Returning into Portugall, hee sayled thitherward againe, *Anno* 1501. But what became of him, none can tell. His brother *Michael Corteregalis* the next yeare set forth two Shippes to make search for his brother, but he also was lost. The King *Emanuel* grieved herewith, sent to enquire of them, but all in vaine. Their brother *Vasco* would have put himselfe on this adventure, but the King would not suffer him. The name *Greene* vpon this occasion was left, and the Land was called ¹ *Terra Corteregalis*. Thus farre *Osirius*. It reacheth, according to *Botesius* reckoning, to the 60. degree. Let vs come to our owne: For of *Stephen* ^m *Gomes* little is left vs but a jealt.

This *Gomes* having bene with *Magellan* a few yeares before, in his Discouerie of the South Sea, enlarged with hopes of new Straits, in the yeare 1525 set forth to search this Northerly passage. But finding nothing to his expectation, he laded his Shippe with flaues, and returned. ^a At his returne, one that knew his intent, was of the Molucas by that way, enquiring what he had brought home, was told *Eslauos*, that is, Slaues. He, fore-stalled with his owne imagination, had thought it was said *Clavos*, and so potted to the Court to carrie first newes of this Spicie Discouerie, looking for a great reward : but the truth being knowne, caused hereat great laughter.

Sir

Sir *Martin Frobiſher* ° deſerueſt the firſt place, as being firſt that in the dayes of
Queene *Elizabeth* fought the Northweſt paſſage in three ſeuall Voyages. The firſt
whereof was written by *Chriſtopher P Hall*; the ſecond, by *Dionifſe Seſſile*; the third,
by *Thomas Ellis*; and all in one Diſcourſe by *M. George Beſſe*: all which, at large, the
Reader may finde in *M. Hackluyts* laborious Diſcouerie of Diſcouriſes. To ſpeake
briefely what may beſt beſt vs in our Pilgrimage: Sir *Martin Frobiſher* ſayled from
Blackwall, Iune the fifthenty; and the eleuenth of Iuly * had fight of Friland, but
could not get on ſhore for the abundance of Ice, which was alſo accompanied with
an excreame Fogge, as double gard to that Iland (vncertaine whether to forſite, or to
impion them). The twentieth of Iuly he had fight of an high Land, which hee na-
med q *Queene Elizabeths* Foreland. Here was he much troubled with Ice: but ſay-
ling more Northerly, deſcried another Foreland, with a great Gutte, Bay, or Paſſage,
which he entred, calling it *Frobiſhers Straits*, ſuppoſing it to be the diuion of Asia
and America. Having entred threeſcore Leagues, he went on ſhore, and was en-
countered with mightie Deere, which ranne at him, with danger of his life. Here had
he fight of the Sauiages, which rowed to his Shippe in Boates of Seales ſkinnes, with
a Kele of Wood within them, like a Spaniſh Shallop, ſay oneely they be flat in the
bottom, and ſharpe at both ends. They eate raw Fiſh and Fiſh, or rather deuor
the ſame. They had long blacke hayre, broad faces, flat noſes, tawney of co-
lour, or like an Oliue (which neither Sunne or Winde, but Nature it ſelfe, imprinted
on them, as appeared by their infants, and ſeemeth to be the generall Liuerie of A-
merica.) Their Apparell was Seales ſkinnes: their women were painted or mar-
ked downe the cheekes and about the eyes with blew ſtreekes. Theſe Sauiages in-
tercepted ſue of our men, and the Boat: Ours alſo tooke one of theirs, which they
brought into England, where they arriued the ſecond of October, 1576. He had
taken poſſeſſion of the Countrey in right of the Queene, and commanded his com-
panie to bring every one ſomewhat, in witneſſe of the ſame. One brought a peece
of blacke Stone, like Sea-coale, which was found to hold Gold in good quantitie.
And Whereupon a ſecond Voyage was made the next year 1577, to bring Ore. And
committing to thoſe Straits in Iuly, found them in manner ſhut vp with a long Mure
of Ice, which ſometime endangered their Shippes, eſpecially on the nineteenth of that
moneth. They found a great dead Fiſh, round like a Porpeis, twelue foot long,
hauing ſ a Horne of two yards, lacking two ynches, growing out of the Snout, wrea-
thed and ſtreight, like a Waxe Taper, and might be thought to be a Sea-Vaicome. It
was broken in the toppes, wherein ſome of the Saylorſ ſaid they put Spiders; which
preſently died. It was referred as a Jewell by the Queenes commaundement, in her
Wardrobe of Robes. They went on ſhore, and had ſome encounter with the in-
habitants, which were of ſo fierce and terrible reſolution, that finding themſelves
wounded, they leapt off the Rockes into the Sea, rather then they would fall into
the hands of the Engliſh. The reſt fledde. One woman, with her child, they tooke
and brought away. They had taken another of the Sauiages before. This Sauiage
had before, in the Shippe, ſcene the Picture of his Countreymen, taken the year
before, thought him to be alive, and began to be offended, that hee would not an-
ſwer him; with wonder thinking, that our men could make men liue and die at
their pleaſure. But ſtrange were the geſtures and behaviour of this man and the
woman, when they were brought together; which were put into the ſame Cab-
bin, and yet gaue ſuch apparant ſignes of hatefullneſſe and chaſtiue, as ſe
be a ſhame to Chriſtians to come to farre ſhort of them.

Where they could haue any Trade with the Sauesges their manner of it was, to lay downe somewhat of theirs, and goe their way, expecting that it men should lay downe somewhat in lieu thereof; and if they like of their Mart, they come againe, and take it: otherwise, they take away their owne; and depart. They made signes, that their *Catchees*, or King, was a man of higher stature then any of ours, and that hee was carried vpon mens shoulders.

Hhh 3

They

o Sr Mart. Frob.

p Christ. Hall.
Dionise Settle.
Tho. Ellis.
George Best.

q *Queenes*
Forland, and
opposit there-
to *Halls* Isle, in
62. degrees,
50. min.

ad r Gaspar. Ens,
n- l. 2. Hyl. Jnd.
ce Occid. c. 26.
ic. affirmeth, that
nd one Iohu Scolve
of a Polonian,
nat this year 1576
ng, sayled beyond
ca- Frisland and
It Groenland,
ich and thence, to
Estoriland and
Labrador.

her
ha-
ues
into
oke
rage
an-
e at
the
Tab
Such a home
was brought
home two
yeres since,
found on shore
in a desolate
Island; & such
an one was ta-
ken vp A. 1588,
in the coast of
Norfolke, and
sold by an ig-
norant woman
for 8. pence,
which proued
effectuall a-
gainst poisons
as I was told
by M. Rob. Sal-
mon of Leegh-
worth who had a
peece of it.

They could not learne what became of the five men they lost the yeare before: one-ly they found some of their apparel; which made them thinke they were eaten. They laded themselves with Ore, and so returned. And with fifteene sayle the next yeare 1578, a third Voyage for discouerie was made by the said Capitaine and Generall. He went on shore the twentieth of Iune on Frisland*, which was named by them West England, where they espied certaine Tents and People like those of *Meta Incognita*. The people fledde, and they found in their Tents a Boxe of small Nayles, redde Herrings, and Boords of Firre-tree well cut, with other things artificially wrought: whereby it appeareth, that they are workemen themselves, or haue trade with others. Some of them were of opinion, That this was firme Land with *Meta Incognita*, or with Gronland; whereunto the multitude of Ilands of Ice, betweene that and *Meta Incognita* induced them. In departing from hence, the *Salamander* (one of their Shippes) being vnder both her Courtes and Bonets, happened to strike on a great Whale with her full femme, with such a blow, that the Shippe stood still, and neither stirred forward nor backwards. The Whale thereat made a great and hideous noyse, and casting vp his bodie and tayle, presently sanke vnder water. Within two dayes they found a Whale dead, which they supposed was this which the *Salamander* had stricken.

The second of Iuly they entred in with the Straits, the entrance whereof was barred with Mountaines of Ice, wherewith the Barke *Dennis* was funke, to the hinderance of their proiects. For in it was drowned part of a house, which they had intended to erect there for habitation. The men were saued. The other Shippes were in very great danger, the Seas multering; Armies of ycie souldiours to oppresse them, vying other naturall stratagemes of Fogges and Snowes to further these cruell defenses.

These Icie Ilands seeme to haue beene congealed in the Winter further North, in some Bayes, or Rivers, and with the Summers Sunne being loosed, and broken out of their naturall prisons, offer themselves to all outrages, whereto the swift Currents and cold Windes will conduct them. Strange it is to see their greannesse, some not lesse then halfe a myle about, and fourescore fathomes aboue water, besides the vnknowne depth beneath: strange the multitude; strange the deformed shapcs: if this be not more strange, that they sometimes faue with killing, and suffer men to moore their Anchors on them, and to get vpon them to worke against them, for the safegard of their Shippes: That bloudie enemies should entertaine them with difports, to walke, leape, shout, fortie myles from any Land, without any Vessell vnder them (according to *M. Bells* Riddle) and a hundred and tenne myles from Land should present them with running streames of fresh Waters, able to driue a Myll. The Floud was there nine houres, the Ebbe but three. A strong Current ranne Westwards. The people resemble much the Tartars, or rather the Samoeds, in Apparell, and manner of liuing. It is colder here in 62. then 9. or 10. degrees more Northernly toward the North-east, which (it seemeth) comes to passe by the Windes, East, and North-east, which from the Ice bring so intollerable a cold. The people are excellent Archers; a thing generall throughout America. Besides Seales skinner, they vse the skinnies of Deere, Beares, Foxes, and Hares, for Apparell, and the cases also of Fowles sowed together. They were in Summer the hayrie side outward; in Winter, inward; or else goe naked. They shoot at the Fish with their darts. They kindle fire, with rubbing one stick against another. They vse great blacke Dogges, like Woules, to draw their Sleds, and a lesse kinde to cate. They haue very thynne beards. In the best of Summer they haue Haile and Snow (sometimes a foot deepe, which freezeth as it falls) and the ground frozen three fathome deepe. They haue great store of Fowle, whereof our men killed in one daye fifteene hundred. They haue thicker skinnies, and are thicker of Downe and Feathers then with vs, and therefore must be stayed. The Sunne was not absent about three houres and a halfe; all which space it was very light, so that they might see to write and reade.

Hence

Hence is it, that those parts neere (and perhaps vnder) the Pole are habitable: the continuance of the Sunnes presence in their Summer, heating and warming with liuely cherishment all Creatures: and in the Winter, by his oblique motion, leauing so long a twi-light; and the increased light * of the Moone, the Sunnes great and diligent Lieu-tenant, the brightnesse of the Starres and whitenesse of the snow, not suffering them to be quite forlorne in darkenesse. The beafts, fowles, and fishes, which these men kill, are their houles, bedding, meat, drinke, hose, thread, shooes, apparell, and sailes, and boats, and almost all their riches. Besides their eating all things raw, they will cate grasse and shrubbes, like our kine: and morsels of Ice, to satysfie thirst. They haue no hurtfull creeping things, but Spiders; and a kinde of Gnat is there very troublesome. Timber they haue none growing, but as the vndermining water doth supplant and bring them from other places. They are great Inchanters. When their heads ache, they tye a great stone with all a mans force will not be lifted vp, and sometimes seemes as light as a feather; hoping thereby to haue helpe. They made signes, lying groueling with their faces vpon the ground, making a noyse downward, that they worship the Diuell vnder them. There is no flesh or fish which they finde dead (smell it neuer so stinkily) but they will eat it, without any other dressing. Their Deere haue skinnies like Asles, and feet large, like Oxen, which were measured seuen or eight inches in breadth. There are no Riuer or running Springs, but such as the Sunne causeth to come of snow. Sometimes they will perboile their meat a little, in kettles made of beafts skins, with the bloud and water which they drinke; and lick the bloudy knife with their tongues: This licking is the medicine also for their wounds. They seeme to haue traffick with other Nations: from whom they haue a small quantitie of Iron. Their fire they make of Heath and Mofse. In their leather boats they row with one oare faster, then we can in our boats with all our oares.

Master *John Davis* * in the yeare 1585, made his first voyage for this North-west Discouery, and in threecore and foure degrees, and fifteene minutes, they came on shore on an Iland, where they had fight of the Sauiages, which seemed to worship the Sunne. For pointing vp to the Sunne with their hands, they would strike their breasts hard with their hands: which being answered with like action of the English, was taken for a confirmed league, and they became very familiar. They first leaped and danced with a kind of Timbrel, which they strucke with a stick. Their apparell was of beafts and birds skinnies, buskins, hose, gloues, &c. Some leather they had which was dressed like the glouers leather. The sixt of August they discouered land in 66. 40. They killed white Beares, one of whose forefeet were foureteene inches broad, so fat, that they were forced to cast it away. It seemed they fed on the grasses, by their dung, which was like to horse-dung. They heard dogges howle on the shore, which were tame: They killed one with a collar about his necke: he had a bone in his pisse; these it seemed were vsed to the sled, for they found two sleds.

The next yeare he made his second voyage, wherein hee found the Sauiage people tractable. They are great Idolaters, and Witches. They haue many Images which they wear about them, and in their boats. They found a graue, wherein were many buried, couered with Seales skinnies, and a Crosse laid ouer them. One of them made a fire of turfes, kindled with the motion of a stick in a peece of a boord, which had a hole halfe thorow, into which he put many things, with diuers words and strange gestures: our men supposed it to be a sacrifice. They would haue had one of the English to stand in the smoke, which themselves were bidden to doe; and would not by any means; whereupon one of them was thrust in, and the fire put out by our men. They are very thersuish. They eat raw fish, grasse and ice: and drinke salt water. Here they saw a whirle-winde take vp the water in great quantitie, furiously mounting it vp into the aire, three houres together with little intermission. They found in 63. deg. 8. min. a strange quantitie of ice in one entire masse, so bigge, that they knew not the limits thereof, very high, in forme of land, with bayes and capes like high, steepe land; they sent their Pinnelle to discouer it, which returned with information, that it was onely ice.

* Frisland is in length 25. leagues: the Southerne part of it is in the latitude of 57. degrees, & one second. *Thomas Whitt.*

u It seemeth they are of fresh waters, because the ice is fresh: and the Sunne melting the tops, causeth rills of fresh water to runne downe, which meeting together, make a pretie streame.

x The Moone fetcheth not, nor the Sunne in the Polar regions; being in Cancer.

y The voyage of Master *Dennis*, written by *John James*. *Hakluyt* p. 100.

ice. This was the seventeenth of July, 1586, and they coasted it till the thirtieth of July. In 66. deg. 22. min. they found it very horte, and were much troubled with a stinging Flie, called *Musquito*. All the Lands they saw seemed to be broken, and llands; which they coasted Southwards, till they were in foure and fiftie and a halfe, and there found hope of a passage. In the fame voyage he had sent the Sun-shine from him in 60. deg. which went to Westland, and on the seuenth of July had sight of Gronland, and were hindered from harbour by the ice. They coasted it till the last of July. Their houses neere the Sea-side were made with peeces of wood, crossed over with poles, and covered with earth. Our men played at foot-ball with them of the lland.

a *lehn Daus* in his Hydrographical description.

The third voyage was performed the next year, 1587, when Master a *Dani* discovered to the 73. degree, finding the Sea all open, and forty leagues between land and land, having Greenland (which for the loathsome view of the shore covered with snow, without wood, earth, or grass to be seen, and the irksome noise of the ice he called *D'eflation*) on the East, and America on the West. The Spanish Fleet, and the violently death of Master Secretary *Walsingham* (the Epitome and summary of Humane worthinesse) hindered the prosecution of these intended Discoveries,

Henry Hudson hath since discover'd about nine degrees nearer the Pole, and after tedious voyages, with the losse of himselfe, by means of his mutinous and (as is supposed) murderous companions, which returned the last year, hath gained more hope of attaining to the South-sea by a Northerly passage, then ever before.

b Hesselius Ger-
trudis.

of this discovery of the South-Sea, by a Northern man, *Heffelm* ^b *Gerardus* hadti (Known not by what instructions) let forth this voyage, and discovery of *Hudon*, now this last Mart at Amsterdam, together with a Plate or Hydrographical Mappe of the same: affirming that he followed the way which Captain *Hudson* had before searched, by *Lumleyes* Inlet, in 61. degr. and fished thoro the Strait to 50. and 51. where he wintered, and once saw a man girded with a Criffe, or Dagger of Mexico, or Japon, whereby he guessed that hee was not farre thence. After they had staid heere eight months, they set sail Northwards, and found an open Sea. His Mariners perceiving that he intended further search for discovery, mutinying for victuall, put him with some others into the boory, and there left him, and returned for England.

him, and returned for England.

And now are men employed in hopes of perfecting that, to the glory of our Nation, which vndaunted spirits attempt with such cost and danger haue attempted. Refolute, gallant, glorious attempts, which this seek to tame Nature, where there is most vnbred in those Northeasterly, Northwesterly, and Northerly borders (where the shewes her selfe a borderer indeed) and to subdue her to that Government and Subiection, which God o *uer all his Creatures*, hath imposed on all sensible Creatures to the Nature of man; resembling in one Image and abridgement, both God o *the World*, consisting of a spiritual and bodily, visible and inuisible *being*. How shall I admire your valour and courage, yee Marine Worthies, beyond all names of worthinesse, that neither dread to long, either preferre or absence of the Sunne, nor those foggie mists, tempestuous windes, cold blasts, snowes and haile in the aire: nor the vnquall Seas, which might amaze the hearer, and amaze the beholder, where the *Tritons* and *Neptunes* selfe would quake with chilling feare, to behold such monstrous Ice Ilands, renting themselves with terror of their owne massines, and disdaining otherwise, both the Seas soveraignty, and the Sunnes hottest violence, mustering themselves in those watery plaines, where they hold a continuall ciuill warre, and rushing one vpon another, make windes and waues giue backe, seeming to rent the eares of others, while they rent themselves with crashing, and splitting their congealed armours: nor the rigid ragged face of the broken lands, sometimes towing themselves in a loftie height, to see if they can finde refuge from those snowes and colds that continually beat them, sometimes hiding themselves vnder some hollow hills or chisels, sometimes sinking and shrinking into valleyes, looking pale with snowes, and falling in frozen and dead frownes: 4 sometimes breaking their neckes into the Sea, rather embracing the waters, then the aires cruelty; and otherwhile with horrible Earth quakes, in heat of Indignation shaking slunder, to shake off this cold and heavy yoke.

Grim

Great

Great G O D, to whom all names of greatnesse are litle, and lesse then nothing, let me in silence admire and worship thy greatnesse, that in this *little heart* of man (not able to serue a Kite for a break-^{fast}) hast placed such greatnes of spirit, as the world is too litle to fill; onely thy selfe the prototype and famplar of this inodell, can this one euue selfe, becoming all in all vnto vs, fill and more then satisfie. Thee I beseech, to prosper in this and like attempts, this Nation of ours, that as in greater light then to others, thou hast giuen vs thy S O N N E, the *Summe of frighten^{full} helpe*: so with him thou wilt giue all things, euen among other blessings, that thy *Virgin T R V T H*, by Virginitie Plantation, or Northerly Discouery, may triumph in her conquests of Indian Infidels, maugre the bragges of that *Adulteresse*, that vaunteth e her selfe to be the onely Darling of G O D and Nature.

CHAP. III.

Of Newfound-Land, Noua Francia, Arambec, and other Countries of America, extending to Virginia.

Leauing those vnknowne and frozen Lands and Seas, (although there is a yet knowne no frozen Sea, otherwise then as you haue heard) let vs draw somewhat nearer the Sunne, gently marching, as the situation of Regions hath direct vs, lest if we should suddenly leape from one extremity to another, we should rather exchange then auoid danger. And here we haue by Land Saguenay, and many Countreies of Canada, which the French haue stiled by a new name of New France: and by Sea the Ilands many in number, and much frequented for their plenty of fish, commonly called New-found-Land, which name some ascribe to an Isle, others to diuers Ilands, and broken Ilands which the French call *Bacalan*, vpon the gulfie and entrance of the great Riuer called *Saint Lawrence*, in Canada. This Riuer some call the Strait of the three brethren; some *Saint Lawrence*, and others *Canada*. It farre exceedeth any Riuer of the elder World. It beginneth, faith *Laques Cartier*, beyond the Iland of Assumption, ouer-against the high mountaines of Honhuedo, and of the seuen Ilands. The distance from one side to another, is aboute fiftie and thirty or forty leagues. In the middelt it is aboute two hundred fathome deepe. There are great store of Whales and Sea-horses. From the entrance vp to Hochelaga is three hundred leagues. Many Ilands are before it, offering of their good nature to bee mediators betweene: this haughty freame and the angry Ocean: many others all alongst his passage he holdeth in his louing vnlovely lappe, washing and hugging them with his ruder embracings. The former are usually frequented, and were first discouered by the English, the other by the French. Of *Sebastian Cabot* his proceeding this way is spoken already. *Robert Thorne* ^{in a Treatise of his}, affirmeth that his father, and one Master *Elios* were the Discouersers of the New-found-Lands: & exhorted *K. Henry* to vndertake the search of the Indies by the Pole, which he held to be Nauigable. Vpon this motion, 1527, the King fent two shippes (as *Hall* and *Grafton* mention in their Chronicles) one of which shippes was cast away about the North-parts of New-found-Land, the other shaping her course towards Cape Briton, and the coasts of Arambec (or as some call it *Narumbeaga*) returned home. More tragically was the successe of Master *Hores* company, which set out nine years after in this Discouery, but by famine were brought to such extremities, that many of the company were murdered and eaten by their fellows. And those which returned were so altered, that *Sir William Burt* a Norfolk Knight, and his Lady, knew not their sonne Master *Thomas Burt*, one of this starued number, but by a secret mark, namely a wart, which Nature had seale on one of his knees. The commodities and qualities of New-found-Land, are related by Master *Parkhurst*, Master *Hales*, Sir *George Peckham*, *Stephen Parmenius*, *Richard Clarke*, Master *Christopher Carlie*, all whose Discourses and experiments heretof, *Hakluyt*

e *Boterus* a zealous and slanderous Catholike, vseth these disgracefull speeches of this Discouery.

Ma pare, che la Natura si sia opposta à gli heretici, è à dissen- gni loro. part. 1. lib. 5.

a The Nor-
 thene less
 of may be called
 frozen, in re-
 spects to the icy
 lands, which
 by, their fresh-
 ness manifest
 themselves to
 proceed of
 fresh waters:
 no experience
 yet shewing,
 nor reason of-
 fending, that
 the Ocean (al-
 ways) falt and
 mouting) is any
 where frozen:
 as my learned
 friend Mafter
 Briggs (a great
 Mathematicus) alfo
 affirmeth.
 b Edw. Haits.
 Hak to 3 p. 155.
 c G. Col. B. N.
 d Liq. Car. lib. 2.
 CAP. II.
 e Other say
 two hundred.
 f Job. Thorne
 in Master Hak-
 luits Voyages,
 G. O. pag. 219.
 g Mafter Graffon.
 h Mafter Hore,
 1530. Hak. lom.
 3. pag. 129.
 i A Parkhurst.
 Edw. Haits.
 S. G. Peckham.
 Step. Perennius.
 Richard Clarke.
 Christoph. Carle-

Hakluis hath collected and bestowed on the World. The North-part is inhabited, the South is desert, although fitter for habitation. Besides the abundance of Cod, here are Herrings, Salmon, Thornbacke, Oysters and Muskies, with Pearles, Smelts and Squids, which two sorts come on shore in great abundance, fleeing from the deuouring Cod, out of the frying-pan into the fire. It is thought that there are Buttes, and certain, that there are Beares and Foxes, which before your face will robbe you of your fish or flesh. Before they come at New-found-Land by fiftie leagues, they passe the banke: so they call certaine high grounds, as a vaine of Mountaines, raising themselves vnder the water, about ten leagues in breadth, extending to the South infinitely, on which is thirty fathome water, before and after two hundred. Sir *Humphrey Gilbert* tooke possession thereof, by vertue of her Maiesties Commission. Anno 1583. It is with-in-land a goodly Countrey, naturally beautified with Roses sown with Pease, planted with stately trees, & otherwise diuersified both for pleasure & profit. And now they report goeth, that our English Nation doe there plant and fixe a settled habitation.

Neere to New-found land in 47. deg. is great killing of the Morfe or Sea-oxe. *In the Ile of Ramea*, one small French shippe in a small time killed 500. of them. They are great as Oxen, the hide dressed, is twice as thicke as a Bulls hide: It hath two teeth like Elephants, but shorter, about 4 foot long, dearer fold then Tuory, and by some reputed an Antidote, not inferior to the Vnicorne horn. The yong ones are as good meat as Vcale. And with the bellies of fise of the said fishes (if so we may cal these Amphibia, which liue both on land and water) they make a Hogthead of traine oile. Some of our English ships haue attempted this enterprise for the killing of the Morfe, but not all with like successe; nor with so good as is reported of Cherry Island. At Brions Island is such abundance of Cods, that Master, *Leights* company with foure hookes in little more then an howre, caught two hundred and fiftie of them. Neere to the same in the gulf of Saint *Lawrence*, are three, termed the Islands of Birds: the soile is sandy red, but by reason of many birds on the, they looke white. The birds sit as thicke, as stones lie in a paved street: or to vs *Laques Cartiers* comparison, as any field or meadow is of grasse. Two of these Islands are steepe and vpright as any wall, that it is not possible to climbe them. On the other which is in 49. deg. 40. min. and about a league in circuit, they killed, and filled two boats in lesse then halfe an howre. Besides them which they did eat fresh, euery ship did powder fise or fix barrels of them. There are an hundred filds as many howting about, as within the Island. Some are as big as Iayes, black & white, with beakes like vnto crows: their wings are no bigger then halfe ones hand, and therefore they cannot flie high, yet are they as swift neere the water, as other birds. They are very fat: these they called Aponatz, a lesser kinde which there aboundeth, they named Godetz: A bigger, and white, which bite like dogges, they termed Margaulx. Although it be fourteene leagues from the maine, yet Beares swimme thither to feast with these birds. One they saw as great as a Cow, saith *Cartier*, and as white as a Swanne, which they did kill and eat, and the flesh was as good as of a two-year-old Calfe. About the Port of Brest, they found as many Isles, as were impossible to number, continuing a great space.

The Island of Assumption, by the Sauages called *Naiscorec*, standeth in 49. deg. The sauages dwell in houses made of fir-trees, bound together in the top, and set round like a Doue-houfe. This, as before is said, is at the entry of the Riuer into the gulf of Saint *Lawrence*. The bankes of this Riuer are inhabited of people that worship the Diuell, & sometimes sacrifice to him their owne bloud. *Francis* the first King of France, sent thither *James Berton*; and *Henry* his sonne, *Nicolas Villagrenon*: but the greatest riches they found, were the Diamonds of Canada, and those of small value for their brittlenes. Thus *Boterus*, *Laques Cartier* made three voyages into these parts. First in the yeare 1534. Then was he gladly welcomed of the Sauages, singing, dancing, and expressing other signes of ioy, as rubbing his armes with their hands, and then lifting him vp to heauen, giuing all to their naked skinne (though all were worse then nothing) for the trifles hee gaue them. They went naked, sauing their priuities which were couered with a skinne, and certaine old skinned they cast vpon them. Some

they saw, whose heads were altogether shauen, except one bush of haire which they suffer to grow vpon the top of their crowne, as long as a horse taile, and tied vp with leather-strings in a knot. They haue no dwelling but their boats, which they turne vpside downe, and vnder them lay themselves along on the bare ground. They eat their flesh and fish almost raw, only a little heated on the coales. The next yeare Captaine *Cartier* returned, and carried backe two Sauages, which he before had carried into France to learne the language. Hee then passed vp to Hochelaga. They found Rats which liued in the water, as big as Conies, and were very good meat. Hochelaga is a City round, compassed about with timber, with three course of Rampiers one within another, framed sharpe, about two rods high. It hath but one gate, which is shut with piles and barres. There are in it about fiftie great houses, and in the midst of euery one a court, in the middle whereof they make their fire. Before they came there, they were forced to leaue their boats behinde, because of certaine falls, and heard that there were three more higher vp the streame, towards Sanguenay, which in his third Voyage were discovered.

Concerning the Religion in these parts of Canada, euen amongst the Sauages we finde some tracts and foot-prints thereof, which neither the dreadful winters haue quite frozen to death, nor these great and deep waters haue wholly drowned, but that some shadow thereof appeareth in these shadowes of men, howeouer wilde and sauage, like to them which giue her entertainment. This people beleueeth, saith *Laques Cartier*, in one which they call *Cadmaigni*, who, say they, often speaks to them, & tels them what weather will follow, whether good or bad. Moreover, when he is angry with them, he casts dust into their eyes. They beleue that when they die, they goe into the Stars, and thence by little and little descend downe into the Horizon, euen as the Stars doe, after which they go into certaine Greene fields, full of goodly faire and precious trees, flowers and fruits. The French-men told them *Cadmaigni* was a diuell, & acquainted them with some mysteries of the Christian Religion, whereupon they condescended and desired Baptisme; the French excused, & promised after to bring Priests for that purpose. They liue in common together, and of such commodities as their Countrey yeeldeth they are well stored. They wed two or three wiues a man, which their husbands being dead, neuer marry againe, but for their widowes liuery weare a blacke weed all the daies of their life, besmearing their faces with cole-dust & grease mingled together, as thicke as the backe of a knife. They haue a filthy and detestable vs in marrying their maidens, first putting them (being once of lawfull age to marry) in a common place, as harlots, free for euery man that will haue to do with them, vntill such time as they finde a match. I haue seene houses as full of such prostitutes, as the schooles in France are full of children. They there vs much mis-rule, rior, and wantonnesse.

They dig their ground with certaine peeces of wood, as big as halfe a sword, where they sow their Maiz. The men also doe much vs Tobacco. The women labour more then the men in fishing and husbandry. They are more hardy then the beasts, & would come to our ships stark naked, going vpon snow and ice, in which season they take great store of beasts, Stags, Beares, Martens, Hares and Foxes, whose flesh they eat raw, hauing first dried it in the Sunne or smoke, and so they doe their fish. They haue also Otters, Weasils, Beavers, Badgers, Conies: fowle and fish great varietie: and one fish, called *Adnuthus*, whose body & head is like to a Greyhound, white as snow. Their greatest iewel is chaines of Eburny, which are shel-fishes, exceeding white, which they take on this manner. When a captiue or other man is condemned to death, they kill him, and then cut flashes in his most fleshy parts, and hurle him into the Riuer Cor-nibors, whence after twelue houres they draw him, finding in those cuts these Eburny, whereof they make beades and chaines. They are excellent for stanching of bloud. Thus much out of *Cartier*. In the yeare 1542. *Monsieur Roberval* was sent to inhabit those parts. He saith that he built a Fort faire and strong: the people haue no certaine dwelling place, but goe from place to place, as they may finde best food, carrying all their goods with them.

It is more cold in that, then in other places of like height, as *Iohn Alphonse of Xandotigne*

q *Laq. Cart. 2.*
He wintered
this time in the
Countrey.

f *Laq. Cart. 3.*

e *Laq. Cart. 2.*
cap. 10.

u *M. Francis
Roberval.*

x *Iohn Abhouse of Xandloigne. Hakluyt tom. 3.*
Xandloigne * affirmeth, because of the greatnes of the Riuer which is fresh water, and because the land is vttilled and full of woods. We may add the cold vapours which the Sunne exaleth in that long passage ouer the Ocean, the abundance of ice that cometh out of the North-seas, and the windes which blow from them, and from the cold snowie hills in the way.

y *M. Champlain in Nona Francia. lib. 2. cap. 5.*

z The answer of a Sagamos in calcs of Religion.
a This somewhat agreeth with the Manichean and Pythagorean error.

Monsieur y Champlain hauing of late made the same voyage, discoursed with certaine Sauages yet living, of whom he learned touching their Religion, that they beleue in one G o d, who hath created all things: that after G o d had made all things, he tooke a number of arrowes, and did sticke them into the ground, from whence men and women sprung vp, which haue multiplied euer since. Touching the Trinitie, being asked, a *Sagamos* or Gouernor answered, *There was one only G o d, one SONNE, one Mother, and the Sunne, which were foure.* Notwithstanding, that G o d was ouer and aboue all: the SONNE was good, and the Sunne also: but the Mother was naught and did eat them, and that the FATHER was not very good. Being asked, if they or their ancestors had heard that G o d was come into the world: He said that he had not seene him; but that anciently there were fiew men, who travelling toward the setting of the Sunne, met with G o d, who demanded of them, whither goe yee? They answered, we goe to seeke for our liuing. G o d said, You shall finde it here: But they not regarding, passed further: and then G o d with a stone touched two of them, who were turned into stones. And he said againe to the three other, whither goe yee? they answered, and he replied as at first: they yet passing further, he tooke two stauces, and touched therewith the two foremost, and transformed them into stauces. Asking the third man whither he went, he said to seeke his liuing: whereupon he bad him tarry, and he did so, and G o d gaue him meat, and he did eat; and after he had made good chere, he returned among the other Sauages, and told them all this tale. This *Sagamos* also told, that at another time there was a man which had store of Tabacco, and G o d came and asked him for his pipe, which the man gaue him, and he dranke much of it, and then brake the pipe. The man was offended hereat, because he had no more pipes, but G o d gaue him one, and bad him carry it to his *Sagamos*, with warning to keepe it well, and then he should want nothing, nor any of his. Since, the said *Sagamos* lost the pipe, and found famine and other distresse: this seemeth to be the cause, why they say G o d is not very good. Being demanded what ceremony they vsed in praying to their God, he said that they vsed no ceremony, but every one did pray in his heart, as he would. They haue among them some Sauages, whom they call *Pilotona*, who speake visibly to the Diuell, and he tells them what they must doe, as well for warre, as for other things. And if he should command them to put any enterprise in execution, or to kill a man, they would doe it immediately. They beleue also that all their dreames are true. So saith *Champlain*.

In the yeare 1604. *Monsieur de Monts* (according to a Patent granted him the yeare before, for the inhabiting of Cadia, Canada, and other parts of New France, from the fortieth degree to the six and fortieth) rigged two shippes, and bare with those parts that trend Westward from Cape Breton, giuing names to places at pleasure, or vpon occasion. One port was named *Saualet* of a French Captaine, who was there a fishing, and had made this his two and fortieth Voyage hither: another was named of *Rosignal*, whose shippe was confiscated for trading there with the Sauages (a poore punishment, to leaue name to a Port by his misery) another was named Port Moutton, and within a great Bay, they named another Port-Royal, where after they fortified. The inhabitants of these parts were termed *Somriquois*. From them Westward are the people called *Etechemins*, where the next port, after you are passed the Riuer of *S. Iohn*, is *Saint Croix*, where they erected a Fort, and wintered. Thre score leagues West from thence is the Riuer *Kimbeki*: and from thence the Land trendeth North and South to Malabarre. Authors place in that former extension of land betwix East and West, a great Towne and faire Riuer, called *Norombega*, by the Sauages called *Agguncia*. These French Discoverers vtterly deny this History, affirming that there are but Cabans here and there made with perkes, and couered with barks of trees, or with skins: and both

the

the Riuer and inhabited place is called *Pontreger*, and not *Agguncia*. And there eat be no great Riuer (as they affirme) because the great Riuer Canada hath (like an insatiable Merchant) engrossed all these water-commodities, so that other streames are in manner but meere pedlers.

The *Armonchiquois* are a traiterous and stealthy people, next vnnighbourly neighbours to the *Etechemins*: they are light-footed and fine fingered, as swift in running away with their stolen prey, as the Grey-hound in pursuing it. *Monsieur de Pont* arrived in those parts in the yeare 1605. and *du Mont* remoued the French habitation to *Port Royal*. *Monsieur de Pontreger* sailed thither in the yeare 1606, and with him the Author of the booke called *Nona Francia*, who hath written of the rites and customes of these Countries. He saith, that the *Armonchiquois* are a great people, but haue no adoration. They are vicious and bloudie: Both they and the *Somriquois* haue the industrie of painting and caruing; and doe make pictures of Birds, Beasts, and Men, both in stone and wood, as well as the workmen in these parts. They, as is said, ascribe not diuine worship to any thing: but yet acknowledge some spirituall and inuisible power. I know not by what diuine iustice, and iniustice of the Deuill, it comes to passe, that God hath giuen some men vp to saue vnto the Deuills tyrannie, that he hath banished out of their hearts the knowledge and worship of the true God: and yet the nature of man cannot be without apprehension of some greater, and more excellent Nature, and rather then want all Religion, they will haue a Religious-irreligious commerce with the Deuill. Yea, the more all knowledge of God is banished, the baser seruice doe men, in doing and suffering, yeeld to the Deuill: as (to leaue ocher parts to their owne places) it falleth out in these Regions. The Prince and greatest Commander of men among them, seemes by this meane to bee the Deuills Vicegerent, and by wisely and deuillishly practises to vp-hold his owne greatnesse. So it was with *Sagamos Membertan*: if any body were sick he was sent for, he made inuocations on the Deuill, he bloweth vpon the partie grieved, maketh incision, sucketh the blood from it: (a practise vsed in very many Countreies of the Continent and Ilands of America) if it be a wound he healeth it after the same manner, applying a round slice of Beauers stones. Some present is therefore made to him, of Venison or skinner.

If it be a question to haue newes of things absent, hauing first questioned with his spirit, he rendreth his Oracle, commonly doubtfull, very often false, and sometimes true. He rendred a true Oracle of the coming of *Pontreger* to *du Pont*, saying, his Deuill had told him so.

When the Sauages are hungry, they consult with *Membertan*s Oracle, and hee telleth them the place whither they shall goe: and if there be no game found, the excuse is, that the beast hath wandered and changed place: but very often they finde. And this makes them beleue that the Deuill is a God; and know none other, although they yeeld him no adoration. When these *Armonchiquois* (so they call these Wildards) consult with the Deuill, they fixe a staffe in a pie, to which they tie a cord, and putting their head into the pit, make inuocations or conlurations, in a language vnknewnt to the others that are about, and this with beatings and howlings vntill they sweate with paine. When this Deuill is come, the Master *Armonchin* makes them beleue that he holds him tied by his cord; and holdeth fast against him, forcing him to giue him an answere, before hee let him goe. That done, hee beginneth to sing something in the praises (as it seemeth) of the Deuill, that hath discovered some game vnto them, and the other Sauages that are there make answere with some concordance of musike among them. Then they dance with songs in another, not vulgar, language: after which, they make a fire and leape ouer it, and put halfe a pole out of the top of the Cabin, where they are with some thing tyed thereto, which the Deuill carrieth away.

Membertan carried at his necke the marke of his profession, which was a purse, triangelwise couered with their imbrodered worke, within which there was something as bigge as a Nut, which he said was his Deuill, called *Armon*. This function

* Sagamos signifies a King, or Ruler.

is successeful, and by tradition they teach their eldest sonnes the mystrie of this iniquitie. Eucry * Sagamos either is, or hath his *Aquimoin*.

The men and women wear their black haire long, hanging loose over the shoulder, wherein the men stick a feather, the women a bodkin. They are much troubled with a stinging flie, for prevention whereof they rubbe themselves with certaine kinds of greace and oiles. They paint their faces with blew or red, but not their bodies.

For their marriages, they are contracted with the consent of Parents, who will not give their Daughters in marriage to any, except he be a good hunter. The women are said to be chaste, and the contrarie seldom found: and though the husband hath many wiues, yet is there no ielousie among them. The widows here, if their husbands be killed, will not marrie againe, nor eat flesh, till their death bee reuenged. Otherwise they make no great difficultie (which *Cartier* reporteth of Canada) to marrie againe if they finde a fit match. Sometimes the Sauages hauing many wiues will give one to their friend, if he likes her, so to disburthen themselves. The women eat not with the men in their meetings, but a-part. When they make feasts they end them with dances all in a round, to which one singeth; at the end of euery song all make a lowd and long exclamation: And to bee the more nimble, they strip themselves stark naked. If they haue any of their enemies heads or armes, they will carrie them (as a iewel) about their necks whiles they dance, sometimes biting the same.

After their feasts they will diet themselves, liuing sometimes eight daies more or lesse with the smoke of Tabacco. They are in nothing laborious but in hunting. They sow but so much as will serue them for six moneths, and that very hardly: during the Winter they retire, three or foure moneths space, into the woods, and there liue on Accornes, Fish, and Venison. They wash not themselves at meales, except they be monstrous foule, and then wipe on their owne or their dogges haire. Their entertainment is with small complements: the guests sit downe by his Host, if it bee the King, takes Tabacco, and then giues the pipe to him that he thinks the worthiest person in the companie. They are dutifull to their Parents, obey their commandements, and nourish their persons in age. They vse humanitie to the wiues and children of their conquered enemies, but the men of defence they kill. Their chiefe hunting is in winter; they carrie alwaies tinder-boxes with them, to strike fire when hunting is done, or night takes them. For they follow the game sometimes three daies together.

Their Dogges are like Foxes, which spend not, neuer giue ouer, and haue rackets tyed vnder their feet, the better to runne on the snow. They seeth the fish in a tubbe of wood, by putting stones heated red hot therein. The womens dutie is to flay the beast and bring it home. The *Ellan, Daare, Stagge, and Beare*, are their game. They take also with their hands Bevers, which are of a chest-nut colour, short legged, his forefeet haue open claws, the hinder, fings like a Goose; the tayle skaled, almost of the forme of a Sole-fish: it is the delicatest part of the beast. The head is short and round, with two rankes of iawes at the sides; and before, foure great teeth (two aboue and two beneath) with which he cuts downe small trees. He builds on the brink of a Lake, cuts his wood, therewith raiseth a Vault; and because the waters sometimes rise, he hath an vpper storie to betake himselfe to in such case: he builds it Pyramidally, sometimes eight foot high, and daubes it with mud: Hee keeps his taile still in the water. They take him with their hands in a frost, outstaying him on the Ice, whiles an other scizeth on his neck. When one dies, they mourne for him long, euery cabia his day by course: after that, they burne all his goods, and burie the body in a graue where when they haue placed him, euery one maketh a present of the best thing hee hath: as skinnies, to couer him, bowes, knives, or the like.

The Scuruie or Scorbuch much consumed the French in these parts: a disease that usually attendeth cuill diet, and much fatted meates; which, and want of exercise convenient, are the harbengers of this sicknesse, in long sieges and navigations. *Cartiers* company were in a litle time wonderfully cured hereof by a Tree like to Sassafras.

CHAP.

CHAP. V.

Of VIRGINIA.



Leauing New France, let vs draw nearer the Sunne to New Brittain, whose Virgin soile not yet polluted with Spaniards lust, by our late *Virgin-Mother*, was iustly called *Virginia*. Whether shall I here beginne with Elegies or Elegies? Whether shall I warble sweet Carolls in praise of thy lovely Face, thou fairest of *Virgins*, which from our other Brittain-World, hath wonne thee Wooers and Suters, not such as *Leander*, whose loues the Poets haue blazed for swimming over the Straits betwixt Sestos and Abydos, to his lovely *Hero*; but, which for thy sake haue for-faken their Mother-earth, encountered the most tempestuous forces of the Aire, and so often ploughed vp *Nep-tunes* Plaines, furrowing the angrie Ocean, and that to make thee of a ruder Virgin, not a wanton Minion; but, an honest and Christian Wife? Or shall I change my accent, and plaine mee (for I know not of whom, to whom, to complaine) of those disaduentures, wh ch these thy lovely Louers haue sustayned in seeking thy loue? What enuie, I know not, whether of Nature, willing to reserve this Nymph for the treasure of her owne loue, testified by the many and continuall presents of a temperate Clymate, fruitfull Soile, fresh and faire Streames, sweet and holsome Aire, except neare the shore (as if her ielalous policie had prohibited forraine Suters:) or of the suage Inhabitants, vnworthie to embrace with their rustike armes so sweet a bosome, and to appropriate with greatest disparagement so faire a Virgin to Sauage Loues: or haply some conceiued indignitie, that some Parents should thither send their most vnruely Sonnes, and that our *Brittain* should make her Virginian lap to bee the voider, for her lewder and more disordered Inhabitants, whose ill parts haue made displaustfull those kinder Offices of other our Britan Worthies, which else had bene long since with greatest gladnesse, and the recompense of her selfe entertayned: Or whether it bee Virginian modestie, and after the vse of Virgins, shee would say nay at first, holding that loue surest in continuance, which is hardest in obtaining: Whether any, or all of these, or what else hath hindered; hindered wee haue bene, and haue not yet obtayned the full fruition of her Loue, and possession of her gainefull Dowrie, which yet now (more then euer before) shee seemeth to promise, and doubtlesse will quickly performe, if niggardise at home doot not hinder. And should men bee niggardly in this aduenture, where *Nabal* muft needes verifie his name, where keeping loofeth, aduenturing promiscuous to faire a purchase? Miserie of our times, that miserable men should here want what they already haue, and refuse to haue there, at no rate, abundant supply to their too miserable feares of want. Lift vp your eyes and see that brightnesse of Virginia's beautie: which the Mountaines lift vp themselves alwayes with wilde smiles to behold, sending downe siluer streames to salute her, which powre themselves greedily into her lovely lap, and after many winding embracements, loth to depart, are at last swallowed of a more mightie coruall, the Ocean: Hee also sends Armies of Fishes to her coasts, to winne her Loue, euen of his best store, and that in store and abundance: the Mountaines out-bid the Ocean, in offering the secret store-houses of vndoubted mines: hee againe offereth pearles: and thus while they seeke to out-face each other with their puffed and bigge swollen cheekes, who shall get the Bride, the one laies hold on the Continent and detaines the same, maugre the Oceans furie, and hee againe hath gotten the Islands all along the coast, which he guardeth and keepeth with his waterie Garrisons. Virginia, betwixt these two sower-faced Suters, is almost distracted; and easily would giue entertainment to English loue, and accept a *New Britan* appellation, if her Husband

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Ol. Mag. l. 16.
cap. 5.

be but furnished out at first in forts and futes, besitting her marriage solemnitie: all which herrieh Dowrie would maintayne for euer after with advantage.

And well may England court her, rather then any other European Louers, in regard of his long continued amitie, and first discouerie of her Lands and Seas: this by *Sebastian Cabot* with his English Mariners, a hundred and fiftene yeares since, and the other by *Sir Walter Raleigh* charge and direction, *Anno Domini* one thousand five hundred fourescore and foure.

Then, first of all Christians, did Master *Philip Amadas*, and Master *Arthur Barlow*, take possession in *Queene Elizabeths* name. The next yeare, that mirrour of Resolution, *Sir Richard Greenville*, conuaid thither an English Colonie, which hee there left for plantation, vnder the gouernement of Master *Ralph Lane*, which there continued vntill the eighteenth of Iune in the yeare following, and then (vpon some vntimely occasions) returned with *Sir Francis Drake* into England. Yet, had they staid but a little longer, a ship of *Sir Walter Raleigh* had supplied their necessities: and soone after *Sir Richard* againe repayed thither with three ships, and then also left fiftene men more to keepe possession. In the yeare 1587, a second Colonie were sent vnder the gouernement of Master *John White*. To their succour *Sir Walter Raleigh* hath sent five severall times, the last by *Samuel Mace* of Weymouth, in March one thousand six hundred and two, but hee and the former performed nothing, but returned with frivolous allegations. The same yeare, Captaine *Bartholomew Gosnold*, and Captaine *Gilbert*, discouered the North parts of Virginia, of which voyage *John Bryerton* hath written a Treatise. And in the yeare one thousand six hundred and five, Captaine *George Weymouth* made thither a prosperous voyage, and discouered three score miles vp a most excellent Riuer. His voyage was set forth in print by

a *Hely. voing.*
tom. 3. pag. 246.
c. d.
G. J. par. E. us. hist.
Ind. ac. 1. 3. c. 23.
T. beaudr. de. By.

b *Briefe Note*
of a *Barke*, Sec.
printed 1603.

c *John Bryerton*
his.

d *James Rolfe*.

e *Relat. Cap.*
Smith, M. S.
of *V. S. M. S.*

After this followed the plantation by the present Adventurers, in the yeare one thousand six hundred and six, at which time a hundredth of our men were left there for the foundation of a *New Britanian* Common-wealth: and the East and West parts of England joyned in one purpose of a two-fold plantation, in the North and South parts of Virginia.

True it is, that some emulations did euen then becloude that morning Starre, and some disastrous Comets did arise in that Hemisphere, in place of better Starres, shining rather with combustion in ciuill broiles, and bralls, then comfortable illumination and influence to the common good: these disorders were attended with idleness of the most, sickness of many, and some dyed. A cleare skie did afterwards appeare in their agreement on the choise of Captaine *Smith* for their President, who hauing before fallen into the hands of the Virginians, had bene presented Prisoner to *Powhatan*, where hee tooke advantage by that disadvantage, to acquaint himselfe with the State and condition of the Countrey and Inhabitants.

The Sauages were now in good termes with the English, their plantation at *Jamestown* where they had built a Church and many Houses, in some reasonable manner flourished; the Countrey was with great paines and perills of the President further discouered; their Swine, Hennes, and other prouision, nourished; and some quantitie of many commodities, as Fures, Dyes, Mineralls, Sassafras, Sturgeon, and other things sent hither, in testimonie of their industrie and successe. And (not to mention other supplies,) Virginia grew now in such request, that nine Ships were furnished with the better part of five hundred men, to inhabit there, in the yeare one thousand six hundred and nine.

* *New life of*
Virginia.

g *Man Scrip.*
17. 5. ex. lit. mal.
itum.

Sir Thomas Gates was appointed Lieutenant General; *Sir George Sommers* Admirall of Virginia, and were sent to reside there as Gouernours of the Colonie. But the *Sea Venture*, wherein the two Knights, and Captaine *Newport*, with a hundred and fiftie persons sayled, after long conflict with the two angrie Elements, was sent to be imprisoned in *Bermuda*, where betwene two Rocks the Ship split, the people escaping to Land. In the meane time the other three ships had landed their men

in

in Virginia, some of whom were such as had bene the emulous and enuious contriuall of the President, which they then beganne to shew: and to second the same, a greater hurt by gunne-powder befell him, which forced him for his recouerie to set sayle for England, after he had liued there three yeares, maintayning himselfe and his char time principally, with such food as the Countrey yielded. Hee saith, he left behinde at his returne five hundred men and women, three ships, seven boats, two hundred expert Souldiers, thirtie nine of their *Weapons* of Kings as Subiects and contributors to the English, so farre subiect, that at his command they haue sent their subiects to *Jamestown*, to receiue correction at his appointment for wrongs done; and their Countreies were free to the English for trauell or trade. But necessity forced him to leaue the Countrey, which it forced the other appointed Gouernours not to finde. Hence *illa lachryma*. Hence proceeded the disorder and confusion which after hapned amongst them. A great body was here, which acknowledged no head, and therefore grew vnwieldie and distempered. Some sought for rule over others, which were ouer-ruled by vnuly passions of Ambition, and faction in themselves: others fought their ease, except sometimes they were ouer-busie in diseasing others, and decouraging that which others had carefully laboured for: Ruine seifeth on the Church, Rapine makes prey and spoile of the goods; Rauiue deuoureth their beasts; Famine consumeth the men; Injuries make the Indians their enemies; two of the ships perish vpon *Vihant*, and one man alone was left to bring home newes of their perishing: the rest returne laden with letters of discouragement, painting our Famine, Sedition, and other Furies, which had broken loose amongst them, in the blackest colours; which were sealed with report of the losse of their Admirall, to make vp the measure of mischiefe.

All this did not daunt the Noble spirit of that Resolute Lord, appointed Lord Gouernour, who in the beginning of Aprill one thousand six hundred and ten, set sayle from the coast of England, and on the ninth of Iune arrived safely at the disordered Fort in Virginia, where hee found the present State like to the Boxe of *Pandora*, which *Epimetheus* had opened, and suffered all euill to flie out, reseruing only Hope, which he shut fast in the bottome.

All euills had now disperfed themselves, and made the Virginian Colonie a stage of Misericie: only Hope remained. But alas euen that also proued sick, and was readie to giue vp the Ghost, in the dangerous sickness, which befell that Noble Lord, which forced him after eight Moneths sickness, to returne for England againe. Hee shipped himselfe indeede for Meis, an Iland in the West Indies, famous for wholesome Bathes, but by Southerly windes was compelled to change his purpose, and at last to make home: hauing left Deputie Gouernour Captaine *George Pense*, a Gentleman of honour and resolution, with vppward of two hundred persons.

Almightie God that had thus farre tryed the patience of the English, would not suffer them to be tempted above that they were able: and therefore in his secret prouidence, before any knowledge was here had of his Lordships sickness, had ordaind that *Sir Thomas Dale* should be furnisht out with a good supply of three ships, Men, Cattell, and many prouisions, all which arrived safe at the Colonie the tenth of May, one thousand six hundred and eleuen. Hee by his Letters, and the Lord Gouernour by his Relations, did animate the Adventurers; the one protesting himselfe willing and readie to lay all that he was worth vpon the adventure of the action, rather then so honourable a worke should faile, and to returne with all conuenient expedition, if their friendly indeauours would therein second his resolutions: the other writing that foure of the best Kingdomes in Christendome, put all together, may no way compare with this Countrey, either for commodities or goodnesse of soile. This sparke kindled in their hearts such constancie of zeale and forwardnesse, that they furnished out *Sir Thomas Gates*, (who had happily returned with the rest from *Bermudas*) with six ships, three hundred men, and a hundred Kine, with other Cattell, Munition, and prouision of all sorts.

k Relation to
the Countrell
of Virginia by
the Lord de la
Warre. 1611.

l *Sir Thomas*
Dale's letter to
the Countreies.

Sir *Thomas Dale*, having newes that it was a fleet of enemies, prepared himselfe and the rest to an encounter, but it ended with a common ioy, in the shaking of hands, and not of Pikes. Lawes are now made (for lawlesse had marred so much before) for the honour of God, frequenting the Church, obseruation of the Sabbath, reuerence to Ministers, obedience to Superiours, mutuall loue, honest labours, and against adulterie, sacrilege, wrong, and other vices, harbengers of Gods wrath and mans destruction. The Colonie consisted of seuen hundred men of sundrie arts and professions (few of them sick) which hauing left the Port at Cape *Henric* fortified and kept by Captaine *Daniel*, and the keeping of *James Towne*, to that noble and well deseruing Gentleman Master *George Pearce*, is remoued vp the River fourescore miles further beyond *James Towne*, to a place of higher ground, strong and defensible by nature, with good aire, plenty of Springs, much faire and open grounds freed from woods, and wood enough at hand. Here they burnt bricks, cut downe wood, and euery man falls to somewhat: they haue built, they say, competent houses, the first storie all of brick, that euery man may haue his lodging and dwelling by himselfe, with a sufficient quantitie of ground allotted thereto. Here also they were building an Hospitall with fourescore lodgings, and beds alreadie sent, for the sicke and lame, as the booke, called the *New life of Virginia*, relateth.

Thus haue I bene bold somewhat largely to relate the proceedings of this Plantation, to supplant such slanders and imputations as some haue conceiued or receiued against it, and to excite the diligence and industrie of all men of abilitie, to put to their helping hand in this action, so honourable in it selfe, glorious to God in the furtherance of his truth, and beneficiall to the common-wealth, and to the priuate purples of the Aduenturers, if the blooming of our hopes bee not blasted with our negligence.

For the description of the Countrey; Master *Hakluyt* from others relations in his third Volume of voyages hath written largely of those parts, discovered for Sir *Walter Raleigh*. Concerning the later, Captaine *John Smith*, partly by word of mouth, partly by his Mappe thereof in print, and more fully by a Manuscript which hee courteously communicated to mee, hath acquainted me with that whereof himselfe with great perill and paine, had bene the discoverer, being in his discoveries taken Prisoner, and escaping their furie, yea receiuing much honour and admiration amongst them, by reason of his discourses to them of the motion of the Sunne, of the parts of the World, of the Sea, &c. which was occasioned by a Dyall then found about him. They carried him prisoner to *Powhatan*, and there beganne the English acquaintance with that Savage Emperour.

The summe of his obseruation in that and other discoveries since, concerning the Countrey, is this. *Virginia* is situate betwene foure and thirtie and foure and fortie degrees of Notherly latitude; the bounds whereof on the East side are the great Ocean, Florida on the South, on the North *Alona Francia*: the Westerne limits are vnknowne. But that part which beganne to bee planted by the English, in the yeare one thousand six hundred and six, is vnder the degrees seuen and thirtie, eight and thirtie, and nine and thirtie.

The temperature agreeth with English bodies, not by other meanes distempered. The Sommer is hot as in Spaine, the Winter cold as in France and England: certayne coole *Brises* doe assuage the vehemencie of the heat. The great Frost in the yeare one thousand six hundred and seuen reached to Virginia, but was recompenced with as mild a Winter with them the next yeare.

There is but one entrance by Sea into this Countrey, and that at the mouth of a very goodly Bay. The Capes on both sides are honoured with the names of our Britanian hopes, Prince *Henric*, and Duke *Charles*; light some and delight some rayes of that Sunne which shineth from this elder to that New Britania. The water floweth in this Bay neare two hundred miles, and hath a channell, for a hundred and fortie miles

miles, of depth, betwene seuen and fiftene fadome; of breadth, ten or fourteene miles. At the head of the Bay, the Land is Mountainous, and so runneth by a South-west liner from which Mountains proceede certaine brookes which after come to fise principall Nauigable Rivers. The Mountains are of diuers compositions, some like mill-stones, some of marble: and many peeces of crystall they found throwne downe by the waters, which also wash from the Rocks such glittering Tinctures, that the ground in some places seemeth gilded.

The colour of the earth in diuers places resembleth bole Armoniac, *terra sigillata*, and other such apparences: but generally is a black sandie mold. The River next to the mouth of the Bay is *Powhatan*, the mouth whereof is neare three miles broad: it is Nauigable a hundred miles: falls, rocks, sholds, prohibite further Navigation: hence *Powhatan* their greatest King hath his Title. In a Peninsula on the North-side thereof is situate *James Towne*.

The people inhabiting which haue their *Weroances*, are the *Keecombans*, which haue not past twentie fighting men. The *Paspahaghes*, haue fortie. *Chichabamania*, two hundred. The *Weanocks*, a hundred. The *Arrowhatoeks*, thirtie. The Place called *Powhatan*, fortie. The *Appamatucks*, three score. The *Suyoughcohanoeks*, fise and twentie. The *Warraskoyacks*, fortie. The *Namassamunds*, two hundred. The *Chesapeake*, a hundred. The *Chickahamians* are not gouerned by a *Weroance*, but by the Priests. No place affordeth more Sturgeon in Sommer, (of which at one draught haue bene taken three score and eight) nor in Winter more Fowle. Fourteene miles from *Powhatan* is the River *Pamunck*, nauigable with greater Vessells, not about three score and ten miles. *Tappahannock* is nauigable a hundred and thirtie miles; *Patanomeke*, a hundred and twentie. To speake of *Powhatan*, *Bolus*, and other Rivers on the East side of the Bay: likewise, of diuers places which receiued name by some accident, as *Fetherstones Bay*; so called of the death of one of ours there happening, and the like: or to mention the numbers which euery people can make, would exceede our scope, and the Readers patience. Captaine *Smiths* Mappe may somewhat satisfie the desirous; and his booke when it shall bee printed, further. This the Captaine saith, that hee hath bene in many places of Asia and Europe, in some of Africa and America, but of all, holds Virginia by the naturall endowments, the fittest place for an earthly Paradise. Master *Thomas Hariot* hath largely described the commodities which the Water and Earth yeeld (set forth also in Latin with exquisite pictures by *Theodore de Bry*) in the relations of *Breton* & *Rosier*, and others.

There is a grasse which yeeldeth silke, beside the store of silke-wormes. Hemp and Flax surpassing ours in growth and goodnesse, exceeded by a new-found stuffe of a certaine sedge or water-flagge, which groweth infinitely, and with little paines of boiling yeeldeth great quantitie of sundrie sorts of skelines of good strength and length, some like silke, and some like flax, and some a courser sort, as hemp.

There is also a rich veine of Allum, of *Terra Sigillata*, Pitch, Tarre, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oile, Yron, Copper, and the hope of better Mines, Pearle, sweet Gummes, Dyes, timber Trees of sweet wood for profit and pleasure, of which kinde haue bene discovered fouretee seuerall kinds. Neither is it needfull that here I relate the commodities of Virginia for food in Fowles, Beasts, Fishes, Fruits, Plants, Hearbs, Beries, Graines, especially their Maiz, which yeeldeth incredible recompence for a litle labour. One acre of ground will yeeld with good husbandrie two hundred bushels of corne. They haue two rootes: the one for medicinall vse to cure their hurts, called *Weighacan*, the other called *Tackewough*, growing like a flagge, of the greatnesse and tast of a Potato, which passeth a fiersie purgation before they may eate it, being poison whiles it is raw. Yet in all this abundance our men haue had small store but of want, and no fire nor water could purge that poyson which was rooted in some, to the hinderance of the plantation. Idleness in the vulgar, emulation, ambition, and couetousnesse in some of the greater, treacherie in some fugitiues, all these ayming more at their owne ends then at the common

n. Hak. vol. 3.
p. 267.
Theod. de Bry.
1. part. Americæ.

n. Cap. Smith.
Al. 5.

common good, haue from the beginning (I pray God it be, and I hope now is, ended) beene the poise to this honourable plantation.

The chiefe beasts of Virginia are Beares, lesse then those in other places, Deere like ours, *Arongbean* much like a Badger, but living on trees like a Squirrel: *Squirrells*, as bigge as Rabbits, and other flying *Squirrells*, called *Assapanick*, which spreading out their legges and skinnies seeme to flie thirtie or fortie yards at a time. The *Ouasom* hath a head like a Swine, a taile like a Rat, as bigge as a Cat, and hath vnder her belly a bagge wherein shee carryeth her yong. Their Dogges barke not, their Wolues are not much bigger then our Foxes, their Foxes are like our silver-haired Conies, and smell not like ours. They haue Eagles, Haukes, wild Turkeys, and other Fowle, and Fish, which here to repeat would to some nice fastidious stomacks breede a fullness.

• *The Harriot.* They are a people clothed with loose mantles made of Deere skinnies, and aprons of the same, round about their middles, all else naked; of stature like to vs in England. They vse to paint themselves, and their children, he is the most gallant which is most monstrous. Their women imbroder their legges, handes, &c. with diuers workes, as of Serpents, and such like, with blacke spots in the flesh.

Their houses are made of small poles, made fast at the top, in round forme, as is v-
sed in many arbours with vs: couered with barking or mats, twice as long as they are broad.

CHAP. VI.

Of the Religion and Rites of the Virginians.

• *The Harriot.*
Hak. 1. 3. p. 177.



OW for the manners and rites of the people, thus hath Master *Harriot* reported. They beleue that there are many Gods, which they call *Mantoac*, but of different sorts and degrees: one only chiefe and great God, which hath beene from all eternitie. Who, as they affirme, when hee purposed to make the world, made first other Gods of a principall order, to bee as meanes and instruments to bee vsed in the Creation and gouernement to follow: and after, the Sunne, Moone, and Starres, as petty Gods, and the instruments of the other order more principall.

First, they say, were made waters, out of which by the Gods was made all diuersitie of Creatures, that are visible or inuisible. For mankind, they say, a woman was made first, which by the working of one of the Gods, conceived and brought forth children. And in such sort they say they had their beginning: But how many yeares or ages haue passed since, they say, they can make no relation: hauing no letters, nor other meanes to keepe records of times past, but only Tradition from Father to Sonne. They thinke that all the Gods are of humane shape, and therefore they represent them by Images, in the formes of men, which they call *Kewasumak*: one alone is called *Kewas*. Them they place in Houses or Temples, which they call *Machicomuck*, where they worship, pray, sing, and make many times offerings vnto them. In some *Machicomuck* we haue seene but one *Kewas*, in some two, in other three. They beleue the immortalitie of the soule: that after this life, as soone as the soule is departed from the bodie, according to the workes it hath done, it is either carried to heauen the habitation of Gods, there to enioy perpetuall blisse and happinesse: or else to a great pit or hole, which they thinke to bee in the furthest parts of their part of the world toward the Sunne-set, there to burne continually. This place they call *Papogusso*. For the confirmation of this opinion they tell tales of men dead and reuiued againe, much like to the Popish Legends.

Thus they tell of one, whose graue the next day after his buriall was seene to moue, and

and his body was therefore taken vp againe: who reported, that his soule had beene very neare the entering into *Papogusso*, had not one of the Gods saued him, and giuen him leaue to returne againe, and teach his friends how to auoide that terrible place. They tell of an other, which being taken vp in that manner; related, that his soule was aloue while his body was in the graue, and that it had trauielled farre in a long broad way, on both sides whereof grew most delicate pleasant Trees, bearing more rare and excellent fruits then euer he had seene before, or was able to expresse: and at length came to most braue and faire houses, neare which hee met his Father, that had beene dead before, who gaue him great charge to goe backe againe, and shew his friends what good they were to doe to enioy the pleasures of that place, which when hee had done, he should after come againe.

What subtiltie sooner be in their *Wiroances* and Priests, the vulgar are hereby very respectiue to their Gouernours, and carefull of their manners: although they haue also in criminall caies, punishments inflicted according to the qualitie of the offence. This I learned by speciall familiaritie with some of their Priests, wherein they were not so sure grounded, but that they lent open eare to ours, with doubting of their owne.

The Priests in Secota haue their haire on the crowne like a Combe, the rest being cut from it: only a fore-top on the forehead is left, and that Combe. They haue a garment of skinnies peculiar to their function. They are great Wisards.

Our artificall Workes, Fire-workes, Gunnes, Writing, and such like, they esteemed the workes of Gods, rather then of Men, or at least taught vs by the Gods. They bare much respect to our Bibles. When the *Wiroans* was sick, hee sent to vs to pray for him. Some were of opinion that wee were not mortall, nor borne of Women, but that we were men of an old Generation many yeares past, then risen againe to immortalitie: some would likewise seeme to propheticie that there were more of our generation yet to come, to kill theirs, and take their places: which were now in the Aire inuisible, and without bodies, and that they by our entreatie did make men to die which had wronged vs.

They haue their Idoll in the inner-most roome of their house, of whom they tell incredible things. They carrie it with them when they goe to the Warres, and aske counsell thereof, as the Romans did of their Oracles. They sing songs as they march towards the battell, in stead of Drummes and Trumpets: their warres are bloudie, and haue wasted much of their people.

A certaine King called *Piemacum*, hauing inuited many men and women of the Secotans to a feast, whiles they were merrie and praying before their Idoll, came vpon them and slew them. When one of their Kings had conspired against the English, a chiefe man about him said, that we were the *seruants of God*, and not subiect to be destroyed by them: and that wee, being dead men, could doe more hurt then while we were aloue. They vse to solemnize certaine moneths-mindes in their Savage manner for any great personage dead, *Iames Rosier* from the relation of *Owen Griffin*, an eye-witnesse, thus tells of their ceremonies. One among them, the eldest as he iudged, riseth right vp, the other sitting still: and looking about, suddenly cried with a loud voice, *Baugh, Waugh*: then the women fall downe, and lie vpon the ground: and the men all together answering the same, fall, a stamping round about the fire, with both feet, as hard as they can, making the ground shake, with sundrie out-cries, and change of voice and sound. Many take the fire-sticks and thrust them into the earth: and then rest a while. Of a sudden they beginne as before, and continue to stamping till the younger sort fetched from the shore many stones, of which euery man tooke one, and first beat vpon them with their fire-sticks, then with the stones beat the earth with all their strength. And in this manner they continued about two houres. After this ended, they, which had wiues, tooke them a-part, and withdrew themselves seuerally into the wood. This seemed to bee their evening deuotion.

When

b *Wiroance* is a chiefe Lord, or petty King, which sometime hath but one Towne: and none that we had dealing with, had aboute eighteene Townes vnder him.
c *The de Bry.*
in *Pilgr.*

d First voyage to Virginia.
Hak. 1. 3. p. 177.

e *M. Ralph Lane.*
Hak. 1. 3. p. 161.

f *Iames Rosier.*

g *Thend. de By*
Icone 17. 18.
 & /eq.

When they have obtained some great deliviance from danger, or returne from Warre, they observe a publike and solemn reioicing by making a great fire, encompassed with the men and women promiscuously, all of them with Rattles in their hands making a great noise.

They hold one time in the yeare festiuall, and then they meete together out of many Villages, every one having a certaine mark or Character on his backe, whereby it may bee discerned whose Subject hee is. The place where they meete is spacious, and round about are set postes, carved with the resemblance of a Nunnes head: in the midds are three of the fairest Virgins lovingly embracing and clasping each other: about this living Center, and Artificiall circle, they dance in their savage manner.

Their Idol called *Kimasa*, is made of wood fower foote high, the face resembling the inhabitants of Florida, painted with flesh colour, the breist white, the other parts blacke, except the legges which are spotted with white; hee hath chaines or strings of beades about his necke.

This Idol is in Socota, as it were the keeper of the dead bodies of their Kings. In their Temples are houses of publike devotion, they have two, three, or more of them, set in a darke place. The dead bodies of their Wiroances are kept on certaine Scaffolds nine or ten foote high, this *Kimasa* their guardian being placed with them: and vnderneath dwelleth a Priest which night and day there numbeth his deuotions.

h *Newes from*
Virginia and a
St. of Cap.
Smith.

But let vs take view of our last Colonies obseruations. Captaine Smith, ^b was taken by the Virginians, and while hee layed amongst them observed these their magick Rites. Three or foure daies after his taking, fuen of their Priestes in the house where he lay, each with a Rattle, (setting him by them) began at ten of the clocke in the morning, to sing about a fire, which they intoned with a circle of Meale, at the end of every song, (which the chiefe Priest began, the rest following) laying downe two or three Graines of Wheate: and after they had thus laide downe six or seuen hundred in one Circle, accounting their songes by Graines, as the Papists their Orisons by Beades, they made two or three other circles in like manner, and put at the end of every song, betwixt every two, or three, or fure Graines, a little stick. The High Priest disguised with a great skinne, his head hung round with little skinned Weasils, and other Vermine, with a crowne of Feathers, painted as vgly as the Diuell, at the end of each song wth strange and vehement gestures, casting great Cakes of Dearesuet, and Tobacco into the Fire: thus till six of the clocke in the evening, they continued these howling deuotions, and so held on three daies. This they pretended to doe, to know if any more of his countrymen would arrive, and what heere intended. They so fedd this our Author, that he much misdoubted, that hee should haue beene sacrificed to the *Quiyanghagaficke*, which is a Superiour power they worship, then the Image whereof a more vgly thing cannot be described. To cure the sick, a certaine man with a little Rattle, vng extreme howlings, shouting, singing, with diuers anticke and strange behauiours ouer the Patient, sucketh bloud out of his stomacke, or diseased place.

Not much vnlike to that rattling deuotion of their exorcising Priestes, (at least in absurditie) was that entertainment ^k which *Powhatan*s women gaue the said Captaine then being free, and President of the company, at *Werowocomoco*; Where thirtie of them came out of the Woodes naked, onely covered behinde and before, with a few greene leaues, their bodies painted, but with some difference each from other: the leader of these Nymphs resembled both *Aliam* and *Diana*, hauing on her head a faire paire of Stagges hornes, and a quiver of Arrows at her backe, with bow and Arrows in her hand: The rest followed all horned alike, weaponed with vnlike instruments: these (as if they had beene the infernall guard, coming with *Cerberus* to welcome *Proserpina* to her Palace) rushed from the trees with hellish shoutes and cries, dancing about a fire, which there was made for that purpose: and after an houre thus spent, they departed.

Then

Then did they solemnly inuite him to their lodging, where he was no sooner come, but all rounded about him with redious kindnesse, crying loue you not mee? This salutation ended, which *Pan* and all his *Satyres* would haue accepted, they feasted him with plentie and varietie, some singing and dancing while others attended: and at last led him with a fire-brand in head of a torch to his lodging.

When they intend any wars, the *Werowances* or Kings consult first with the Priestes ¹ and Counsellers. And no people haue there beene found so savage which haue not their Priestes, Gods, and Religion. All things that are able to hurt them beyond their preuention, they after their sort adore, as the Fire, Water, Lightning, Thunder, our Ordinance, Peecces, Horfes: Yea, Captaine Smith told mee, that they seeing one of the English Bores in the way, were stricken with awfull feare, because hee brulled vp himselfe and gnashed his teeth, and tooke him for the God of the Swine, which was offended with them.

The chiefe God they worship is the Deuill, which they call *Oke*. They haue conference with him, and fashion themselves vnto his shape. In their Temples they haue his Image ill-faouoredly made, painted, adorned with chaines, copper, and beades, and couered with a skinne. By him is commonly the Sepulchre of their Kings; whose bodies are first bowelled, then dried on a hurdle, and haue about the ioynts chaines of copper, beades, and other like trash; then lapped in white skinned, and rowled in mats, and orderly entombed in arches made of mats, the remnant of their wealth being set at their feet. These Temples and Bodies are kept by their Priestes. For their ordinarie burials, they digge a deepe hole in the earth with sharpe stakes, and the corps being wrapped in skinned and mats with their iewells, they lay them vpon sticks in the ground, and couer them with earth. The buriall ended, the women hauing their faces painted with black cole and oile, sit foure and twentie houres in the houses mourning and lamenting by turnes, with yellings and howlings. Every Territory of a *Werowance* hath their Temples and Priestes. Their principall Temple is at *Ytiamassack* in *Pamunke*, where *Powhatan* hath an house vpon the top of certaine sandie hills in the woods. There are three great houses filled with Images of their Kings and Deuills, and Tombes of their Predecessours. Those houses are neare threecore foot long, built after their fashion, labour-wise. This place is in such estimation of holinesse, that none but the Priestes and Kings dare enter: yea, the Sauages dare not passe by in boats without casting copper, beades, or somewhat into the Riuer.

Here are commonly resident seuen Priestes: the chiefe differed from the rest in his ornaments: the other can hardly be knowne from the common people, but that they haue not so many holes at their eares to hang their iewels at. The high-Priests head is thus made. They take a great many Snakes skinned, stuffed with mosse, as also of Weasils and other Vermine skinned, which they tie by their tails, so that all the tails meete on the top of the head like a great Tasseil. The faces of their Priestes are painted as vgly as they can deuise: in their hands they haue rattells, some Bafe, some Treble.

Their deuotion is most in songes which the chiefe Priest beginneth, the rest following: sometime hee maketh inuocations with broken sentences, by starts and strange passions, and at euery pause the other giue a short groane. It cannot be perceived that they haue any set holy dayes: only, in some great distresse of want, feare of enemies, times of triumph, and of gathering their fruits, the whole Countie, Men, Women, and Children, assemble to their solemnities. The manner of their deuotion is some, to make a great fire, all singing and dancing about the same with rattles and shibbets, foure of five houres: sometimes they set a man in the midd, and dance and sing about him, he all the while clapping his hands, as if hee would keepe time: after this, they goe to their feasts. They haue certaine Altar-stones, which they call *Paworanances*, standing from their temples, some by their houses, others in the woods & wildernesses, vpon which they offer bloud, Deer-suet, & Tobacco. This they doe when they returne from the warres, from their huntings, and on other occasions. When the waters are rough in stormes, their counsellers runne to the waters sides, or passe in their boats, and

l Their Rattles
 are of Gourds
 or Pompion
 rindes: of
 which they
 haue their tre-
 ble, tenor,
 bafe, &c.
 k *M.S. by W.S.*

and after many hellish out-cries and inuocations, cast Tobacco, Copper, *Pocomes*, or such trash into the water, to pacifie that God whom they thinke to bee very angry in those stormes. Before their dinners and Suppers the better sort will take the first bit, and call it into the fire, which is all the grace they are knowne to use. In some part of the country they haue yearly a sacrifice of children: such an one was performed at *Quiyongcobanock* some ten miles from *Lanes-towne* in this manner.

Fifteen of the properly young boys betwene ten and fifteen yeares of age they painted white: Having brought them forth, the people spent the forenoone in dancing and singing about them with Rattles: in the afternoon they put these children to the roote of a tree, all the men standing to guard them, each with a Bassinado of Reedes bound together, in his hand. Then doe they make a Lane betwene them all along, through which there were appointed five young men to fetch these children. Each of these fetcheth a child, the guard laying on with their bassinadoes, while they with their naked bodies defend the children to their great smart. All this time the women weep and cry out very passionately, providing Mofse, Skinnes, Mats, and dry wood, as things fitting the childrens Funerall. When the children are in this manner fetched away, the Guard teares downe trees, branches, and boughes, making wreathes for their heads, or bedecking their haire with the leaues. What else was done with the children was not seene, but they were all cast on a heape in a Valley, as dead; where was made a great Feast for all the company. The Werowance being demanded the meaning of this Sacrifice, answered, that the children were not all dead, but that the Oke or Duell did suck the blood from their left breast, who chanced to be his by Lot, till they were dead, but the rest were kept in the Wildernesse by the Yong men, till nine Moones were expired, during which time they must not converse with any, and of these were made their Priests, and coniuers. This Sacrifice they held to be so necessarie, that if they should omit it, their Oke or Duell, and their other *Quiyongbesufages* or Gods, would let them haue no Deare, Turkeys, Corne, or Fish; and would besides make a great slaughter amongst them. They thinke that their Werowances and Priests, which they also esteeme *Quiyongbesufages*, when they are dead, doe goe beyond the Mountaines towards the setting of the Sunne, and ever remaine there in forme of their Oke, hauing their heads painted with Oile & *Pocomes* finely trimmed with Feathers, and shall haue Beades, Hatchets, Copper, and Tobacco, neuer ceasing to dance and sing with their predecessours. The common people, they suppose, shall not liue after death. Some sought to conuert them from these superstitions: the Werowance of *Quiyongcobanock* was so farre perswaded as that he professed to beleue that our God exceeded theirs, as much as our Gunnes did their Bowes and Arrows: and many times did send to the President many presents, intreating him to pray to his God for raine, for his God would not send him any.

The Werowance of *Acanmach* told our men of a strange accident: two children being dead, and buried, being reuiued by the parents, seemed to haue liuely and cheerefull countenances, which caused many to behold them, and none of the beholders escaped death.

The *Sasqueshanokes* are a Gyantly people, strange in proportion, behaviour, and attire, their voice sounding from them as out of a Cave: their attire of Beares skinnes, hanged with Beares pawes, the head of a Wolfe, and such like Jewels: and (if any would haue a Spooone to eat with the Duell) their Tobacco-pipes were three quarters of a yard long, carued at the great end with a Bird, Beare, or other deuice, sufficient to beat out the braines of a horse (and how many Asses braines are beaten out, or rather mens braines smoked out, and Asses haled in by our selfe Pipes at home?) the rest of their furniture was futable. The calfe of one of their legges was measured three quarters of a yard about, the rest of his limmes proportionable. With much ado restrained they this people from worshipping our men. And when our men prayed (according to their daily Custome) and sung a Psalm, they much wondred: and after began in most passionate manner to holde vp their hands to the Sunne, with a Song: then embracing the Captaine they began to adore him in like manner, and so

pro.

proceeded (notwithstanding his rebuking them) till their song was ended: which done, one with a most strange action and vncomey voice began an Oration of their loues. That ended, with a great painted Beares skinne they couered the Captaine, another hung about his necke a chaine of white Beades. Others laide eighteen mantles at his feete, with many other ceremonies to create him their Governour, that he might defend them against the *Massa-womekes* their enemies. As these are very great, so the *Wighcomacoci* are very little.

I may also here insert the ridiculous conceits which some Virginians hold, concerning their first originall, as I haue heard from the relation of an English youth, which liued long amongst the Sauages: that a Hare came into their country and made the first men, and after preferred them from a great Serpent: and when two other Hares came thither, that Hare for their entertainment killed a Deare, which was then the onely Deare that was, and strewing the haire of that Deares Hide, every haire proued a Deare. He said they worshipped towards a certaine Hoop or Sphere doubled a-crosse, which was set vpon an heape of stones in their houses. They had a house without the towne for the women, in the time of their naturall sickness to keepe in, where no men might come.

The Virginians are borne white: their haire blacke; few haue beards: the women with two shells are their Barbars: they are strong, nimble, and hardy, inconstant, timorous, quick of apprehension, caueulous, couetous of Copper and Beades; they seldom forget an injury, and seldom steal from each other, least the coniuers should bewray them, which it is sufficient that these thinke they can doe. They haue their lands and gardens in proper, and most of them liue of their labour.

In each care commonly they haue three great holes, whereat they hang chaines, bracelets, or copper: some wear in those holes a small Snake coloured Greene and yellow, neare halfe a yard long, which crawling about his neck, offereth to kisse his lips. Others wear a dead Rat tied by the taile. Their names are giuen them according to the humour of the Parents. Their women they say are easily deliuered: they walk in the Riuers their yong Infants to make them hardy. The women and children doe the houshold and field-worke, the men disdaining the same, and onely delighting in fishing, hunting, warres, and such man-like exercises: the women plant, reape, beare burthens, pound their corne, make Baskets, pots, their bread, and doe their Cookerie and other businesse.

Powhatan had about thirtie Commanders, or *Wirrowances* vnder him, all which were not in peace onely, but seruiceable in Captaine *Smiths* presidencie, to the English, and still as I haue been told by some that haue since bene there, they doe affect him, and will aske of him. *Powhatan* hath three brethren, and two sisters, to whom the inheritance belongeth successiue, and not to his or their sonnes till after their death, and then the eldest Sisters sonne inheriteth. He hath his treasure of skinnes, Copper, pearles, beades, and such like, kept in a house for that purpose, and there stored against the time of his buriall. This house is fiftie or threecore yarges long, frequented onely by Priests. At the foure corners of this house stand foure images as Sentinels, one of a Dragon, another of a Beare, a third of a Leopard, and the fourth of a Gyant. Hee hath as many women as he will, which when hee is weary of, he bestoweth on whom he best liketh. His will, and Custome are the lawes. He executeth ciuill punishments on malefactors, as broiling to death, being encompassed with fire, and other tortures. The other *Wirrowances*, or Commanders (so the word signifieth) haue power of life and death; and haue, some twenty men, some fortie, some a hundred, some many more vnder their command. Some were sent to enquire for those which were left of Sir *Walter Rawleighs* Colony, but they could learne nothing of them but that they were dead.

kkk

CHAP.

m *Pocomes* is a small Roote which dried & beat into powder turneth red: they use it for swellings, aches, & painting. In that extreme of misery which our sinne sustained, I haue been told that both the Sauages and fugitives would obiect our want and their plenty, for theirs, and against our Religion.

o M.S. by W.S. collected out of the writing of T.S.A.T. W.R.M.P.P. R.W.R.P.C.

p Cap. Argoles boy his name was Henry Spelman.

q Cap. Smith. M.S.

CHAP. VII.

Of Florida.

a Florida with
i. long Ortel.
Theat.
* Exped. in
Flor. ap. Tale
Bry.
b Gomara hist.
gen. c. 45.



Ext to Virginia towards the South is situate Florida, * so called because it was first discovered by the Spaniards on * Palme-sunday, or, as the most interpret, Easter-day, which they call *Pasqua Florida*: and not, as *Themet* writeth, for the flourishing Verdure thereof. The first finder after their account was *John Ponce de Leon*, in the year 1512. but wee haue before shewed that *Sebastian Cabota* had discovered it in the name of King *Henry* the seuenth of England. The length of this Region extendeth to the fiftie and twentieth degree. It runneth out into the Sea with a long point of land, as if it would enter fet barres to that swift current which there runneth out, or point out the dangers of those coasts to the Hazardous Mariners.

c Gomara &
Calueta.

Into the Land it stretcheth Westward vnto the borders of New-Spaine, and those other countries which are not fully knowne: other where it is washed with a dangerous Sea, which separateth *Cibora*, *Bahama*, & *Lucia* from the same. *John Ponce* afore said hearing a rumour of a prodigious weal, which (as the Poets tell of *Medea*) would make olde men become young againe, plaid the yongling to goe search it six monethes together, and in that inquirie discover this Continent: and repairing into Spaine, obtaime this Province with the Title of *Adlantado*. He returned with a Naue and band of Souldiours, but at his landing was so welcomed by the Floridians, that many of his men were slaine, and himselfe wounded vnto death. * *Pamphilo de Narvaez* had no better successe: hee entred *Florida*, 1527. *Cabeza*, *Denaca*, and some of his company, after long captiuitie, escaped.

* Benzo. l. 2.

Pamphilo caried with him six hundred men: about the Riuer of *Palmes*, his ships were wracked, and most of the Spaniards drowned. A few escaped drowning but twelue fell madde, & like *Dogs*, fought to worrie each other. Scarcely ten returned into Spaine. These coming to Mexico, reported that they had restored three dead men to life: I rather beleue, saith *Benzo*, that they killed foure quicke men.

d This expedition of *Soto* is, by Maister Hakluyt, set forth in English, being written by a Portuguese gentleman of *Eluati*, employed therein. It was Anno 1538.

Don Ferdinando de Soto enriched with the spoiles of *Atibatha* King of Peru, in which action hee was a Captaine and horseman, here found place to spend that which there he had gotten. For hauing obtained the government of Florida, and gathered a band of six hundred men for that expedition, in it hee spent five yeares searching for minerals, till hee lost himselfe. *Julian Samano*, and *Abundado* made fute for the like graunt, but could not obtaine it. Frier *Luis de Belustro*, and other Dominikes had vndertaken by the way of preaching to haue reduced the Floridians to Christianitie, and the Spanish obedience, and were sent at the Emperours charge, but no sooner set foote on shore, then hee and two of his companions were taken by the Sauiages, and cruelly slaine and eaten, their shauen skales being hanged vp in their Temple for a monument. This happened in the year 1549. In the year 1544. *Francis* the first, the French King had sent *John de Verrazano* hither, but because he rather sought to discover all along the coast then to search or settle within Land I passe him ouer. In the year 1562. That worthy of France, * *Chastillon*, Champion of Religion and of his countrie, sent Captaine *John Ribault* to discover and Plant in these parts, which his Voyage & Plantation is writen by *René Landonnierre*, one employed therein. He left Captaine *Albert* there with some of his company, who built a fort called *Charles Fort*: but this *Albert* was slaine in a mutiny by his Souldiours, and they returning home were so pursued by Famine, the Pursuivant of Diuine Iustice, that after their shoes and Leather Jerkins eaten (their drinke being Sea water or their owne Urine) they killed and ate vp one of their owne company. *Landonnierre* was sent thither againe to inhabite, Anno 1564. and the next year *Ribault* was sent to supply his place.

But

But vncouth * Famine had so wasted and consumed the French, before his arrival, that the very bones of most of the Souldiours pierced through their flayed skines in many places of their bodies, as if they would now trust the empty hands no longer, but would become their owne purveyours, and looke out for themselves. And yet better it is to fall into the hands of God, then of mercilesse Men: Famine being but a meere Execution to Gods iustice, but these executing also a diuellish malice. Such were the Spaniards, who were sent thither vnder the conduct of *Don Pedro Melender*, which massacred all of euery Sexe and age, which they found in the Fort: & *Ribault*, being cast by shipwracke on the shore, and receiued of *Vallemendus* the Spaniard, with promises of all kindnes, was cruelly murdered with all his company, except some few which they referred for their owne employments. The manner of it is at large handled by *Landonnierre*, by *Morgues*, by *Challusius*, * which were as brands by diuine hand plucked out of this Spanish combustion. The Petition or Supplication put vp by the Orphanes, Widowes, and distressed kindred of that massacred number to *Charles* the ninth, mentioneth nine hundred, which perished in this bloody deluge.

The Spaniards hauing laide the foundations of their habitation in bloud, found it too slippery to build any sure habitation thereon. For their cruelties both to the French and Floridians were retorted vpon themselves, in the year 1567. by *M. M. Dominique de Gorgues*, and his associates, assisted by the Native Inhabitants, and Florida was left destitute of Christian Inhabitants. Thus hath Florida bene first courted by the English, wooed by the Spanish, almost wonne by the French, and yet remains a rich and beautiful Virgin, vvaiteing till the neighbour Virginia betwixt on her an English Bridegroom, who as making the first loue, may lay the iust challenge vnto her.

Her riches are such that * *Cabeza de Uaca*, (who was one of *Naruaez* wracked company, and *Soto* *Cerruall* in this Floridian luge, and had travelled through a great part of the In-land) affirmed to *Charles* the Emperour, that Florida was the richest countrie of the world, and that he had therein scene Gold and Silver, and stones of great value. Besides there is great varietie of * Trees, Fruits, Fowles, Beasts, Beares, Leopards, Onces, Wolves, wilde Dogges, Goates, Hares, Conies, Deere, Oxen with woollie Hides, Camels backs, and horses manes. Our discourse hath most right vnto their rites. For their many cities, the manner of their building, the manners of their inhabitants I would not be so long. *Morgues* * hath let vs see them in the pictures.

They wall or impale them with postes fastned in the ground, the circle as of a snail comming within that point where it beganne, and leauing a way but for two men to enter; at either end of that double cupaling or entrance, stand two watch-towers, one within the other without the Citie, where Watch-men alway are set for defence: their houses are round: their apparell nakednesse, except a beas skinne, or some ornament of Moss about their secret parts. They paint and rase their skines with great cunning; the smart makes them sicke seuen or eight daies after; they rubb ouer those rased workes, with a certaine hearbe, which coloureth the same so as it cannot be done away. They paint their faces, and their skines cunningly (this *Morgues* a Painter being iudge) euen to aduiration. They let the nailles on their toes and fingers grow long: they are tall, nimble, comely.

They warre alway one countrey vpon another, and kill all the men they can take, the women and children they bring vp: they cut off the haire of the head together with the skinne, and dry it to reserve the same as a monument of their valour. After their returne from the Warres, if they bee victorious they make a solemne Feast which lasteth three daies, with dances and songs to the honour of the Sunne. For the Sunne and Moone are their Deities. Their Priests are Magicians also & Physitians with them. They haue many Hermaphrodites, which are put to great drudgerie, and made to beare all their carriages. In necessity they will eat coles, and putrified in their portage. Three months in the year they forsake their houses, & liue in the woods: against this time they haue made their prouision of victuall, drying the same in the smoke. They meet in consultation euery morning in a great common house, whither the King resorteth & his senators,

Kkk 2

which

* He was released by Sir John Hawkins great bounty.

h Laudon. ep. h. tk. i. Jaques Morgues. ap. theud. de. Amer. parte 2.

k Nic. Challusius Diepensis de las Latine per Calnetoum. l. Suppl. catin. ep. Calnet. & apud Tivred. de Bry. m. Dom. de Gorgues. ap. Hakl. to 3.

n Cabeza de uaca ap. Hakl. in Ep. Dedic. in his Virginia richly valued. o Galspar. Em. l. 3.intero parte 1. 1. 5.

p America parte 2. de Bry.

q Laudonnierre.

e John de Verrazano. ap. Hakl. to 3. f Of his life there is a speciall booke. g René Landonnierre. ap. Hakl.

which after salutations sit downe in a round. They consult with the Lawes or Priest. And after this they drinke Calsine, which is very hote, made of the leaues of a certaine Tree, which none may tast that hath not before made his valour euident in the warres. It sets them in a sweate, and taketh away hunger and thirst foure & twenty houres after. When a King dieth, they bury him very solemnly, and vpon his graue they set the cup wherein he was wont to drinke: and round about the graue they sicke many Arrowes, weeping and fasting three daies together without ceasing. All the Kings which were his friends, make the like mourning: and in token of their loue cutt off halfe their haire (which they otherwise weare long, knit vp behinde) both men and women. During the space of six Moones (so they reckon their monethes) there are certaine women appointed which bewaile his death, crying with a loude voice thrice a day, at Morning, Noone, and Evening. All the goods of this King are put into his house, which afterwards they set on fire. The like is done with the goods of the Priests, who are buried in their houses, and then both house and goods burned.

The women that haue lost their husbands in the Warres present themselves before the King sitting on their heeles with great lamentations sueing for reuenge, & they with other widows spend some daies in mourning at their husbands graues, and carry thither the cup wherein he had wont to drinke: they cut also their haire neere the eares, strewing the same in the sepulcher. There they call also their weapons. They may not marry againe till their haire be growne that it may couer their shoulders.

When any is sicke they lay him flat on a forme, and with a sharpe shell raseng off the skinne of his forehead, sucke out the blood with their mouths, spitting it out into some vessell. The women that giue sucke, or are great with childe come to drinke the same, especially if it be of a lusty young man; that their milke may be bettered, and the childe, thereby nourished, may be stronger.

Ribault at his first being there had fixed a certaine Pillar of stone, engrauen with the Armes of France on a hill in an Island, which *Landomiere* at his coming found the Floridians worshipping as their Idol, with kisses, kneeling, and other deuotions. Before the same lay diuers offerings of fruits of the country, rootes (which they vsed either for foode or physike) vessells full of sweet oiles, with bowes and Arrowes. It was gyrt about with Garlands of flowers, and boughes of the best trees, from the top to the bottom. King *Athore* himselfe performed the same honour to this pillar, that he receiued of his subjects. This King *Athore* was a goodly personage, higher by a foote and halfe then any of the French, representing a kinde of maiestie and grauitie in his demeanure. He had married his owne mother, and had by her diuers children of both sexes; but after she was espoused to him, his father *Satoniriona*, did not touch her.

This *Satoniriona* when he went to warre, in the presence of the French vsed these ceremonies: The Kings his coadiutors sitting around, hee placed himselfe in the midst, at his right hand had a fire, and at his left two vessells full of water. Then did hee expresse Indignation and anger in his looks, gestures, hollow murmurings, and loude cries, answered with the like from his followers: and taking a wooden dish, turned himselfe to the Sunne as thence desiring victorie, and that as he now shed the water in the dish, so hee might shed the blood of his enemies. Hurling therefore the water with great violence into the aire, and therewith besprinkling his followers he said, Doe you this with the blood of our enemies; and powring the water which was in the other vessell on the fire, so (saith he) may you extinguish your foes, and bring backe the skinnies of their heads, *Outina* or *Vina* another King was an enemy to this *Satoniriona*: he in his expedition which he made against his enemies (wherein hee was assisted by the French) consulted with this Magician about his successe. He espying a French mans Target, demaundeth the same, and (in the midst of an armie) placeth it on the ground, drawing a circle five foote ouer about it, adding also certaine notes and Characters: then did hee set himselfe vpon the Target, sitting vpon his heeles, mumbling I know not what variety of gestures about the space of a quarter of an houre: after which he appeared to transformed into deformed shapes that he looked not like a man, wreathed his limbs and his bones cracking with other actions seeming supernaturall. At last he returnes himselfe

as it were weary and astonished, and coming out of the circle saluted the King; and told him the number of their enemies and place of their encamping, vvchich they found very true. This King was called *Halata Outina*, which signifieth; a King of Kings, and yet a few hundredes of men were his armie, which hee conducted in their ranks, himselfe going alone in the midst. They drie the armes and legges, and crownes of their enemies which they haue slaine, to make solenne triumph at their returne, which they doe, fastning them on poles pitched in the ground, the men and women sitting round about, and the Magician with an Image in his hand, mumbling curses against the enemy: ouer against him are three men kneeling, one of which beatech a stone with a clabby, and answereth the Magician at euery of his imprecations, the other two sing and make a noise with certaine Rattles,

They sow or set their corne rather, as in Virginia: and haue two seede-times, & two haruets, which they bring into a publike barne, or common store-house as they doe the rest of their vvitualls, none fearing to be beguiled of his neighbour. Thus doe these Barbarians enioy that Content attended with Sobrietie and Simplicitie, which we haue banished together out of our coast: euery one distrustful or defrauding others, vvholes either by miserable keeping, or luxurious spending, he (which is bad to all, is worst to himselfe. To this barne they bring at a certaine time of the year, all the Venison, Fish, and Crocodiles, (dried before in the smoke for the better preservation) which they meddle not with till neede forceth them, and then they signifie the same to each other. The King may take thereof as much as he will. This provision is sent in baskets on the shoulders of their Hermaphrodites, which weare long haire, and are their Porters for all burthens.

They hunt Harts after a strange manner: for they will put on a Harts skinnie, with the legges and head on, so that the same shall serue them to stalk with; and they will looke through the eye and holes of the Hide, as if it were a vvifour, thereby deceiuing their game, which they shoot and kill, especially at the places, where they come to drinke. Their Crocodiles they take in a strange manner. They are so plagued vvith these beasts, that they keepe continuall watch and ward against them, as other-where against their enemies. For this purpose they haue a Watch-house by the Riuers side, and when hunger driues the beast on shore for his prey, the Watch-man calls to men appointed: they come ten or twelue of them, bearing a beame or Tree, the smaller end whereof they thrust into the mouth of the Crocodile (comming vpon them gapping for his prey) which being sharpe and rough, cannot be got out, and therewith they ouerturne him, and then beeing laide on his backe, easily kill him. The flesh is casteth like Veale, and would be a sauourie meate, if it did not sauour so much of a musky sent. Their sobrietie lengtheneth their liues, in such sort that one of their Kings told me, saith *Morgues*, that he was three hundred yeares olde, and his Father, which there he shewed me aliue, was fiftie yeares elder then himselfe: when I saw him, me thought I saw nothing but bones couered vvith skinnie. His sinewes, veines, and arteries, saith *Landomire* in description of the same man, his bones and other parts appeared so clearely through his skinnie, that a man might easily tell them, and discern the one from another. He could not see, nor yet speake vvithout great paine. *Manfiere de Otisni*, demanding of their age, the younger of these two called a company of Indians, and striking twice on his thigh, laide his hands on two of them, hee shewed that they were his sonnes, and striking on their thighs, he shewed others which were their sonnes, and so continued, till the fift generation. And yet it was told them, that the eldest of them both might by the course of Nature liue thirtie or forty yeares more.

They haue a diuellish custome to offer their first borne Male Children to the King for a Sacrifice. The day of this diuall Rite being notified to the King, hee goeth to the place appointed, and sits downe. Before him is a blocke two foote high, and as much thicke, before vvchich the Mother of the Childe sitting on her heeles, and couering her face, vvith her hands, deploret the death of her sonne. One of her friends offereth the childe to the King: and then the women

kkk

which

r Morgues
Icon. 19.

Icon. 8.

Icon. 11.

Icon. 12.

Icon. 14.

y Auaua, Me-
lus omnibus, sibi
pessimus, Seneca.

Icon. 16.

a N. Chalais. c. 3

* Icon. 18.
b Landom. saith
two hundred
and fiftie, but
he saw them
not himselfe as
this our author
did. This man
gaue two Eas-
les to the
French.

c Morgues
Icon. 20.

which accompanied the mother, place themselves in a Ring, dauncing and singing, and she that brought the child, stands in the mids of them with the child in her hands, singing some what in the Kings commendation. Six Indians stand a-part, and with them the Priest with a Clubbe, wherewith after these ceremonies hee killeth the child on that block: which was once done in our presence.

d Jcom. 35.

Another Religious Rite they observe about the end of *Februarie*: they take the hide of the greatest Hart they can get (the horns being on) and fill the same with the best hearbes which grow amongst them, hanging about the horns, necke, and bodie, as it were Garlands of their choicest fruits. Having thus sowed and trimmed it, they bring the same with songs and Pipes, and set it on a high Tree, with the head turned toward the East, with prayers to the Sunne, that hee would cause the same good things to grow againe in their Land. The King and his Magician stand neere the Tree and beginne, all the people following with their Responses. This done, they goe their waies leaving it there till the next year, and then renew the same ceremony.

e R. Laudon.

Bibaule at his first coming had two of the Floridians aboard with him certaine daies, who, when they offered them meate refused it, giving them to understand that they were accustomed to wash their face, and to stay till sunne-set before they did eate: which is a ceremonie common in all those partes. They observe a certaine Feast called *Toya*, with great solemnitie. The place where it is kept is a great circuit of ground, swept and made neate by the women the day before: and on the Feast day they which are appointed to celebrate the Feast, come painted and trimmed with feathers, and set themselves in order. Three of others in differing painting and gestures follow with Tabrets, dauncing and singing in a lamentable tune, others answering them. After that they have sung, danced, and turned three times, they fall to running like vobridled Horses, through the middell of the thicke woodes: the Indian women continuing all the day in weeping and teares, cutting the armes of the young girles with muske-shelles, with hurling the blood into the Aire, crying out three times, *He Toya*. Those that ranne through the Woods, returne two daies after, and then daunce in the middell of the place, and cheere vp those which were not called to the Feast. Their daunces ended, they deuoure the meate, for they had not eate in three daies before. The Frenchmen learned of a boy, that in this meane-while the *Laws* had made invocation to *Toya*, and by Magicall Characters had made him come that he might speake with him, and demand diuers strange things of him, which for feare of the *Laws* he durst not utter.

To prouoke them vnto reuenge against their enemies, they in their Feasts haue this custome. There is a Dagger in the roome, which one taketh and striketh therewith one that is therunto appointed, and then places the Dagger where hee had it, and anone reneweth the stroke, till the Indian falling downe, the women, Girles, Boyes, come about him and make great lamentation, the men meane while drinking Cassine, but with such silence, that not one word is heard: afterwards they apply Mosse warmed, to his side to heale him. Thus doe they call to minde the death of their ancessors slain by their enemies, especially when they haue invaded, and returne out of their enemies country without the heads of any of them, or without any Captiues.

g Ortel. Theat.

These things following *Ortelius* saith, hee had from his Nephew *Calius Ortelius*, by the Relation of an eye-witnesse. The King giueth, or selleth rather, to euery man his Wife. If a woman commit Adulterie, shee is bound to a Tree, her armes and legges stretched out all day, and sometimes whipped. A woman, three houres after shee is deliuered of a Child, carries the Infant to the Riuer to wash it. They observe no discipline in their Families with their Children. They haue Fleas, which bite so eagerly, that they leaue a great deformitie like a Leprey after: They haue winged Serpents, one of which I saw, saith *Nicolas Chaulpny*, the wings whereof seemed to enable it to flie a little height from the ground: The inhabitants

h Chaulp. exped. in Florida. 3.

were

were very careful to get the head thereof, as was thought, for some superstition. *Botero* saith, that they haue three sorts of Harts, and of one of them make the same commodities which we doe of our kine, keeping them tame, and milking them. The Spaniard hath three garrisons on the coast of Florida, *S. Iacomo*, *S. Agostino*, and *S. Philippo*.

They are much addicted to venery, and yet abstaine from their wiues after conception knowne. When *Ferdinando Soto* entered Florida, he there found amongst the Indians one *John Ortiz*, a Spaniard, which by the suttlerie of the people, vnder colour of deliuering a letter which they had fastned to a cleft cane, was taken and liued twelue yeares with them. *Pocah* the Lord of the place made him his Temple-keeper, because that by night the wolues came and carried away the dead corpses. Hee reported that these people are worshippers of the Deuill, and vse to offer vnto him the life and blood of their Indians, or of any people, that they can come by: and when he will haue them doe that sacrifice vnto him, he speaketh vnto them, and tells them, that hee is a thirst, and enioyes them this sacrifice. They haue a prophetic, That a white people should subdue them; wherein the French and Spanish haue hitherto failed in their attempts. *Soto* hauing in his greedy hopes neglected the many commodities hee might haue enioyed, to finde greater, was brought to such dumps that he thereon sickened, and after died. But before he tooke his bed, he sent to the Cacique of *Quigalta*, to tell him, that he was the child of the Sunne, and therefore would haue him repaire to him: hee answered, That if he would drie vp the riuer, hee would beleue him. And when hee was dead, because he made the Indians beleue that the Christians were immortal, the Spaniards sought to coneele his death. But the Cacique of *Guachoya* busily enquiring for him, they answered that he was gone to heauen, as many times he did, and had left an other in his place. The Cacique thinking he was dead, commanded two young and well proportioned Indians to be brought thither, saying it was their custome to kill men, when any Lord died, to wait on him by the way: which their cruell courtesie the Spaniards refused, denying that their Lord was dead. One Cacique asked *Soto* what he was, and why he came thither, he answered, That hee was the sonne of *Go o o*, and came to teach them knowledge of the Law. Not so, saith the Cacique, if *Go o* bids thee thus to kill, steale, and worke all kinde of mischief:

For their credulity in like case, *Landonniers* telleth, that a strange and vheard-of lightning hapned within a league of their fort, which consumed in an instant 500 acres of meadow, being then greene, and halfe couered with water, together with the fowles that were therein. It continued burning three daies together, and made the Frenchmen thinke, that for their sakes the Indians had set fire on their dwellings, and were gone to some other place. But a certaine *Paracussy*, which is one of their petty Kings, or Caciques, sent to him a Present, beseeching him to command his men that they should shoote no more towards his dwelling, thinking that the ordinance had caused all this; which occasion he vied to his owne good, by arrogating that to himselfe which he saw their simplicitie conceiued of him. Within two daies after this accident, fell such an heat, that the riuer (I thinke) was ready to seeth: and in the mouth of the riuer were found, dead therewith, fishes enow to haue laden 50 carts, wherof issued, by putrefaction, much sicknesse.

Calos is neare the Cape of Florida. The King thereof made his subiects beleue, that his sorceries and charmes were the cause that made the earth bring forth her fruit: and that he might the easier perswade them, he retired himselfe once or twice a yeare to a certaine house, accompanied with two or three of his friends, where he vied enchantments. If any man offered to see what he did, it cost him his life. Every yeare he officeth a man in the time of harvest, which was kept for that purpose, and taken of such Spaniards as had suffered shipwracke on that coast.

They which further desire to know the riches and commodities of these Countreies, may resort to the Authors in this Chapter mentioned. *Sir Francis Drake*, in the yeare 1586, besides his worthy exploits in other places, tooke the forts of *S. Iohn* and *S. Augustine*; whence he brought *Pedro Morales* and *Nicholas Banguenon*, whose relations concerning that country *M. Hackeluy* hath inserted among other his painfull labours.

David

Botero Rel. part. 1. lib. 5.

k Casp. X. 1. 3
l Discouerie of Florida and Virginia richly valewed.

m Benz. lib. 2.

n Laudon, was tolde this of certaine Spaniards which liued in those partes.

^a David Ingram ap. Hack.
to 3. Edit. 1.

David Ingram^a reported many strange things which he saith he saw in these parts, elephants, horses, and beasts twice as bigge as horses, their hinder partes resembling grey-hounds; bulles with eares like hounds; beasts bigger then beares, without head or necke, but having their eyes and mouths in their breasts: and an other beast, *Carberus*, he calls him *Coluchio*, which is (saith he) the devill in likenes of a dog, and sometimes of a cat; with many other matters, wherein he must pardon me, if I be not too prodigal of my faith. He tells also of punishment of adultery by death, the woman cutting the adulterers throat, and the nearest kinsman, her, with many prayers to the *Coluchio*, and a further punishment, in that they have no quicke body buried with them to attend them into the other world, as all others have. But they that list to beleue, may consult with the Author.

CHAP. VIII.

Of the Countries situate Westward from Florida and Virginia towards the South Sea.



Hitherto we have discovered those parts of this Northern America, which trend along the North Sea, which the English & French Nations have most made knowne unto us: further westward the midland Countries are not so well known; yet following our Spanish guides we here present them from their relations to your view. When as *Cortez* had conquered *Mexico*, as after followeth to be related, he was made Admiral of the South seas, but the government of Mexico and new Spaine was, with the title of Viceroy, given to *Don Antonio de Mendoza*. These two, partly in emulation of each others glorie, partly in hope of enriching themselves, sought to discover unknown lands: the one by Sea; the later, both by sea and land.

^a In his letter to the Emperour ap. Hack.
to 3.

^b Marco de Niza his relation.

The Viceroy sent^a as he himselfe testifieth, *Francis Vasquez de Coronado*, and *Frier Marco de Niza*, with *Stephen* a Negro by land: out of whose relations we have inserted that which concerneth our purpose. *Marco*^b the Frier, and *Stephen* set forth with certaine Indians in this Discoverie: and *Stephen* going before, came to *Ceuola*, as *Marco* related, where hee was slaine: the Frier followed with his Indian guides, and passed thorough one place where was small store of victuall, because it had not there rained, as the Inhabitants affirmed, in three yeares space. The Indians called him *Hayota*, that is, a man come from heauen. He passed on further, led by the same of *Ceuola*, which with other six cities were reported to be vnder the government of one Lord, & to have houses of stone, consisting of diuers stories, where were many Turqueses, with many other strange reports of their markets, multitudes, and wealth. But because the Frier came not there for feare of the Negroes entertainment, let vs listen to *Francis Vasquez*, who came, saw, and overcame. *An*. 1540. he went with his army from *Culiacan* which is 200. leagues from Mexico, & after a long and tedious journey, he at last arrived in this prouince, and conquered (almost with the losse of himselfe) the first Citie of the Iuen, which he called *Granado*. Twice he was stricken down with stones from the wall, as he offered to scale the same. He saith that their houses were of foure or fise stories or lofts, to which they ascended on ladders: and that they had sellers vnder the ground, good, and pained. But those seven cities were small townes, all standing in the compasse of foure leagues, all called by that generall name of *Ceuola* or *Cibola*, and none of them particularly so called, but having other peculiar names, they were of like building. In this towne which he conquered had 200 houses, walled about, and 300. others not walled. The Inhabitants had before removed their wives & wealth to the hill. He reporteth of beasts there, beares, tigers, lions, and sheep as big as horses, with great horns, & little tails, Ounces also & stags. That which the Indians worshipped (as far as they could learne) was the water, which, said they, caused the corn to grow, and maintained their life. Hee found there a garment excellently embroidered with needle-work. *Vasquez* went hence to *Tiguez*, to *Cicue*, and to *Quivira*, as *Lopez de Gomara* reporteth. This way is full of crooke-

^d F. Lopez. 312.
213. & 214.

crooke-backed oxen. *Quivira* is in forty degrees, and the Countrey is temperate. They saw ships in the Sea with bare Alcatrazes or Pelicans of gold and silver in their prowes, laden with merchandise: which they tooke to be of China or Cathay.

The men in these parts clothe & shooe themselves with leather: they haue no bread of any kinde of graine: their cheefe food is flesh, which they often eate raw, either for custome, or for lacke of wood. They eate the fatte as they take it out of the ox, & drink the bloud hote (which of our bulles is counted poison) & the flesh they warme (for they seeth it not) at a fire of oxen-dung. They rather may be said to rauen, then to eate it: and holding the flesh with their teeth, cut it with rasors of stone. They goe in companies as the Scythian *Nomades*, Tartarian Hords, & many other nations, following the seasons and best pasturings for their oxen. These oxen^c are of the bignes and colour of our buls, but their horns are not so great. They haue a great bunch vpon their shoulders, & more haire on their fore-part, then on the hinder: and it is like wooll. They haue, as it were, a horse-mane on their back-bone, and much haire, & very long, from their knees downwards. They haue great tufts of haire on their foreheads, and haue a kinde of beard vnder their chinnes and throates. The Males haue very long tails, with a great knobbe or flooke at the end: so that in some respect they resemble a Lyon, in other the Camels, Horses, Oxen, Sheep, or Goates. They push with their horns, and in their rage would ouertake and kill a Horse: for the Horses fled from them, either for their deformitie, or because they had neuer seene the like. The people haue no other riches: they are vnto them meate, drinke, apparell: their Hides also yeld them houles, and ropes; their bones, bodkins; their sinewes and haire, thread; their Hornes, Mawes, and Bladders, Vessels; their dung, fire; the Calues-skinnes, budgets, where with they draw and keepe water.

Gomara also mentioneth their sheepe, which they so call because they haue fine wooll and hornes: they are as bigge as horses, weigh fifty pound weight a peece. There are also Dogges which will fight with a Bull, and will carry fifty pound weight in Sackes when they go on hunting: for when they remove from place to place with their herds

The Winter is long and sharpe, with much snow in *Cibola*, and therefore they then keepe in their Cellers which are in place of Stoves vnto them. In the height of Iuen and thirty degrees, at *Tiguez*, the cold was so extreme, that the horses and men passed ouer the Riuier vpon the Ice: They there tooke a towne^f after fise and forty daies siege, but with much losse, and little gaine. For the Indians killed thirtie horses in a night: and in an other flew certaine Spaniards, sent *Onando* vp into the countrey (they could not tell whether for Sacrifice, or for the shew) & wounded fiftie horses: they drunke Snow in stead of water: and seeing no hope to hold out, made a great fire, and cast therein all they had of worth, and then went all out to make way by force; where they were all in manner slaine, but not vnreueged, forcing some Spaniards to accompany them into the Regions of death, and wounding many more, both men and horses. The Snow continueth in these parts halfe the yeare. *Quivira* is more northerly, and yet more temperate. The Spaniards returned to Mexico in the end of the yeare 1542, to no small griefe of *Mendoza*, who had spent in this expectation 60000 ducats. Some Friers sayed, but were slaine by the people of *Quivira*, only one man escaped, to bring newes to Mexico.

Sir *Francis Drake* sailed on the other side of America to forty degrees of northerly latitude, and with cold was forced to retire, although the Sunne followed him all the way from *Guatulo* hither (which he sailed from the first day of April to the fift day of Iune) as if that most excellent and heavenly Light had delighted himselfe in his societie, and acknowledged him for his sonne, more truly then the Spaniards (whereof anon we shall heare) or that *Phaeton* of the Poets, not able to compasse this compassing journey: once, he was so good a scholer and learned the sunnes instruction so well, that he folowed him in a watery field, all that his fiery circle, round about this earthly globe, carried with the mouing winde (as it were aery wings) new starres, islands, seas, attending and admiring the English colours: and first of any Generall, leaped the globe of the world; and encompassing her in his fortunate armer, enjoyed her loue. But I looke

^c Oxen of *Quivira*.

^f Taking of *Tiguez*.

^g Ouid. *Metamorph. lib. 2.*
^h *Magellans* *victorie* (so was his ship called) had won this victorie, but lost his Generall.

1 Sir Francis
Drake.
Hack. fol. 3.

my selfe while I finde him: and yet excellent names, I know not how, compell men to stand awhile, and gaze with admiration, if not with adoration. This our English knight landed on this coast in thirty eight Degrees, where the Inhabitants presented themselves unto him, with presents of feathers, and kalls of net-worke, which he requited with great humanitie. The men went naked, the women knit loose garments of bull-rushes about their middles. They came a second time, and brought feathers, and bagges of Tabacco; and after a long Oration of one that was Speaker for the rest, they left their bowes on a hill, and came downe to our men: the women meane while remaining on the hill, tormented themselves, tearing their flesh from their cheekes, whereby it appeared that they were about some sacrifice. The newes being further spread, brought the King thither, which was a man of goodly stature: many tall men attended him two Ambassadors with a long Speech of halfe an houre, signified his coming before. One, went before the King with a Scepter or Mace, whereon hanged two Crownes with three Chaines: the Crownes were of knit-worke, wrought artificially with diuers coloured feathers, the chaines of a bony substance. The King followed clothed in cony-skinner: the people came after, all hauing their faces painted with white, blacke, and other colours, every one bringing his present, even the very children also. The Scepter-bearer made a lowd speech of halfe an houre, taking his words from an other which whispered the same unto him, which with a solemne applause being ended, they came all downe the hill in order without their weapons: the Scepter-bearer beginning a song and dancing, wherein all the rest followed him. The King, and diuers others, made ieuell Orationes or Supplications to the Generall, to become their King: and the King with a song did set the Crowne on the Generalls head, and put the chaines about his necke, honoring him by the name of *Huab*. The common fortlesuing the King and his guard, scattered themselves, with their sacrifices, among our people, taking view of all, and to such as best pleased their fancy, which were the yongest, offered their sacrifices, with weeping, scratching, and tearing their flesh, with much effusion of blood. The English mistook their deuotions, and directed them to the liuing God: they shewed againe their wounds, whereunto the other applied plaisters and lotions. Every third day they brought their sacrifices, till they perceived that they were displeasing. And at the departure of the English, they (by stealth) provided a sacrifice, taking their departing verie grieuoufly.

They found herds of Deere feeding by thousands, and the country full of strange conies, headed like ours, with the feet of a Want, and taile of a Cat, hauing vnder their chins, a bagge, into which they gather their meate when they haue filled their body a-broade. There is no part of the earth, wherein there is not some speciall likelihood of golde or silver. The Generall named the Country *Nova Albion*. In the yere 1581.

k Nova Albion,
1 History of
China by Fr.
Juan González
de Mendoza.

1 *Angustine Ruiz*, a Frier, learned by the report of certaine Indians called *Conchos*, that toward the north there were certaine great townes, not hitherto discovered by the Spaniards: whereupon, he, with two other companions of his owne Order, and eight souldiers, went to seek these parts, and to preach vnto them. They came vnto the Province de los Tigvas, two hundred and fifty leagues Northwards from the mines of *Saint Barbara*, where one of the Friers was slaine by the Inhabitants. This caused the souldiers to returne backe, but the Friers staid still behind. The Franciscans fearing the losse of their brethren, procured *Antonio de Espejo* to vndertake this iourney, with a company of souldiers. He passing the *Conchos*, the *Passaquates*, the *Tobosés*, came to the *Patarabueyes*, which is a gr:at Prouince, and hath many townes, their houses flat rooied, and built of lime and stone, their streets orderly placed. The people are of great stature, and haue their faces, armes, and legges rased and powned. Here were many Lakes of salt-water, which at a certaine time of the yere waxeth hard, and becometh very good salt. The *Caciques* kindly entertained them with victualles and other presents, especially hides, and *Chamois* skinneres very well dressed, as well as those of *Flanders*: And passing many dayes iourney further Northwards, they came where the houses were foure stories high, well built, and in most of them, houses for the winter season. The men and women weare shoes and boots with good soales of neats leather, a thing

m An de Espejo
Nouemb. 1581

n New Mex-
ico.

thing not elsewhere to be seene in the Indies. In this prouince they found many Idoles, which they worshipped: and particularly they had in every house an oratory for the deuill, wherinto they ordinarily carry him meate: and as the Papists erect Crosse upon high-ways, so haue this people certaine high Chappells, very well trimmed and painted, in which they say the deuill vseth to take his ease, and to recreate himselfe as hee trauelleth from one towne to an other. In the prouince of *Tiguas* there were sixteen townes, in one of which the Friers aforesaid were slaine. Six leagues from thence was the prouince *Los Quires* which worship Idoles as their neighbors: they saw there certaine Canopies, wherein were painted, the Sunne, Moone, and many Starres. It is in 37°. Hence they passed, keeping still their northerly course, and found a Prouince called *Cuauames*, where were five townes, one of which was *Chis*, which contained eight market places, the houses were plaistered and painted with diuers colours: they presented them curious mantles, and shewed them rich mettalls. Beyond this they came to the *Amies*, and fifteen leagues thence, to *Acoma*, which is situate vpon a rocke: and hath no other entrance but by a ladder, or paire of ladders, hewen in the same rocke: and their water was kept in cisterns. They passed hence to *Zuny*, which the Spaniards call *Cibola*, and there found three Spaniards left there by *Vasques* forty yeres before, which had almost forgotten their owne language. Westward from hence they came to *Mochoze*, where were exceeding rich mines of silver, as likewise in some of the other. These parts seeme to incline toward *Virginia*.

Now that we haue heard of the in-land Discoveries by the Spaniards, and that *Nova Albion* of *Sir Francis Drake*, let vs take some view of the Spanish navigation on these coasts.

Cortes the Conquerour of Mexico sent *Francis de Ulloa* with a fleet for discoverie, in the yere 1539 from *Acapulco*, which came to *Santa Cruz* in *California*. They sailed ouer the gulfes, and came to the riuer of *Saint Peter* and *Saint Paul*, where they beheld, on both sides, a goodly Country. I am loth to hold on with them in their voyage, lest I faile from my scope, and leaue the offended Reader behinde me. Here they found in their course burning mountaines, which cast vp fire, ashes, and smooke in great quantitie. They encountered with a cruell storme, and being almost out of hope, they saw, as it were, a candle vpon the throwdes of the *Trinitie* (one of their shippes) which the Mariners said was *Saint Elmo*, and saluted it with their songs and prayers. This is the darkenesse of Popery, to worship a naturall light: yea that which hath little more then being, and is an imperfect Meteor, is with them more perfect then humane, and must participate in diuine worships. Without the gulfes of *California* they found store of great fish, which suffered themselves to be taken by hand: also they saw weedes floating on the Sea, fifty leagues together, round, and full of gourdies, vnder them were store of fish, on them store of fowle: they grow in fifteene or twenty fadome depth. They caught with their dogges, a beast very fat, haired like a goat, otherwise resembling a deere: in this, neither, that it had foure legs like vnto a Cowe full of milke. But because they had little dealing with the Inhabitants, I leaue them, and will see what *Fernando P. Alarcon* can shew vs of his discovery. He was set forth by *Antonio de Mendoza* the Vice-roy, in the yere of our Lord 1540. with two shippes. Hee came to the bottomne of the Bay of *California*, and there found a mightie riuer, which ranne with such furious violence, that they could scarce saile against it. Heere leauing the shippes with some of his company, hee passed vp with some peeces of ordnance, and two boates: and so drawing the boates with halfers, they made vp the riuer called *Buena Guia*: they were encountered with the Indian Inhabitants, who forbade them landing, but *Alarcon* hurling his weapons downe, and pulling out certaine wares to giue them, appeased their fury, and caused them also to lay downe their weapons, and receiue of him some trifles, which he gaue them. Two leagues higher many Indians came and called to him: these were decked after a strange manner; some had painted their faces all ouer, some halfe way, others had wilsards on with the shape of faces: they had holes in their nostrils, whereto certaine pendants hung, others wore shelles, hauing their eares full of holes,

p Fer. Alarcon

holes, with bones and shels hanging thereat. All of them were a girdle about their waste whereunto was fastned a bunch of feathers which hung downe behind like a taile: They carried with them bagges of Tabacco. Their bodies were traced with cole, the haire cut before, hung down long behind. The women were bunches of feathers before and behind them. There were foure men in womens apparell. *Alarcon* perceived by signes, that the thing they most reuerenced, was the Sunne, and therefore signified vnto them, that hee came from the Sunne; whereat they marvelled, and tooke curious view of him with greater reuerence then before; brought him abundance of fooode, first flinging vp part of euery thing into the Aire, and after, turning to him to giue him the other part; offering in their Armes to carry him into their houses, and doinge else whatsoeuer hee would haue them. And if any stranger came, they would goe and meet him, to cause him to lay downe his weapons, and if he would not, they would breake them in peeces. Hee gaue the chiefe of them small wares. They needed not pray them to help draw the boate vp the streame, euery one laboured to get hold of the rope: otherwise it had bene impossible to haue gotten vp against the current. He caused Crofles to be made and giuen them, with instruction to honour them, which they did with extasie of blinde zeale, kissing them, and lifting them vp, euery one comming for them till he had not paper and stickes enough for that purpose.

And as he passed further, hee met with one which vnderstood his interpreter, and asked of him many questions, to which he answered, that he was sent of the Sunne, which the other doubting, because the Sunne went in the skie, he said that at his going down and rising, he came neere the Earth, and there made him in that Land, and sent him hither to visit this Riuer and the people, and to charge them not to make further warres one vpon another. But why saith the Indian did he send you no sooner? hee answered because before he was but a child. A long dialogue thus passed betwixt them, the issue whereof was that the Indian cried out, they would all receiue him for their Lord, seeing he was the childe of the Sunne, and came to doe them good. This vsed hee make of their superstitious obseruation of the Sunne, which they worshipped because he made them warme (said they) and caused their croppe to grow, and therefore of all things which they eate, they cast a little vp into the aire to him. They ware one vpon another (a thing common to all sauaiges) for small occasions: the eldest and most valiant guided the army (for in some places they had no Lord;) and of those which they tooke in the warre, some they burned, and from some they plucked out the hearts, and eate them. *Alarcon* caused a Croffe to be made of timber, commanding his owne people to worship it, and leaving it with the Indians, with instructions euery morning at the Sunne-rise to kneele before it. This they tooke with great deuotion, and would not suffer it to touch the ground, vntill they knew it by questioning, how deepe they should set it, with what composition of gesture to worship it, and the like curiosities of Paganish Christianitie. He was told, that this riuer was inhabited by three and twenty languages, that they married but one woman to one man, that maidens before marriage conuerued not with men, nor talked with them, but kept at home and wrought: adultery was death: they burned the dead: widows staid halfe a yeare or a whole yeare before they married againe. Euery family had their severall governor, other Ruler they had none. The riuer vsed at some times to overflow the bankes. These people told *Alarcon*, that in Ceyola they had many blew stones, or turqueses, which they digged out of a rocke of stone, and when their Governors died, all their goods were buried with them: that they eate with napkins, many waiting at table: that they killed the Negro before mentioned, because he said he had many brethern, to whome they thought he would giue intelligence, and therefore killed him. An old man tolde him the names of two hundred Lords and people of those parts. This olde man had a son clothed in womans attire, of which sort they had foure: these served to the sodomitical lusts of all the vnmarried yongmen in the country, & may not the cluies haue to deal with any woman. They haue no reward for this their bestiall trade, but haue liberty to go to any house for their food; when any of them die, the first son that is borne after, succeeds in their number.

As

As for the more Northerly parts, both within Land, and the supposed Strait of America, with other things mentioned in Mapes, because I know no certaintie of them, I leaue them. The way by sea from these parts to the Philipinas, two of our owne Nation haue passed, whose Voyage, & as also their exact Description of the same, by *Francisco de Gualle*, a Spanish Captaine and Pilot, Master *Haklitt* hath related, who hath in these, and other labours of like nature, deeply engaged himselfe for his Countries good, and of his Country-men merited an euermlasting name, and to me (though knowne at this time, only by those portraictures of his industrious spirit) hath bene as Admirall, holding out the light vnto me in these seas, and as diligent a guide by land, (which I willingly, yea dutifully, acknowledge) in a great part of this my long and wearisome Pilgrimage.

CHAP. IX.

Of New Spaine, and the conquest thereof by *Hernando Cortes*.



OW are wee safely arriued out of the South Sea, and North vnto the knowne Lands, where we haue wildered our selues, and wearied the Reader, in this great and spacious Country of New Spaine. New Spaine is all that which lieth betwene Florida and California, and confines on the South, with Guatimala and Iucatan; how it came to be so called, asketh a long discourse, concerning the conquest thereof by *Cortes*, whose history is thus related.

Hernando Cortes was borne at Medellin in Andulozia, a Prouince of Spaine, Anno 1485. When he was nineteene yeares old he failed to the Land of *S. Domingo*, where *Ouando* the Governour kindly entertained him. He went to the conquest of Cuba in the yeare 1511 as Clerke to the Tresurer, vnder the conduct of *Lames Velasques*, who gaue vnto him the Indians of Manicorao, where he was the first that brought vp kine, sheepe and mares, and had herds and flocks of them: and with his Indians he gathered great quantitie of gold, so that in short time he was able to put in two thousand Castlins for his stocke, with *Andres de Duero* a Merchant. At this time *Christopher Morante* had sent (Anno 1517.) *Francis Hernandez de Cordona*, who first discovered Xucatan, whence hee brought nothing (except the relation of the Country) but stripes: whereupon *Lames Velasques* in the yeare 1518. sent his kinsman *John de Giraldo*, with two hundred Spaniards in foure shippes: he traded in the Riuer of *Tauasco*, and for trifles returned much gold, and curious workes of feathers, Idols of gold, a whole harnesse or furniture for an armed man, of gold thimbe beaten, Eagles, Lions, and other portaitures found in gold, &c. But while *Giraldo* deferred his returne, *Velasques* agreed with *Cortes* to be his partner in the Discouery, which he gladly accepted, and procured licence from the Governours in *Domingo*, and prepared for the Voyage.

Velasques afterwards vsed all meanes to breake off, in so-much that *Cortes* was forced to enlarge all his owne stocke, and credit, with his friends in the expedition, and with five hundred and fiftie Spaniards in eleuen shippes, set saile the tenth of February 1519, and arriued at the Land of *Acusamil*. The Inhabitants at first fled, but by the kinde entertainment of some that were taken, they returned, and receiued him and his with all kinde offices.

They told him of certaine bearded men in Yucatan, whither *Cortes* sent; and one of them, *Geyonimo de Aguilar* came vnto him, who told him, that by shipwracke at *Iamaia*, their Caruell being lost, twentie of them wandered in the boat without saile, water, or bread, thirteene or fourteen daies, in which space the violence of the current had cast them on shore in a Prouince called *Majia*, where, as they trauelled, seuen died with famine; and their Captaine *Valdinia* and other foure were sacrificed to the Idols by

L 11

Cacike,

Lislochten also in his third booke largely treateth of the course of these and other Navigations.

The Spaniards call that the South Sea, which is on the other side of America.

Gomara the first part of the Conquest of the West Indies, translated into English by *T. Nicolson*.

A Castlin is seven shillings and six pence, as *Thos. Nicolson* the Translator saith.

Of this Voyage, Reade *P. Mart. Dec. 5. Gom. ubi supra*, and *Cortes* his owne letters to the Emperour.

Cacike, or Lord of the Countrey, and eaten in a solemne banquet, and he with six others were put into a coupe or cage, to be fatned for another Sacrifice. But breaking prison, they escaped to another Cacike, enemy to the former, where all the rest died, but himselfe, and *Gonsalo Guerra* a Marriner.

He had transformed himselfe into the Indian Cut, boring his nose full of holes, his eares jagged, his face and hands painted, married a wife, and became a Capaine of name amongst the Indians, and would not returne with this *Aguilar*.

Cortes with this new Interpreter passed vp the Riuer *Tauasco*, called of the former Discoverer, *Grijalua*, where the Towne that stood thereon, refusing to victual him, was taken and sacked.

The Indians herewith enraged, assembled an armie of fortie thousand, but *Cortes* by his horse and Ordnance prevailed: the Indians thinking the Horse and Rider had bene but one Creature, whose gaping and swiftnesse was terrible vnto them, whereupon they submitted themselves.

When they heard the Horses ney, they had thought the horses could speake, and demanded what they said: the Spaniards answered, these Horses are sore offended with you, for fighting with them, and would haue you corrected: the simple Indians presented Roses and Hennes to the beasts, desiring them to eate and to pardon them.

Cortes purposed to discover further Westward, because hee heard that there were mines of gold, hauing first receiued their vassallage to the King his Master, to whom (he said) the Monarchie of the *Vniuersall* did appertaine.

These were the first Vassalls the Emperour had in New-Spaine. They named the Towne, where these things were done, *Victoria*, before called *Potonchan*, containing neere fise and twentie thousand houses, which are great, made of lime, and stone, and bricke, and some of mud-walls and rafters, couered with straw; their dwelling is in the vpper part of the house, for the moistnesse of the soile. They did eate mans flesh sacrificed.

The Spaniards sayled Westward, and came to *Saint Iohn de Vlna*, where *Tendilli*, the Governour of the Countrey, came to him with foure thousand Indians. He did his reuerence to the Capitaine, burning Frankincense (after their custome) and little Strawes, touched in the bloud of his owne bodie: and then presented vnto him Victuals, and Jewells of Gold, and other curious workes of Feathers; which *Cortes* requited with a Collar of Glasse, and other things of small value. A woman slaue, giuen him at *Potonchan*, vnderstood their Language, and free, with *Aguilar*, were his interpreters.

Cortes professed himselfe the seruant of a great Emperour, which had sent him thither, whose power he so highly extolled, that *Tendilli* marvelled, thinking there had bene no such Prince in the world as his Master and Soueraigne, the King of Mexico, whose Vassall he was, named *Mutezuma*. To him he sent the representations of these bearded men, and their Horses, Apparell, Weapons, Ordnance, and other rarities, painted in Cotton Clothes, their Shippes, and Numbers.

These painted Cottons he sent by Posts, which deliuered them from one to another with such celeritie, that in a day and night the message came to Mexico, which was two hundred and tenne myles distant. *Cortes* had demanded, whether *Mutezuma* had Gold? *Tendilli* affirmed, and *Cortes* replied, That he and his fellows had a disease of the heart, whereunto Gold was the best remedie.

Mutezuma sent him many Cotton clothes of diuers colours, many tusses of feathers, two wheeles, the one of silver, with the signe of the Moone, and the other of gold, made like the Sunne, which they hold for Gods, and giue vnto them the colours of the mettalls most like them. Euery wheele was two yards and a halfe broad. These with other parts, of the present were esteemed worth twentie thousand Ducats.

Mutezuma also professed ioy, to heare of so great a Prince, and so strange people,

people, and promised prouision of all necessaries; but was very vnwilling that *Cortes* should come to see him, as he pretended. Yet *Cortes* persisted in that his desire of seeing *Mutezuma*, that he might further acquaint himselfe with the knowledge of those parts.

The silly Indians hauing neuer seene such strange sights, came daily to the Camp to see them: and when they heard the Ordnance discharged, they fell downe flat, thinking the heauens had fallen: the shippes they thought were the god of the aire, called *Quetzilcoatl*, which came with the Temples on his backe, for they daily looked for him.

Amongst the rest, or rather aloofe off from the rest, were certaine Indians, of differing habite, higher then the other, and had the gristles of their noses slit, hanging ouer their mouthes, and rings of Iet and Amber hanging thereat: their nether lippes also bored, and in the holes rings of gold and Turkeise-stones, which weighed so much, that their lippes hung ouer their chinnies, leaving their teeth bare. This vgliness they accounted gallantie, and such vncouth deformitie to be the onely brauery. And thou Gallant that readest and desirest this madnesse of Fashion, if thine eyes were not dazzled with lightnesse (light I cannot call it) of selfe-reflected Vanitie, mightest see as Monster-like fashions at home, and more fashionly monster of thy selfe; thy clothes and oaths, thy gestures and vestures, make thy naked Deformitie worse then their thus deformed nakednesse: both indeed seeme to haue receiued some hellish character (if there may be bodily representation) of that old Serpent in the new fashions, triuing who shall shape himselfe needest to that misshapen vgliness, wherein the Indian iaggies himselfe out of humane lineaments, the other swaggers himselfe further out of all ciuill and Christian ornaments. But these fashion-mongers haue made me almost out of my fashion, and to forget my selfe, in remembering their forgetfulness.

These Indians of this new Cut, *Cortes* caused to come to him, and learned that they were of *Zempoallan*, a Citie distant a dayes journey, whom their Lord had sent to see what Gods were come in those *Tendilli*, that is, Temples (so, it seemeth, they called the shippes) which held no conuersation with the other Indians, as being not subiect to *Mutezuma*, but onely, as they were holden in by force. Hee gaue them certaine toyes, and was glad to heare that the Indians of *Zempoallan*, and other their neighbours were not well affected to *Mutezuma*, but readie, as farre as they durst, to entertaine all occasions of ware with him.

He sailed from thence to *Panuco*, and passed the riuer farther, till he came to a little Towne, where was a Temple, with a little Tower, and Chappell on the toppes, ascended by twentie steppes, in which they found some Idols, many bloudie papers, and much mans bloud, of those which had bene sacrificed; the blocke also whereon they cut open those Sacrifices, and the razors made of flint, wherewith they opened their breasts, which strucke the Spaniards with some horreur and feare. They passed a little further, and there hauing taken possession, in the Emperours name, of the whole Countrey, they founded the Towne *De la vera Cruz*, *Cortes* resigning his authoritie, and Officers being elected; and lastly, all with generall consent appointing *Cortes* their Capitaine.

Cortes went forward to *Zempoallan*, where he was solemnely receiued and lodged in a great house of lime and stone, whitened with plaister, that shined in the Sunne, as if it had bene silver; so did the silver conceits of the Spaniards imagine, the desire of that mettall hauing made such an impression in their imagination, that they told *Cortes* before hee came at it, they had seene a house with walls of silver.

Heere, and at *Chiauitlan*, *Cortes* incited them to rebell against *Mutezuma*, and to become seruants to the Spaniards, which they did: and he vnder-hand so wrought, that *Mutezuma* tooke him for his friend.

All his intent was to fish in troubled waters, and to set them both by the eares, that he might watch opportunity to benefit himselfe. His own people rebelled, some of whom

he chaffised with the halter and the whippe for example to the rest : and after caused all his shippes to bee funke closely, that they should not minde any returne. Hee left an hundred and fiftie men for the guard of the new Towne, vnder *Pedro de Henrico*, and with foure hundred Spaniards, fifteene horses, and six peeces of Artillery, and thirteene hundred Indians, they went from *Tempoallan*, and came to *Zaclotan*, the Lord whereof was *Olmater* the subiect of *Mutezuma*, who to testifie his ioy, and to honour *Cortes*, commanded fiftie men to be sacrificed, whose blood they saw new and fresh.

They carried the Spaniards on their shoulders, sitting on beeres, such as vse to carrie dead-men. He bragged as much of the power of *Mutezuma*, as the Spaniards of their Emperour. Hee said he had thirtie vassals, each of which was able to bring into the field an hundred thousand men of warre, and sacrificed twentie thousand then yearly to the gods : in this he somewhat exceeded; the other was true, although some yeares the sacrifices also were thought to amount to fiftie thousand.

This Towne was great, and had thirteene Temples, in each of which were many Idols of stone of diuers fashions, before whom they sacrificed men, Doves, Quails, and other things with great perfumes and veneration.

Heere *Mutezuma* had fise thousand souldiers in garrison. *Cortes* passed from thence to Mexico by the frontiers of *Tlaxcallan*, which were enemies to *Mutezuma*, whom he might easily haue overcome, but refused partly for the exercise of his subiects to the warre, and partly for the sacrifices to his gods.

These ioynd an hundred and fiftie thousand men against *Cortes*, taking him for *Mutezuma's* friend : and yet every day sent him Guinney-cockes and bread, partly to espise his strength, and partly in a brauery, lest their glory should be obscured in the conquest of men already striven.

But when in many skirmishes and fights they could not preuaile against that handfull of Spaniards, they thought they were preferred from harme by enchantments : and sent him three presents with this message; That if he were that rigorous god which eateth mans flesh, he should eat those fise slaves which they brought him, and they would bring him more : if he were the meeke and gentle god, behold frankincense, and feathers : if he were a mortall man, take heere fowle, bread, and cherries. At last they made peace with him, and submitted their Citie to him.

Their Citie *Tlaxcallan* was great, planted by a Riuer side, which issued into the South-sea. It had foure streets, each of which had their Captaine in the time of warre. The government was an Aristocratie, hating Monarchie no lesse then tyranny. It had eight and twentie Villages, and in them an hundred and fiftie thousand households, very poore, but good warriors. They had one market-place so spacious, that thirtie thousand persons in a day came thither to buy and sell by exchange : for money they had none.

Mutezuma had sent before to *Cortes*, and promised tribute to the Emperour, what-foeuer should be imposed ; onely he would not haue him come to Mexico. And now he sent againe, that he should not trust that new friendship with the beggerly Nation of *Tlaxcallan*, and they againe counselled him not to aduenture himselfe to *Mutezuma*.

Cortes held his determination for Mexico, and being accompanied with many of the *Tlaxcallan*es he went to Chololla, a little from whence *Mutezuma* had prepared an armie to entrappe him in the way ; but he finding the trechery, it redounded vpon Cholollois, the same day they had thought to haue executed the same vpon him. For this end they had sacrificed ten children, fise males, and as many females, three yeares old, to *Quezalcoatl* their god, which was their custome when they began their warres. Hee out-going them in their owne art of subtiltie, entrapped their Captaines in Counsell, and sent his armie to spoile the Citie, where were faine many thousands. There were twentie Gentle-men, and many Priests which ascended vp to the high Tower of their Temple, which had an hundred and twenty steppes, where they were burned, together with their gods and Sanctuary.

This

This Citie had twentie thousand households within the walls, and as many in the Suburbs. It shewed outward very faire and full of Towers, for there were as many Temples as dayes in the yeare, and every one had his Tower. The Spaniards counted foure hundred Towers. It was the Citie of most deuotion in all India, whither they trauelled from many places farre distant in Pilgrimage. Their Cathedral Temple was the best and highest in all New Spaine, with an hundred and twentie steppes vp to it. Their chiefe god was *Quezalcoatl*, god of the Aire, who was (they say) founder of their Citie, being a Virgin, of holy life and great penance. Hee instituted fasting, and drawing of blood out of their eares and tongues, and left precepts of Sacrifices. He neuer ware but one garment of Cotton, white, narrow, and long, and vpon that a mantle, beset with certaine red crosses. They haue certaine Greene stones which were his, and are kept for great reliques : one of them is like an Apes head. Eight leagues from Chololla is the hill *Popocatepec*, or smoake-hill, which the Earth seemeth to haue erected as a Fort to encounter and assault the aire : now with smoakie mists endeavouring to choake his purer breath, another while with violent flames, and naturall fire-workes threatening to ioyne league with his elder and superiour brother to disinherit him : sometimes with showers of ashes and imbers, as it were, putting out the eyes, and sometimes with terrible and dreadfull thunders, rending the eares of that Aire Element ; alwayes (such is the euent of warre) hurting and wasting it selfe, to endamage the enemy.

The Indians thought it a place of Purgatorie, whereby tyrannicall and wicked officers were punished after their death, and after that purgation passed into glory.

The Spaniards aduentured to see it, but two onely held on their iourney, and had there beene consumed, had they not by a rocke beene shadowed from the violent eruption of the fire which then happened.

It chanced that the Earth, weary it seemeth of the warre, as hauing spent her store and munition, agreed on a truce which continued ten yeares : but in the yeare 1540. it brake forth into more violent hostilitie then before, quaking and reuting it selfe with vnbridled passion : and whereas the Aire had alwayes a snowie garrison about her high tops, and frontiers to coole and quench her fiery showers, yet these did but kindle a greater flame, the ashes whereof came to Huexozincio, *Quelaxcopan*, *Tepeacac*, *Chololla* and *Tlaxcallan*, and other places, ten, or as some say, fifteene leagues distant, and burned their herbes in their gardens, their fieldes of come, trees, and clothes that they laid a drying. The *Vulcan*, Crater, or mouth whence the fire issued, is about halfe a league in compasse. The Indians kissed their garments (an honour done vnto their gods) which had aduentured themselves to this dreadfull spectacle.

Cortes drawing neere to Mexico, *Mutezuma* feared, saying, These are the people which our gods said should come and inherit this Land. He went to his Oratorie, and there shut vp himselfe alone, abiding eight dayes in prayer and fasting, with Sacrifice of many men, to asslake the furie of his offended deities. The Diuell biddes him not to feare, and that he should continue those bloody Rites, assuring him that hee should haue the gods *Vitzilpuzih* and *Tescatlipuca* to preserue him, saying, That *Quezalcoatl* permitted the destruction at Chololla, for want of that bloudie sacrifice. *Cortes* passed a hill six miles in height, where by the difficultie of the passage, and of the cold (being alway couered with snow) the Mexicans might easily haue prevented his passing further. Hence he espied the lake, whereon Mexico and many other great Townes did stand, *Iztapallapan* a Towne of ten thousand households, *Coyoacan* of six thousand, *Vizilopuchtl* of fise thousand.

These Townes are adorned with many Temples and Towers, that beautifie the Lake. From *Iztapallapan* to Mexico is two leagues, all on a faire causey, with many draw-bridges, thorow which the water passeth. *Mutezuma* received *Cortes* with all solemnitie on the eight of November 1519. into this great Citie, excusing himselfe of former vkindnesses the best hee could. Of his house, and Maistie,

and the diuine conceit the people had of him, we shall speake after more fully, as also of the Temples, Priests, Sacrifices and other remarkable things of Mexico.

Mutezuma provided all things necessary for the Spaniards and Indians that attended them: cuen beddes of flowers were made, in place of litter for their horses. But *Cortes* disquieted with those thoughts which commonly attend Ambition, discontent in the present, hopes and feares of the future, vsed the matter so, that he tooke *Mutezuma* prisoner, and detained him in the place appointed for the Spaniards lodging; with a Spanisch guard about him, permitting him otherwise to deale in all priuate or publicke affaires, as before. Hereupon *Cacama*, Lord of Tezcuco, nephew to *Mutezuma*, rebelled, but by trechery of his owne people was presented prisoner to *Mutezuma*. He, after this, summoned a Parliament, where he made an Oration vnto his subjects, saying, That he and his predecessours were not naturalls of the Countrey, but his fore-fathers came from a farre Countrey; and their King returned againe, and said, he would send such as should rule them. And he hath now sent these Spaniards, saith he. Hereupon he counselled them to yeeld themselves vassalls to the Emperour, which they did at his command, though with many teares on his part and theirs, at this farewell of their libertie. *Mutezuma* presently gaue to *Cortes*, in the name of tribute, great quantitie of gold and other iewels, which amounted to sixteene hundred thousand Cattlines of gold, besides silver.

Cortes had hitherto a Continuall victorie in Mexico without any fight: but newes was brought him of *Pamphilo de Naruaez*, who was sent with eightie horse, and some hundreds of Spaniards by *Velasquez*, to interrupt the proceedings of *Cortes*: who leauing two hundred men in Mexico, with two hundred and fiftie other came suddenly in the night, and tooke *Naruaez* Prisoner, and returned to Mexico with *Naruaez* his company, now his followers also, where he found his men exceedingly distressed by the Citizens, for a murther committed in the great Temple at a solemne Feast, where in a religious daunce, they were slaine, for the rich garments and iewels they ware, by the Spaniards.

Cortes came in good time for the reliefe of his men: and *Mutezuma* caused the Mexicans to bridle their rage, which presently was renewed, and when *Mutezuma* was againe by his guardians, the Spaniards, caused to speake to the people: a blow of a stone on his temples wounded him, whereof three daies after he died.

Cortes had some thousands of the *Tlaxaltecans* to helpe him, but was driuen to flee from Mexico with all his Spaniards and Indians, which he did closely in the night, but yet an alarme was raised, and the bridges being broken, much slaughter of his people was made by the Mexicans, and all his treasure in manner lost. They pursued after him also, and had two hundred thousand in the field: when it was *Cortes* his good happe to slay the Standard-bearer, whereupon the Indians forsooke the field. This battell was fought at Otumpan.

At Tlaxcallan, hee and his were kindly entertained; they had prepared before fiftie thousand men to goe to Mexico for his helpe, and now they promised him all offices of loyalty and seruices. With their helpe he subdued Tepeacac: and built certaine Brigandines, or Frigats, which were carried many leagues on the backes of those Indians, and there fastened and finished, without which hee could neuer haue wonne Mexico.

In Tezcuco certaine Spaniards had beene taken, sacrificed and eaten, which *Cortes* now reuenged on them. Eight thousand men had carried the loose peeces and timber of this Nauy, guarded with twentie thousand Tlaxcallans, and a thousand Tamemez or Porters, which carried victuals attending. They calked them with Tow, and for want of Tallow, Oyle, they vsed mans grease, of such as had beene slaine in the warres. For the Indians vsed to take out the grease of their sacrifices. *Cortes* had heere nine hundred Spaniards, of which fourescore and six were horsemen, three cast peeces of iron, fiftie small peeces of brasse, and a thousand weight of powder, and 100000. Indian souldiers on his side. He made a sluice or trench about twelue foot broad, and two fathome deep, halfe a league long, in which 40000 men.

men wrought fiftie dayes. Hee launched his Vessells, and soone ouercame all the Canoas of the Lake, of which were reckoned in all fise thousand. The Spaniards brake the Conduits of sweet water, wherewith the Citie was wont to bee serued. *Quahutimoc*, now the new King of Mexico, receiuing encouragement from the diuelliish Oracle, caused to breake downe the Bridges, and to exercise whatsoever wit or strength could doe in defence of his Citie, sometimes conquering, sometimes (as is the doubtfull chaunce of warre) conquered. *Cortes* had in Tezcuco ordained a new King, a Christian Indian, of the royall blood, who much assisted him in this siege. The Spaniards being Lords of the Lake, and of the Causeys, by helpe of their Gallions and Ordinance, they fired a great part of the Citie. One day the Mexicans had gotten some aduantage, and thereupon celebrated a Feast of Victorie. The Priests went vp into the Towers of *Tlatelcalca*, their chiefe Temple, and made their perfumes of sweet Gummes, in token of victorie, and sacrificed fortie Spaniards, which they had taken captiues, opening their breasts, and plucking out their hearts for offerings to their Idols, sprinkling their blood in the Ayre, their fellows looking on, and not able to reuenge it. They slew likewise many Indians, and foure Spaniards of *Alvarado*'s companie, whome they are in the open sight of the Armie. The Mexicans daunced, dranke themselves drunke, made bone-fires, strucke vp their Drummes, and made all solemne expressions of ioy. Dread, Disdaine, and all the Furies that passion or compassion could coniuere vp, had now filled the Spaniards hearts and their Indian partakers: and *Cortes*, that hitherto had hoped to referre some part of the Citie, now did the utmost that Rage and Reuenge could effect, helped no lesse within with Famine and Pestilence, then with Sword and Fire without. At last Mexico is raised, the Earth and Water sharing betwixt them what the Fire had left, and all which had sometime challenged a losie inheritance in the Ayre. Their King also was taken; all that mightie State subuerbed: and as the Mexicans before had prophesied, That the Tlaxalteca's should againe build the Citie, if conquered, for them; if conquerors, for the Spaniards. It was re-built with a hundred thousand houses, fairer and stronger then before. The Siege lasted three moneths, and had therein two hundred thousand Indians, nine hundred Spaniards, fourescore Horses, seuentene Peeces of Ordinance, thirteene Gallions, and six thousand Cannons. Fiftie Spaniards were slaine, and six Horses: of the Mexicans a hundred thousand, besides those which died of Hunger and Pestilence. This was effected Anno 1521, on the thirteenth of August, which for that cause is kept festiuall euerie yeare.

CHAP. X.

Of the auncient inhabitants of New Spaine, and the Historie of their Kings.



As now declared the subuersion of this State and Kingdome by the Spaniards, I hold it not amisse to looke backe vnto the first people which here inhabited, with the beginnings and proceedings of the Mexican Empire. The a first inhabitants of New Spaine were very barbarous and sauage, which liued onely by Hunting, and for this reason were called *Chichimecs*. They liued naked, solitary in the Mountaines, without Tillage, Politie, or any religious Ceremonies: their food followed the same Hunting exercise, leaving their children tied in a Panie of Reedes to the boughes of some Tree. They did eate what they got in Hunting, raw. They eate also Snakes and Lizards, which they offered likewise in sacrifice to the Sunne, whome onely they worshipped, and that without any Image: they offered to him Fowles,

a Botera, parti. i.

Ref. Alost, l. 7.

Lop. de Gom.

parti. i.

b *Navatlacal*
signifieth well-
speakers.

Fowles, from the Butterflie to the Eagle. And some remnants of the like beaſty men are yet found, which doe great hurt, and will not, by either cunning or force of the Spaniards, be reduced to any other courſe. They ſeeme to have learned the ſavage nature of the wilde Beaſts, of whom and with whom they live. By this meanes it came to paſſe, that this wilde mountainous people left the beſt and moſt fertile part of the Countrey vnpeopled, which certaine remote Nations poſſeſſed, whom they called *b Navatlacal*, for their ciuillie. Theſe came from thoſe Northerne parts, which now they call New Mexico. The *Navatlacal* paint their beginning and firſt Territorie in manner of Caues (becauſe of their ſeuē Tribes) and men coming out of them. By the ſuppuration of their Bookes this departure was about eight hundred yeares ſince, and (by reducing to our accompt) about the yeare of our Lord 720. Foureſcore yeares they ſtayed on the way, the cauſe whereof they aſcribe to their Gods, which ſpoke viſibly to them, and bad them ſeek new Lands that had ſuch ſignes as they notified.

Thus they proceeded in ſeeking thoſe ſignes, and peopled the beſt parts, ſtill removing their habitations as they found more fertile Countreys, leauing onely the aged, ſicke, and wearie, with a few others to remaine in the former. And by theſe ſure proceedings they entred the Land of Mexico, about the yeare 902, after our accompt. Thoſe ſeuē Nations came not all at once; but firſt the *Suchimilcos*, next the *Chalcas*, and thirdly the *Tepanecas*, fourthly thoſe of *Tecuco*, after them the *Tlallucans*: the fixt were the *Tlaſcaltecas*, which helped the Spaniards to conquer Mexico, and therefore are exempted from tribute to this day. Theſe expelled, as their Hiſtories ſay, certaine Gyants, whom in pretence of friendſhip they had invited to a banquet, and in their drunkenneſſe ſtole away their weapons, and ſlew them. Neither doth this ſeeme a fable; for at this day are found dead mens bones, of incredible bigneſſe. I ſaw a tooth (ſayth *Acoſta*) at Mexico, in the yeare 1586, as bigge as the ſit of a man, and according to this, all the reſt was proportionable. Three hundred and two yeares after the firſt tranſmigration, thoſe of the ſeuenth Caue or Line arrived, which is the Mexican Nation: they worſhipped the Idoll *Uizliputzli*, and the Deuill ſpoke and governed this Nation. He promiſed to make them Lords ouer all, which the other fix Nations poſſeſſed, and to giue them a Land plentiful in riches: whereupon they went forth, carrying their Idoll with them in a Coffe of Reedes, ſupported by foure of their principall Priests, with whom he talked, and communicated his Oracles and Directions. He likewiſe gaue them Lawes, and taught them the Ceremonies and Sacrifices they ſhould obſerue. And euen as the pillar of Cloud and Fire conducted the Iſraelites in their paſſage through the Wilderneſſe, ſo this aſpiſ Deuill gaue them notice when to aduaunce forwards, and when to ſtay. The firſt thing they did whereſoeuer they came, was to build a houſe or Tabernacle for their *Uizliputzli*, which they ſet alway in the middeſt of their Campe, and there placed the Arke in the middeſt of the Altar. This done, they ſowed the Land, and if their God commanded to gather, they did ſo, and if, to raiſe their Campe, they obeyed, leauing the aged, ſicke, and wearie, to gather the fruits, and to dwell there. The chiefe Captaine whom they followed was called *Atlix*, whence came the name of their *c* Citie and Nation. Their Idoll perſwaded them, when ſome were bathing themſelues in certaine Lakes, to remove the Campe cloſely, and ſteale away their clothes; whereat they which were thus forſaken, changed their language and manner of life, retaining alway their hatred to the Mexicans. They peopled the Province Mechouacan. From hence to Mexico is fiftie leagues, and vpon the way is Malinalco, which they ſay was peopled by a Witch and her family, whom by the commandement of their god they left behind, cloſely removing the armie by night. They ſtayed in a place called Tuta, where by ſtopping a Riuer, they drowned a Plaine, and planted it round with Willowes and other Trees; and many liking the place, talked of ſtaying there: whereat their God offended, threatened the Priests, and in the night ſlew thoſe which had conſulted of ſtaying. Their hearts were ſound pulled out, and their ſtomackes opened, which, after that, they obſerued in their Sacrifices. The Mexicans,

by

by the aduife of their Idoll, proceeded, and by force made way through the *Chalcas*, and ſent to the Lord of Culhuacan, who gaunted them the place of *Ticapan* to dwell in, which was full of Snakes and venomous Beaſts, which by the helpe of their God they tamed. He would not ſuffer them to ſtay there, but commanded them to proceede, and to ſeek forth a woman, whom they ſhould name the Goddeſſe of Diſcord. Whereupon they ſent to the King of Culhuacan, to demand his daughter to be Queene of the Mexicans, and mother of their God; who eaſily conſcended, and ſent his daughter gorgeouſly attyred. The ſame night ſhee arrived, by order of their God, ſhe was murdered, and ſlayed, and a young man was couered with her ſkinne, with her apparrell thereon, and being placed neere the Idoll, was conſecrated a Goddeſſe, and mother of their God, euer after worſhipping the ſame, making an Idoll which they call *Toocy*, that is, our Grandmother. The King of Culhuacan hereupon warred againſt them, and chaſed them out of thoſe parts, by which meanes they came to the place where Mexico now is. Here certaine old Priests or Sorcerers entering into a place full of water-Lillies, they met with a very faire and cleare current of Water, with Trees, Medowes, Fiſh, and other things, all very white, which were the ſignes their God had giuen them of their promiſed Land. In the night following, *Uizliputzli* appeared in a dreame to an ancient Priest, ſaying, That they ſhould goe ſeek out a Tunal in the Lake, which grew out of a ſtone, vpon which they ſhould lee an Eagle feeding on ſmal Birds, which they ſhould hold for the place where their Citie ſhould be built, to become famous through the world. Hereupon the next day they all aſſembled, and diuiding themſelues into bands, made that ſearch with great diligence and deuotion.

In their ſearch they met with the former water-courſe, not white (as it was then) but redde like bloud, diuiding it ſelfe into two ſtreames, one of which was an obſcure Azure. At laſt they eſpied the Eagle with wings, diſplayed toward the Sunne, compaſſed about with many rich feathers of diuerſe colours, and holding in his Talons a goodly bird. At this ſight they fell on their knees, and worſhipped the Eagle, with great demonstrations of ioy and thanks to *Uizliputzli*. For this cauſe they called the Citie, which there they founded, *Tenoxtiltan*, which ſignifies, Tunal on a ſtone; and to this day carrie in their Armes an Eagle vpon a Tunal, with a bird in his Talon.

The next day following, by common conſent, they made an Hermitage, adjoining to the Tunal of the Eagle, that the Arke of their God might reſt there, till they might haue meanes to build him a ſumptuous Temple. This they made of Flagges and Turfes, couered with Straw. Afterwards they conſulted to buy of their neighbours Stone, Timber, Lime, in exchange of Fiſh, Fowles, Frogges, and other things which they hunted for in the Lake: by which meanes they procuring neceſſaries, built a Chappell of Lime and Stone, and laboured to fill vp part of the Lake with rubbiſh. The Idoll commanded, that they ſhould diuide themſelues into foure principall quarters about this houſe, and each part build therein: to which he enioyned certaine Gods of his appointment, called *Calpaltico*, which is, *Quarter-Gods*. This was the beginning of Mexico.

This diuiſion ſeemed not equall to ſome of the Ancients, who valued their deſerts farre aboue their allotted portion, who therefore ſeparated themſelues, and went to *Tlaxcalco*: whoſe practiſes againſt the Mexicans cauſed them to chuiſe a King, to which Souerainetie was choſen *Acamapitzli*, Nephew to the King of Culhuacan, and of the Mexican bloud by the fathers ſide. Him by embaſſage they demanded, and obtained in the name of their God, with this anſwere from the King of Culhuacan: *Let my grand-child goe to ſerue your God, and be his Lieutenant, to rule and gouerne his creatures, by whom wee live; who is the Lord of Night, Day, and Windes: Let him goe and be Lord of the Water and Land, and poſſeſſe the Mexican Nation, &c.*

Hee was ſolemnly welcommed by the Mexicans: *Welcome thou art* (ſayth an

c Mexico and
Mexicans.

c Many of these Orations are expressed in *Don Quixote's* second booke at large, full of wittie inuentions and Rhetoricall flourishes.

an e Oratour vnto him in their name) to this poore House and Citie, amongst these *Weedes and Mudde*, where thy poore Fathers, Grandfathers, and Kinsfolkes endure what it pleaseth the Lord of things created. Remember Lord, thou comest to be our defence, and to be the resemblance of our *Vitliputzli*, not to rest thy selfe, but to endure a new charge: with many words of that effect, expressed in the Mexican Histories, referred by tradition; the children to that end learning them by heart, and these being as presidents to them which learned the Art Oratorie. After this, they were sworne, and he crowned. The Crowne was like that of the Dukes of Venice. His name *Acamapixtli* significeth a handfull of Reedes, and therefore they carrie in their Armories a hand, holding many Arrowes of Reedes.

The Mexicans at this time were tributaries to the Tapanecans, whose chiefe Citie was Azcapuzalco: who iudging, according to the nature of Enuie and Suspicion, that they were so much weaker, how much the stronger they saw their neighbours, thought to oppress them by a strange policie, in imposing an vncouth, and (in shew) impossible tribute: which was, that they should bring the Tapanecan King a Garden, planted and growing in the water.

In this their distresse, *Vitliputzli* taught them to doe it, by casting earth vpon Reedes and Grassie layed in the Lake, and planting in this mouing Garden Maize, Figges, Gourds, and other things, which at the time appointed they carried growing and ripe: a thing often since proued in that Lake, emulous no lesse of that glorie, to be accounted one of the *Wonders* in that *New World*, then those pensill Gardens, towred vp in the Ayre at Babylon, both here and there the reason of man, according to his naturall priuiledge, subiecting to his vse the most rebellious Elements of Ayre and Water.

Acamapixtli, the Mexican King, after he had reigned fortie yeares, died, leaving it to their choise to chuse his successour. They chose his sonne *Unzilouitli*, which significeth a rich Feather: They anointed him with an Ointment, which they call Diuine, being the same wherewith they anoint their Idoll.

Of their Coronation thus *Lopez de Gomara* sayeth, That this was done by the High Priest, attyred in his *Pontificalibus*, attended with many others in Surplices, the Ointment was as blacke as Inke. They blessed him, and sprinkled him foure times with holy Water, made at the time of the consecration of their God. Then they put vpon his head a Cloth, painted with the bones and skulls of dead men, clothed him with a blacke garment, and vpon that a blew, both painted with figures of Skulls and Bones. Then did they hang on him Laces, and bottles of Pouders, whereby he was deliuered from diseases and Witchcrafts. Then did he offer Incense to *Unzilputzli*, and the High Priest tooke his Oath, for the maintenance of their Religion; to maintaine Iustice, and the Lawes; to cause the Sunne to giue his light, and the Clouds to raine, and the Earth to be fruitfull, &c. Lastly, followed the acclamations of the people, crying, God save the King, with daunces, &c.

He being crowned, and hauing receiued homage of his subiects, obtained the King of Azcapuzalco his daughter to wife, by whom he had a sonne called *Chimalpopoca*, and procured a relaxation of tribute from his father in law. He was deuout in his superstitions: hauing reigned thirteene yeares, hee died. His sonne then but ten yeares old, was chosen in his room, but was soone after slaine by the inhabitants of Azcapuzalco. The Mexicans enraged with this iniurie, assembled themselves, and an Orator, among many other words tells them, That the Sunne is eclipsed and darkened for a time, but will returne suddenly in the choise of another King. They agreed vpon *Izcoatl*, which significeth a Snake of Rasors, the source of *Acamapixtli* their first King. The common people were earnest with this new King for peace with the Tapanecans, for the obtaining wherof they would carrie their God in his Litter for an intercessor. This was hindered by *Tlacaeleac* the Kings Nephew, a resolute and valiant young man, who also, with perill of his life, vnderooke an Embassage to Azcapuzalco, and there desired the King, anointing him with the ointment of the dead,

dead, after their manner. The commons of Mexico were herewith offended, and to pacifie them, the King indented with them, That if he lost the Field, they should eate him and his Nobles: they on the other side promising, if he did ouercome, to become his tributaries (for before they enjoyed much freedom) and to labour in his Fields and Houses, and to become his seruants in Warre and Peace. In fine, such was the valour of *Tlacaeleac* the Generall, that the enemies were ouerthrowne, their Citie sacked, and the remainder of them made tributarie, the lands and goods of the conquered being diuided among the Conquerours, and some referred to each quarter of Mexico, for the vse of their Sacrifices.

Cuyacan had the next place in the Mexican Conquests: who hauing invited the Mexicans to a banquet, in the end thereof sent for the last Seruice, womens habites, which they forced them to put on: but *Izcoatl* and *Tlacaeleac* made them know, by their ruine, the manhood of the Mexicans. They subdued also the Suchimilcos, and Cuiclavaca, a Citie in the Lake; Tescuco yielded it selfe. *Izcoatl* after twelue yeares died, and *Moteczuma* the first was chosen in his stead.

Presently after his Election they conducted him to the Temple with a great trayne, where, before the *Diuine Harb* (so called in regard of the continuall fire there kept) they enthronized him. The King there drew blood from his eares and legges with a Griffons tallons as a Sacrifice, and was congratulated with many Orations of the Priests, Ancients, and Captaines. And whereas before they had accustomed, in their Elections, to make great Feasts and Daunces, and wasted many Lights; He brought in the custome, personally to make warre in some Prouince, thence to procure Sacrifices, to feast their Gods and men. This he performed at Chalco, from whence hee brought many Captiues, which on the day of his Coronation were sacrificed and eaten.

At this Feast all his Tributes were brought in with great solemnitie, each Prouince marching by it selfe, besides innumerable Presents. All commers were bountifullly entertained, and the poore were clad with new garments, giuen them by the King. The Chalcas had taken a brother of *Moteczuma*, and would haue made him their King, but he enioyning them to make a high Scaffold, ascended thereon, and telling them, the Gods would not permit, that to be a King, he should be a traitor vnto his Countrey, cast downe himselfe; whose death *Moteczuma* reuenged with the ruine of that whole Nation, conquering further vnto the North and South Seas, by the counsell and courage of *Tlacaeleac*. This King instituted new Ceremonies, and increased the number of the Priests: he built the great Temple of *Vitliputzli*, & sacrificed great numbers of men at the dedication. Hauing reigned eight and twentie yeares, hee died.

Tlacaeleac was chosen his successour by the foure Deputies, and the two Lords of Tescuco and Tacuba (these were the Electors) but refused the Empire, as being fitter for the common good, as an instrument to another, then if himselfe welded the Scepter. At his nomination they chose *Tecuic*, sonne of the late King, and piercing his nostrills, for an ornament put an Emerald therein. He, in seeking captiues for the solemnitie of his Coronation, lost more of his owne people, and after foure yeares was poisoned by his malecontent subiects.

Axayaca his brother succeeded, altogether of another spirit. In his time died *Tlacaeleac*, chiefe author of the Mexican greatness, whom before in his age they vsed to carrie in his Chaire, on mens shoulders, to counsell. He was buried more solemnly then any of the Kings, and his sonne was made Generall for the warres. *Axayaca* conquered Tequantepec, two hundred leagues from Mexico, thence to furnish the bloudie solemnities of his Coronation. He added to his Conquests Guatulo on the South Sea: in single combats ouercame the Lord of Tlaxcaluco, and subdued those Mexican-enemies of the Mexicans, setting fire on their Citie and Temple. After eleven yeares hee died, and *Amul* the eighth King was chosen. He punished the pride of Quaxualatan, a rich Prouince, with those captiues, to celebrate his Coronation-Feast, and extended his dominion to Guatimala, three hundred leagues from Mexico. Hee much

much adorned his Royall Citie, pulling downe the old houses, and in their roome erected fairer. He let in a course of water to the Citie, because that of the Lake was ruddie. But because they of Cuyoacan vied these waters, the chiefe man of that Citie, which was a great Magician, sought to hinder it, whereby the King being provoked, sent to attack him. He escaped by his Protean Arts; now appearing like an Eagle, the second time like a Tygre, the third like a Serpent. But at last he was taken and strangled, and the Mexicans forced a Channell, whereby the water might passe to their Citie, the Priests meane-while casting Incense on the banks, sacrificing the bloud of Quailles; others winding their Cornets: and one of the chiefe went attyred in a habite like to the Goddesse of the Waters, which was saluted and welcommed by all the people. All which things are painted in the Annales of Mexico: which Booke is now in the Vatican Librarie at Rome. Thus hee enuironed the Citie with water, like another Venice; and hauing reigned eleuen yeares, died.

Motecuma the second was chosen, who before his Soueraigntie was of graue and stayed disposition, much addicted to his deuotions. He retyred himselfe into a Chapell, appointed for him in the Temple of *Vulcanus*, where (they say) the Idoll spake to him; wherein also hee hidde himselfe, after hee had intelligence of this Election. From thence he was ledde to the *Harb of their Gods*, where he sacrificed, with drawing bloud from his eares and the calves of his legges. They attyred him with the royall ornaments, and piercing his nostrills, hung thereat a rich Emerald. Being seated in his Throne, the King of Tescuco, one of the Electors, made an eloquent Oration, which *Iosephs Acosta* hath set downe word by word, and deserued a roome here, if our hallic Pilgrimage would suffer.

This *Motecuma* commanded, That no Plebeian should serue him in any Office in his House, prouiding Knights and Nobles for that purpose. His Coronation was solemnized with Dances, Comedies, Banquets, Lights, and other pompe: the sacrificed captiues were of a faire Prouince toward the North Sea, which he subdued, *Mechuacan*, *Tlaxcala*, and *Tapaca* neuer yielded to the Mexicans; which *Motecuma* told *Cortes*, that he spared for the vse of his sacrifices, and the exercise of his souldiers. He laboured to be respected and worshipped as a God. It was death for any Plebeian to looke him in the face: He neuer set his foot on the ground, but was alwaies carried on the shoulders of Noble-men; and if he lighted, they layed rich Tapestry, whereon he did goe. He neuer put on one Garment twice, nor vsed one Vessell, or Dish, aboue once. He was rigorous in execution of his Lawes, and for that purpose would disgrace himselfe, to see how they were executed, and offer bribes to the Iudges, to provoke them to iniustice; which, if they accepted, cost them their liues, though they were his kinsmen, or brethren. His fall is before declared: it shall not be amisse here to mention some prodigious fore-runners of the same. The Idoll of Cholola, called *Quera-coatl*, declared, That a strange people came to possesse his Kingdome. The King of Tescuco, a great Magician, and many Sorcerers, told him as much. The King shut vp the Sorcerers in prison, where they vanished presently: wherefore he exercised that rage on their wiues and children, which he had intended against them. Hee sought to appease his angry Gods by Sacrifices, and therefore would haue remoued a great stone, which by no humane industrie would be moued, as refusing his attonement. Strange voices were heard, accompanied with Earthquakes and swellings of the waters. A prodigious Bird, of the bignesse of a Crane, was taken, which on his head had (as it were) a Glasse representing armed men, and in the Kings presence vanished; had (as it were) a Glasse representing armed men, and in the Kings presence vanished; A stranger thing befell a poore man, who was taken vp by an Eagle, and carried into a certain Caue, where hee let him downe, pronouncing these words; *Most mightie Lord, I haue brought him whom thou hast commanded*. There he saw one like the King, lying asleepe; touching whome hauing receiued threatening Prophies, hee was againe by that former Pursuuant placed where hee had bene taken vp. These things, as deuillish illusions, abusing Gods Prouidence and Justice, and imitating his Power, to robbe him of his glorie, deserue to be mentioned.

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Motecuma hauing intelligence of *Cortes* his arriual, was much troubled, and conferring with his Counsell, they all said, that without doubt their great and ancient Lord *Quetzalcoatl* who had said, that hee would returne from the East whither hee was gone, had now fulfilled his promise and was come. Therefore did hee send Embassadors with presents vnto *Cortes*, acknowledging him for *Quetzalcoatl*, (sometime their Prince, now esteemed a God) and himselfe his Lieutenant.

Concerning the State of Mexico vnder the Spaniards, *Robert* *Tamson* who was h. R. *Tamson* there about the year 1555, saith, that then it was thought there were a thousand & five hundred households of Spaniards, and about three hundred thousand Indians. The Citie is enuironed with a Lake, and the Lake also with Mountains about thirtie leagues in compass; the raiues falling from these Hills caufe the lake. *H. Haukes* *ap. Hak.*

In this Citie resideth the Viceroy, and here the highest Indian Courts are kept. There are weekly three faires or markets, abounding with plenty of commodities at a cheap price. Many Riuer fall into the Lake, but none goe out. The Indians know how to drowne the Citie, and would haue practised it, had not the Conspirators been taken and hanged. The Indians here are good Artificers, Gold-smiths, Copper-smiths, Black-smiths, Carpenters, Shoos-makers, Taylors, Saddlers, Embroiderers, and of all other sciences, and worke exceeding cheape, luing of a little. They will goe two or three leagues to a Faire, carrying not aboue a penny-worth of commodities, and yet maintayne themselves thereby.

Miles & *Philips* saith, that when *Sr. Francis Drake* was on the South Sea, the Viceroy caused a generall muster to be made of all the Spaniards in Mexico, and found aboue seuen thousand households, and three thousand single men, and of Mestizos twenty thousand. *k. Miles* *Philips*

Mr. Chilton testifieth, that euery Indian payeth tribute to the King twelue Realls of Plate, and a Hauneg of Maiz, (five Haunegs make a quarter English) and euery Widow halfe so much. (five Haunegs make a quarter English) and euery children, about fiftene yeares old, pay after the same rate. He hath great gaine by his fitts, and by the Popes Bulls: this leaden ware was worth to the King at first about three Millions of gold yearly. The greatness of exactions caused two rebellions while he was there, and the King will not suffer them to haue Oile or Wine there growing, although the earth would prodigally repay them, that they may still haue neede of Spaine. *Tlaxcala*, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheat a man in signe of subiection: but some later encrochers haue forced them to till at their owne charge as much ground as their tribute would amount to. There are in it two hundred thousand Indians. *1 John Chilton.*

Some of the wild people in New Spaine are deadly enemies to the Spaniards, and eat as many as they get of them. *John Chilton* fell into their hands, but being ficke and leane, they thought (as a captiue wench told him) that he had the Pox, and was but vnholsome foode, and so let him depart. It is an ill winde that blowes none to good: sicknesse, the harbinger of death, was to him preseruer of life.

Mexico is now an vniuersitie, and therein are taught those Sciences which are in Europe. This vniuersitie was there founded by *Antonio* *de Guezmara*, *Archbishop*, and *King Philip* erected a College of the Iesuits, *An. 1577*. Mexico is an Archbishopspricke. There be many Spanish Colonies or Plantations, *Compostella*, *Orizaba*, *Colima*, *Guadaleira*, *Mechuacan*, *Citie of Angele*, and others: whereof diuers are Episcopall Sees. In Guastecan, not farre from *Panuco*, is a Hill, from whence spring two Fountains, one of black pitch, the other of red, very hot. To speake largely of New Galicia, *Mechuacan*, *Guastecan*, and other Regions, would not be much to the Readers delight, and lesse to my purpose.

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CHAP.

CHAP. XI.

Of the Idols and Idolatrous sacrifices of New Spaine.

a Naturall & morall Hist. of the Indians. lib. 5. cap. 3.

b Hernando Cortes. Acosta. lib. 5. c. 9.

c Gomara part 1. call him the God of Providence.

d Cholula.

THe Indians (as *Acosta* * obserueth) had no name proper vnto God, but vsed the Spanish word *Dios*. fitting it to the accent of the Culcan or Mexican tongues. Yet did they acknowledge a supreme power, called *Vitzilipuzli*, renning him the Most puissant, & Lord of all things, to whom they erected at Mexico the most sumptuous Temple in the Indies. After the *Supreme God* they worshipped the Sunne, and therefore called *Cortez* (as he writ to the Emperour) Sonne of the Sunne. That *Vitzilipuzli* b was an Image of wood, like to a man, set vpon an Azure-coloured stoole in a brandard or litter; at euery corner was a peece of wood like a Serpents head. The stoole signified that he was set in heauen. He had the forehead Azure, and a band of Azure vnder the nose, from one eare to the other. Vpon his head he had a rich plume of feathers, covered on the top with gold: he had in his left hand a white target, with the figures of five Pine Apples, made of white feathers, set in a Crosse; and from aboue issued forth a crest of gold: At his sides hee had foure Darts, which, the Mexicans say, had beene sent from heauen. In his right hand he had an Azure staffe, cut in fashion of a wauing Snake. All these ornaments had their mysticall sense. The name of *Vitzilipuzli*, signifies the left hand of a shining feather. Hee was set vpon an high Altar in a small boxe, well couered with linnen clothes, iewells, feathers, and ornaments of gold: and for the greater veneration he had alwaies a curtaine before him. Toynyn to the Chappell of this Idoll, there was a pillar of Iesse worke and not so well beautified, where there was another Idoll called *Tlaloe*. These two were alwaies together, for that they held them as Companions, and of equall power. There was an other Idoll in Mexico much esteemed, which was the God of Repentance, and of Iubilees and Pardons for their sinnes. He was called *Tezcatlipuca*, made of a black shining stone, attyred after their manner, with some Ethnike deuises: it had eare-rings of gold and silver, and through the neather lip a small Canon of Crytall, halfe a foot long, in which they sometimes put an Azure feather, sometimes a Greene, so resembling a Turquois or Emerald: it had the haire bound vp with a haire-lace of gold, at the end whereof did hang an eare of gold, with two fire-brands of smoke painted therein, signifying that he heard the prayers of the afflicted, and of sinners. Betwix the two eares hung a number of small Herons. He had a iewel hanging at his neck, so great that it couered all his stomack: vpon his armes, bracelets of gold; at his nauill a rich Greene stone, and in his left hand a fanne of pretious feathers of Greene, Azure, and yellow, which came forth of a looking glasse of gold, signifying that he saw all things done in the world. In his right hand hee held foure Darts as the ensignes of his iustice, for which cause they feared him most. At his festiuall they had pardon of their sinnes. They accompted him the God of Famine, drought, barrenesse, and pestilence. They painted him in another forme, sitting in great maiestic on a stoole, compassed in with a red Curtin, painted and wrought with the heads and bones of dead men. In the left hand was a Target with five Pines, like vnto Pine-Apples, of Cotton; and in the right hand a little Dart, with a threatening countenance, and the arme stretched out, as if he would curse: and from the Target came foure Darts. The countenance expressed anger, the bodie was all painted black, and the head full of quail feathers. *Quezacoatl* was their God of the Aire.

In Cholula d they worshipped the God of Merchandise, called *Quetzacoatl*, which had the forme of a man, but the visage of a little Bird with a red bill, & aboue, a combe full of warts, hauing also ranks of teeth, and the tongue hanging out. It carryed on the

the head a pointed Mitre of painted paper, a sithe in the hand, and many toys of gold on the legs: it had about it gold, silver, iewells, feathers, and habits of diuers colours: and was set aloft in a spacious place in the Temple. All this his furniture was significant. The name importeth Colour of a rich feather. No maruell if this God had many suters, seeing *Gama* is both God and godlinesse to the mozt; the whole world admiring and adoring this *Mammon* or *Quetzacoatl*. *Tlaloc* was their God of water: to whom they sacrificed for raine.

They had also their Goddesse e, the chiefe of which was *Tezcu*. which is to say, *Our e* *Gomara* *Grand-mother*, of which is spoken before; shee was slayed by the command of *Vitzilipuzli*, and from hence they learned to slay men in sacrifice, and to cloth the living with the skins of the dead. One of the Goddeses, which they worshipped, had a sonne who was a great hunter, whom they of *Tlascalla* afterwards tooke for a God; being themselves addicted much to that exercise. They therefore made a great feast vnto this Idoll as shall after follow.

They had another strange kinde of Idoll which was not an Image, but a true Man. For they tooke a captiue, and before they sacrificed him they gaue him the name of the Idoll, to whom he should be sacrificed, apprelling him also with the same ornaments. And during the time that this representation lasted (which was for a yeare in some feasts, six moneths in some, in others lesse) they worshipped him in the same manner, as they did their God; he in the meane time eating, drinking, and making merrie. When hee went through the streets, the people came forth to worship him, bringing their almes, with children and sick folks, that he might cure and blesse them, suffering him to doe all things at his pleasure; only hee was accompanied with ten or twelue men, lest he should flee. And he (to the end hee might bee reuerenced as hee passed) sometimes sounded on a small flute. The feast being come, this fat soole was killed, opened, and eaten.

Lopez de Gomara writeth, that the Mexicans had two thousand Gods f, but the chiefe were *Vitzilipuzli* and *Tezcatlipuca*. These two were accompted brethren: There was an other God who had a great Image placed on the top of the Idolls chappell, made all of that Countrie seedes, ground, and made into past, tempered with childrens blood, and Virgins sacrificed, whose hearts were plucked out of their opened breasts, and offered as first fruits to that Idoll. It was consecrated by the Pueltis with great solemnitie, all the Citizens being present, many deuout persons sticking in the dowie Image gold and iewells: after which consecration no secular person may touch that Image, nor come in his Chappell. They renew this Image with new dowie many times, and *Oterq*, quaterq, blessed man he, that can get any reliques of him. The Souldiers thought themselves hereby safe in the warres.

At this consecration also a Vessell of water was hallowed with many ceremonies, and kept at the foot of the Altar for the Kings coronation, and to blesse the Capitaines that went to the warres, with a draught of it.

Next after their Gods it followeth to speake of their h Goddesse sacrifices: where in they surmounted all the Nations of the world in beastly butcheries. The persons they sacrificed were captiues: to get which, they made their warres, rather seeking in their victories to take then to kill. Their manner of Sacrificing was this. They assembled such as should be sacrificed in the Pallisadoc of dead mens skulls, of which wee shall after speake, where they vsed a certaine ceremonie at the foot of the Pallado; they placed a great guard about them. Presently there steept forth a Priest attyred with a short purplell full of staffels beneath, who came from the top of the Temple, bearing an Idoll made of Whear & Mays mingled with hony, which had the cies therof made of Greene glasse, and the teeth of the graines of Mays. He descended the steps of the Temple with all speede, and ascended by a little ladder vp a great stone, planted vpon a high terrasse in the midst of the Court. This stone was called *Quanxicalli*, that is, the stone of Eagle: as he went vp and came downe, still he embraced his Idoll. Then went hee vp to the place, where those were which should bee sacrificed, shewing his Idoll to euery one in particular, saying vnto them, this is your God. This done, he descended

ended by the other side of the staires, and all such as should die, went in Procession to the place where they should be sacrificed, where they found the Ministers ready for that office. Six of the Priests were appointed to this execution; foure to hold the handes and feet of him that should be sacrificed, the fifth to hold his head, the sixth to open his stomach, and pull out his heart. They called them *chachalmas*, that is, the Ministers of holy things. It was a high dignitie wherein they succeeded their Predecessors.

The first, which killed the Sacrifice, was as a high Priest, or Bishop, whose name was different according to the difference of times and solemnities. Their habits also differed according to the times. The name of their chiefe dignitie was *Papa* and *Topilem*. Their habite and robe was a red Curtaine with tassels below, a Crowne of rich feathers, Greene, White, and Yellow, vpon his head; and at his eares like pendants of gold, wherein were set Greene stones, and vnder the lippe vpon the midst of the beard, he had a peece like vnto a small Canon of an Azure stone.

The sacrificer came with his face and handes shining black: the other five had their haire much curled, and tyed vp with laces of leather, bound about the midst of the head: vpon their forehead they carried small roundlets of paper painted about with diuers colours, and they were attired in a Dalmatike robe of white wrought with black, in this attyre representing the Deuill. The Soueraigne Priest carried a great knife in his hand of a large and sharpe flint, an other carried a collar of wood wrought in forme of a Snake, all put themselves in order before a Pyramidall stone which was directly against the dore of the Chappell of their Idoll. This stone was so pointed, that the man which was to bee sacrificed, being laied thereon vpon his back, did bend in such sort, as letting the knife but fall vpon his stomach, it opened very easily in the midst. Then did the guard cause them to mount vp certaine large staires in ranke to this place, and as every one came in their order, the six sacrificers tooke him, one by one foot, an other by the other; and one by one hand, an other by the other, all naked, and cast him on his back vpon this pointed stone: where the fifth of them put the collar of wood about his neck, and the high Priest opened his stomach with the knife with a strange dexterity and nimbleness, pulling out his heart with his handes, the which hee shewed smoking vnto the Sunne, to whom hee did offer this heart and fume of the heart: and presently he turned towards the Idoll, and did cast the heart at his face, & then cast away the body, tumbling it downe the staires of the Temple, there being not two foot space betwixt the stone and the first step. In this sort they sacrificed them all one after another. Their Masters, or such as had taken them, tooke vp the bodies and carried them away, and diuiding them amongst them, did eat them. There were euer fortie or fiftie, at the least, thus sacrificed. The neighbour Nations did the like, imitating the Mexicans in this sacred Butcherie.

There was another kinde of Sacrifice, which they made in diuers feasts, called *Racaxipe Uelitzli*, which is as much as the slaying of men, because they slayed the sacrifice (as is said) and therewith apperelled a man appointed to that end. This man went dancing and leaping through all the houses and market places of the Citie, every one being forced to offer something vnto him: which, if any refused, he would strike him over the face with the corner of the skinne, defiling him with the congealed blood. This continued till the skinne did stinke, during which time much almes was gathered, which they employed in necessaries for their deuotions. In many of these Feasts they made a challenge betwene him that did sacrifice, and him that should be sacrificed, thus: They tyed the slauer by one foot to a wheele of stone, giuing him a sword and target in his handes to defend himselfe: then stepped forth the other armed in like manner. And if hee that should be sacrificed, defended himselfe valiantly against the other, hee was freed, and was reputed a famous Captaine: but if hee were vanquished, he was sacrificed on that stone whereto he was tyed.

They every yeare gaue one slauer to the Priests, to represent their Idoll. At his first entrie into the office, after hee had bene well washed they adorned him with the Idolls ornaments and name, as before is said: and if hee escaped before his time of Sacrifice

Sacrifice was expired, the chiefe of his guard was substituted to that representation, and Sacrifice. He had the most honourable lodging in all the Temple, where hee did eat and drinke, and whither all the chiefe Ministers came to serue and honour him: he was accompanied with Noble men through the streets. At night they put him into a strong prison, and at the appointed feast sacrificed him.

The Deuill (as *Murderer from the beginning*) suggested to the Priests, when there seemed defect of these Sacrifices, to goe to their Kings, telling them that their Gods dyed for hunger, and therefore should be remembered. Then assembled they their people to warres to furnish their bloudie Altars.

There happened a strange accident in one of these Sacrifices, reported by men worthy of credit, That the Spaniards beholding these Sacrifices, a yong man whose heart was newly plucked out, and himselfe tumbled downe the staires, when he came to the botome, he said to the Spaniards in his language; *Knights they haue slaine mee*. The Indians themselves grew wearie of these cruel Rites, and therefore they easily embraced the Spaniards Christianitie: Yea, *Cortes* writ to the Emperour *Charles*, that those of *Mechoacan* sent to him for his law, being wearie of their owne, as not seeming good vnto them.

Some of the Spaniards were thus sacrificed at Tescuco, and their horse-skinnes tanned in the haire, and hung vp with the horse-shoes in the great Temple, and next to them the Spaniards garments, for a perpetuall memorie. At the siege of Mexico, they sacrificed at one time, in sight of their Countie-men, fortie Spaniards.

The Mexicans, besides their cruelties, had other vn-beseeming Rites in their Religion: as to eat and drinke to the name of their Idolls, to pisse in the honour of them, carrying them vpon their shoulders, to annoint and besmeare themselves filthily, and other things, both ridiculous and lamentable.

They were so deuout in their superstitions, and superstitious in their deuotions, that before they would eat or drinke, they would take a little quantitie and offer it to the Sunne, and to the Earth. And if they gather Corne, Fruit, or Roses, they would take a leafe before they would smell it, and offer the same: he which did not thus, was accounted neither louing nor loued of God.

The Mexicans in the siege of their Citie, being brought to all extremities, spake thus, as *Lopes* reporteth vnto *Cortes*; Considering that thou art the child of the Sunne, why dost not thou intreat the Sunne thy Father to make an end of vs: O Sunne that canst goe round about the world in a day and a night, make an end of vs, and take vs out of this miserable life, for we desire death, to goe and rest with our God *Quetzanah*, who tarrieth for vs.

CHAP. XII.

Of the Religious places and persons in New Spaine: wherein is also handled their Penance, Marriages, Burials, and other Rites, performed by their Priests.



WE haue already mentioned the Temple of *Vitzilipuzli* in Mexico, which requieth our further description. It was built of great stones in fashion of Snakes tyed one to another: and had a great circuit, called *Coatepanthli*, that is, a circuit of Snakes. Vpon the top of every Chappell or Oratorie, where the Idols were, was a fine pillar wrought with small stones black as iet, the ground raised vp with white and red, which below gaue a great light: Vpon the top of the pillar were battlements wrought like Snailshells, garnished and enriched at the ends, with yellow and Greene feathers like Croyfants, and long fringes of the same. Within the circuit of this Court there were many chambers

Mmm 3

¹ Gomara saith, that the ancient persons, & sometimes the King himselfe, would put on this skinne, being of a principall Captaine.

² Acos. l. 5. c. 13

b Gomara saith
that the fourth
was not a cau-
sey, but a street
of the Citie.

chambers of religious men, and others that were appointed for the Priests and Popes. This Court is so great and spacious, that eight or ten thousand persons did dance easily in a round, holding hands, which was an vnsual custome there, howsoever it seemeth incredible. There were foure gates or entries, at the East, West, North, and South, at euery^b of which beganne a faire causey of two or three leagues long. There were in the midst of the Lake wherein Mexico is built, foure large causeys. Vpon euery entrie was a God or Idoll, hauing the visage turned to the causey right against the Temple gate of *Vitzilpuzli*. There were thirtie steps of thirtie fadome long, diuided from the circuit of the Court by a street that went betweene them. Vpon the top of these steps, there was a walke of thirtie foot broad, all plastered with chalke, in the midst of which walke was a Pallisado artificially made of very high Trees, planted in order a fadome a-sunder. These Trees were very bigge and all pierced with small holes from the foot to the top, and there were rods did runne from one Tree to another, to which were tyed many dead mens heads. Vpon euery rod were many skulls, and these ranks of skulls continue from the foot to the top of the Tree. This Pallisado was full of dead mens skulls from one end to the other, which were the heads of such as had bene sacrificed. For after the flesh was eaten, the head was deliuered to the Priests, who tyed them in this sort, vntill they fell off by morsells. Vpon the top of the Temple were two stones or Chappells, and in them the two Images of *Vitzilpuzli* and *Tlaloc*. These Chappells were carued and grauen very artificially, and so high, that to ascend vp to it there were an hundred and twentie staires of stone. Before these Chappells there was a Court of fortie foot square, in the midst whereof was a high stone of five hand breadth, pointed in fashion of a Pyramide, placed there for the sacrificing of men as is before shewed.

c Gomara, part. 1.

d Pet. Mart.
Dre. 5. l. 4.
saith that in
largeness the
finition of this
Temple is
matchable
with a Towne
of five hun-
dred houses.

Gomara^c saith, that this and other their Temples were called *Tencalli*, which signifyeth Gods house. This Temple, he saith, was square, containyng euery way as much^d as a Crosse-bow can shoot leuell: in the midst stood a mount of earth and stone five fadome long euery way, built Pyramide-fashion, saue that the top was flat, and ten fadome square. It had two such Pyramide stones or Altars for sacrifice, painted with monstrous figures. Euery Chappell had three lofts, one aboue another, sustented vpon pillars: From thence the eie with much pleasure might behold all about the Lake. Besides this Tower, there were fortie other Towers belonging to other inferior Temples; which were of the same fashion: only their prospect was not Westward, to make difference. Some of those Temples were bigger then others, and euery one of a seuerall God.

There was one round Temple dedicated to the God of the Aire, called *Quecatesnati*, the forme of the Temple representing the aires circular course about the earth. The entrance of that Temple had a dore, made like the mouth of a Serpent, with foule and deuillish resemblances, striking dreadfull horrour to such as entered. All these Temples had peculiar Houses, Priests, Gods, and Seruices. At euery dore of the great Temple was a large Hall and goodly buildings, which were common Armories for the Citie. They had other darke houses full of Idols of diuers mettalls, all embrewed with bloud, the daily sprinkling whereof makes them shew black: yea, the walls were an inch thick, and the ground a foot thick with bloud, which yielded a lothsome sent. The Priests entered daily therein, which they allowed not to others, except to Noble personages, who at their entrie were bound to offer some man to be sacrificed to those slaughter-houses of the Deuill. There did continually reside in the great Temple five thousand persons, which had there their meate, drinke, and lodging; the Temple enioying great reuenues and diuers Townes for the maintenance thereof.

e Acos. l. 5. c. 13

Next^e to the Temple of *Vitzilpuzli* was that of *Tescatlipuca*, the God of Penance, Punishments (and Providence) very high and well built. It had foure ascents; on the top was flat, an hundred and twentie foot broad; and ioyning to it was a Hal hangd with Tapestry, and Curtins of diuers colours and workes. The dore being low and large was alwaies couered with a vaille, and none but the Priests might enter.

All

All this Temple was beautified with diuers Images and Pictures most curiously: for that these two Temples were as the Cathedral Church, the rest as parishionall. They were so spacious, and had so many Chambers, that there were in them places for the Priests, Colledges, and Schooles.

Without^f the great Temple, and ouer against the principall doore, a stones cast^f *Lop. Gom.* distant was the Charnell house, or that *Golgotha* (before mentioned); where vpon poles^{part. 1.} or stickes, and also in the walles (two Towers hauing no other stufte but lime and skulls) *Andrew de Tapia* certified^g Gomara, that he, and *Gonsala de Vmbrida* did^g *Acos. l. 5.* reckon in one day, an hundred thirtie six thousand skulls. When any wasted, supply was^{cap. 15.} made of others in their roomes.

Within this great Circuit of the principall Temple were two houses, like Cloisters, the one opposite to the other, one of men, the other of women. In that of women they were Virgins only, of twelue or thirteen yeares of age, which they called the Maids of Penance: they were as many as the men, and liued chastely, and regularly, as Virgins dedicated to the seruice of their God. Their charge was to sweepe and make cleane the Temple, and euery morning to prepare meate for the Idoll and his Ministers, of the Almes the Religious gathered. The foode they prepared for the Idoll were small Loaves, in the forme of hands and feete, as of March-pane: and with this bread they prepared certaine sauces, which they cast daily before the Idoll, and his Priests did eate it.

These Virgins had their haire cut, and then let them grow for a certaine time: they rose at midnight to the Idols Mattins, which they daily celebrated, performing the same exercises which the Religious did. They had their Abbesses, who employed them to make cloth of diuers fashions, for the ornaments of their Gods and Temples. Their ordinary habite was all white, without any worke or colour. They did their penance at midnight, sacrificing and wounding themselves, and piercing the tops of their eares, laying the bloud which issued forth vpon their cheekes, and after bathed themselves in a poole which was within the Monasterie. If any were found dishonest, they were put to death without remission, saying, shee had polluted the house of their God.

They held it for an ominous token, that some Religious man or woman had committed a fault, when they saw a Rat or a Mouse passe, or a Bat in the Idoll-Chappell, or that they had gnawed any of the vailles, for that they say, a Cat, or a Bat would not aduenture to commit such an indignitie, if some offence had not gone before: and then began to make inquisition, and discouering the offender, put him to death. None were receiued into this Monasterie, but the daughters of one of the six quarters, named for that purpose: and this profession continued a yeare, during which time, their fathers and themselves had made a vow to serue the Idoll in this manner, and from thence they went to be married.

The other Cloyler or Monasterie was of yong-men, of eightene or twenty yeares of age, which they called Religious. Their crownes were hauen, as the Friars in these parts, their haire a litle longer, which fell to the middell of their eare, except on the hinder part of the head, where they let it grow to their shoulders, and tied it vp in trusses. These serued in the Temple, liued poorly and chastely, and (as the Leuites) ministred to the Priests, Incense, Lights and Garments, swept and made cleane the holy Place, bringing wood for a continual fire, to the hearth of their God, which was like a Lampe that still burned before the Altar of their Idoll. Besides these, there were other little boyes that serued for manuell vses, as to decke the Temple with Boughs, Roses, and Reedes, giue the Priests water to wash, Rasours to sacrifice, and to goe with such as begged almes, to carrie it. All these had their superiours, who had the gouernement ouer them, and when they came in publike, where women were, they carried their eyes to the ground, not daring to beholde them. They had linnen garments, and went into the Citie foure or fixe together, to aske almes in all quarters, and if they got none, it was lawfull for them to goe into the Cornefields, and gather that which they needed, none daring to contradict them.

There

There might not above fiftie live in this penance, they rose at mid-night and founded the Trumpets, to awake the people. Every one watched by turne, least the fire before the Altar should die: they gave the censur, with which the Priest at mid-night incensed the Idoll, and also in the morning, at noone, and at night. They ^h were very subiect and obedient to their Superiours, and passed not any one point commanded. And at mid-night after the Priest had ended his censur, they retired themselves apart into a secret place, where they sacrificed and drew blood from the Calues of their legges with sharpe bodkins, therewith rubbing their Temples and vnder their Eares, secretly washing themselves in a Poole appointed to that end. These yong men did not annoynt their heads and bodies with * *Petum*, as the Priests did. This austeritie continued a yeare.

The Priests likewise rose at mid-night, and retired themselves into a large place where were many lights, and there drew blood, as the former, from their legges, then did they fet these Bodkins vpon the battlements of the Court, stuck in straw, that the people might see. Neither might they vie one bodkin with another. The Priests also ved great fasts of five or ten dayes together, before their great Feasts. Some of them to preserve their chastitie, sit their members in the midst, and did a hundred things to make themselves impotent, lest they should offend their Gods. They drunke no wine, and slept little, for that the greatest part of their exercises were by night.

They did vse also (that the selfe-tyrannising Catholike should not out-vie merits) to Discipline themselves with cords full of knots, wherein the people likewise came not behinde in cruell Processions, especially on the Feast of *Taxcalupca*, lashing themselves with knotted *Manguet*-cords ouer the shoulders. The Priests fasted five dayes before that Feast, eating but once a day, and abstaining from their Wiues; the whips supplying those delicacies.

Gomara ⁱ speaketh of others, besides those yong ones before mentioned, which liued in those Cloysters, some being sick, for their recouerie; some in extreme pauerie, to finde reliefe; some for riches, for long life, for good husbands, for many children, and some for vertue: euery one abode there as long as they had vowed, and after ved their libertie. Their offices were to spinne cotton, wooll, and feathers, and to weaue cloth for their Gods, and themselves, to sweepe all the holy rooms: they might goe on Procession with the Priests, but not sing, nor goe vp the staires of the Temple: their soode was boyled flesh and hot bread, receiued of almes, the smoke whereof was offered to their Gods: they ate and lay all together, but lay in their clothes.

Touching their Priests in Mexico ^k, there were some high Priests or Popes, euen vnder the same name, called by the Mexicans, *Papa*, as they should say, Soueraigne Bishops: others, as before you haue heard, were of inferiour ranke. The Priests of *Uixtlicpilz* succeeded by images of certaine quarters of the Citie, deputed for that purpose: and those of other Idolls came by election, or by being offered to the Temple in their Infancie. The daily exercise of the Priests was to cast incense on the Idolls, which was done four times in the space of a naturall day: at break of day, at noone, at sunne-set, at mid-night. At mid-night all the chiefe Officers of the Temple did rise, and in stead of Bells they did sound a long time vpon Trumpets, Cornets, and Flutes, very heauily; which being ended, he that did the Office that weeke, stepped forth attyred in a white Robe with a censur in his hand, full of coles, which hee tooke from the harth, burning continually before the Altar; in the other hand he had a purse full of incense, which hee cast into the censur, and entring the place where the Idoll was, he incensed it with great reuerence; then tooke hee a cloth with the which hee wiped the Altar and the Curtins. This done, they went all into a Chappell, and there did beat themselves and draw blood with Bodkins, as is said: this was alwaies done at mid-night. None other but the Priests might intermeddle with their Sacrifices, and euery one did employ himselfe according to his dignitie and degree. They did likewise preach to the people at some Feasts. They had reuenues, and great offerings.

The Mexican Priests ^l were thus annoynted; they annoynted the bodie from the

the foote to the head, and all the haire likewise, which hung like tresses, or a horse-mane, for that they applied this vnction wet and moist. Their haire grew so, that in time it hung downe to their hammes, inasmuch, that the weight made it burthen-some: for they neuer cut it vntill they died, or were dispensed with for their great age, or were employed in gouernements, or some honourable charge in the Common-wealth. They carried their haire in tresses of sixe fingers breadth, which they died blacke with the fume of Sapine, Firre, or Rosine. They were alwaies died with this tincture, from the foote vnto the head, so as they were like vnto shining Negros. This was their ordinarie vnction; they had an other, when they went to sacrifice or incense on the toppes of mountaines, or in darke Caues, where their Idoles were, vnto certaine ceremonies, to take away Feare, and adde Courage. This Vnction was made with diuers venomous beasts, as Spiders, Scorpions, Salamanders, and Vipers, which the boyes in the Colledges tooke and gathered together wherein they were so expert, as they were alway furnished when the Priests called for them. They tooke all these together, and burnt them vpon the harth of the Temple which was before the Altar, vntill they were consumed to ashes. Then did they put them in Morters with much Tabacco or *Petum*, which maketh them loose their force, mingling likewise with these ashes, scorpions, spiders, and palmers alieue. After this, they put to it a certaine seed being grownd, which they called *Olololushqui*, whereof the Indians made drinckes to see Visions, for that the vertue of this herbe is to deprime men of sense. They did likewise grinde with these ashes blacke and hairie wormes, whose haire onlie is venomous: all which they mingled together with blacke, or the fume of rosine, putting it in small pots, which they set before their God, saying it was his meate, and therefore called it a Diuine meate. By meanes of this cyment they became Witches, and did see and speake with the Deuill. The Priests, being flubbered with this cyment, lost all feare, putting on a spirit of crueltie. By reason whereof they did very boldly kill men in their Sacrifices, went all alone in the night time to the mountaines, and into obscure Caues, contemned all wilde beasts, beleeuing, that Lions, Tygres, Serpents, and the rest fled from them by vertue hereof.

This *Petum* did also serue to cure the sicke; and for children, all resorted to them as to their Sauiour, to apply vnto them this Diuine Physicke, as they called it. They vsed manifolde other superstitions to delude the people, in tying small flowers about their neckes, and strings with small bones of Snakes, commanding them to bathe at certayne times, to watch all night at the Diuine harth, to eate no other bread but that which had bene offered to their Gods, that they should (vpon all occasions) repaire to their wisards, who with certaine graines tolde fortunes, and diuined, looking into keelers and pailles full of water. The Sorcerers & Ministers of the deuill vsed much to besmeare themselves. There were an infinite number of these witches, diuiners, inchanters, and the like: and still there remaine of them (but secret) not daring publicly to exercise their superstitions.

The Mexicans had amongst them a kinde of Baptisme, which they did with cutting the eares and members of yong children, hauing some resemblance of the Iewish circumcision. This ceremonie was done principally to the sonnes of Kings and Noble men: presently vpon their birth the Priests did wash them, and did put a little sword in the right hand, in the left, a Target. And to the children of the vulgar sort, they put the markes of their callings, and to their daughters, instruments to spinne, knit, and labour.

The Priests also had their office in marriages. The Bridegroome, and the Bride stood together before the Priest, who tooke them by the hands, asking them if they would marry: vnderstanding their will, he tooke a corner of the vail, wherewith the woman had her head covered, and a corner of the mans gowne, which hee tied together on a knot, and so led them thus tied to the Bridegroomes house, where there was a harth kindled. Then he caused the Wife to goe seven times about the harth, and so the married couple sat downe together, and thus was the marriage contracted.

p Gomara, part.
1 pag. 389.

In other parts of New Spaine they used other marriage-rites; at Tlaxcallan the Bridegroom and Bride polled their heads, to signifie, that from thenceforth all child-dish courses should be laid aside. At Michuacan the Bride must looke directly vpon the Bridegroom, or else the marriage was not perfect. In Mixteopan they vied to carrie the Bridegroom vpon their backs, as if hee were forced: and then they both ioyne hands, and knit their mantles together with a great knot. The Macatecas did not come together in two or three dayes after marriage, but abode in fasting and prayer all that while, sacrificing their bodies, and annoynting the mouths of the Idoles with their blood. In Panuco the husbands buy their wines for a bowe, two arrowes, and a net; and afterwards the father in lawe speaketh not one word to his sonne in lawe for the space of a yere. When he hath a child, he lieth not with his wife in two yeresafer, lest she should be with childe againe before the other bee out of daunger; some sucke twelue yeres: and for this cause they haue many wiues. No woman, while she hath her disease, may touch or desle any thing. Adultery in Mexico was death: common women were permitted, but no ordinarie stewes. The deuill did many times talke with their Priests, and with some other rulers and particular persons. Great gifts were offered vnto him whom the deuill had vouchsafed this conference. He appeared vnto them in many shapes, and was often familiar with them. He, to whom he appeared, carried about him, painted, the likenes wherein he shewed himselfe the first time. And they painted his Image on their doores, benches, and euery corner of the house. Likewise, according to his Protean and diuersified Apparitions, they painted him in many shapes.

q Acost. li. 5. c. 8.

It belonged also to the office of the Priests and religious in Mexico, to interre the dead, and doe their obsequies. The places where they buried them were their gardens and courts of their owne houses: others carried them to the places of sacrifices, which were done in the mountaines: others burnt them, and after, buried the ashes in the temples, burying with them whatsoeuer they had of apparrell, stones & iewels. They did sing the funeral offices like Responses, often lifting vp the dead body, with many ceremonies. At these mortuaries they did eate & drinke; and if it were a person of qualitie, they gaue apparrell to such as came. When one was dead, his friends came with their presents, and saluted him as if he were liuing. And if he were a King or Lord of some towne, they offered some slaves to bee put to death with him, to s. rue him in the other world. They likewise put to death his Priest or Chaplaine (for euery nobleman had a Priest for his domesticall holies) that he might execute his office with the dead. They likewise killed his cook, his butler, dwarfs, & deformed men, and whosoever had most seru'd him, though he were his brother. And to prevent poverty, they buried with them much wealth, as gold, silver, bones, curtains, and other rich peeces. And if they burned the dead, they used the like with all his seruants, and ornaments they gaue him for the other world, & lastly, buried the ashes with great solemnitie. The obsequies continued tenne dayes with mournfull songs, and the Priests carried away the dead with innumerable ceremonies. To the noble-men they gaue their honorable ensignes, armes, and particular blazons, which they carried before the body to the place of burning, marching as in a Procession, where the Priests and Officers of the Temple went with diuers furnitures, and ornaments, some casting incense, others singing, and some making the drums and flutes to sound the mournfulllest accents of sorrow. The Priest who did the office was decked with the markes of the Idoll which the Noble-man had represented: for all noble-men did represent Idoles and carry the name of some one.

Their Knighthood had these funeral solemnities. They brought the corpse to the place appointed, and environing it, and all the baggage, with pine-trees, set fire thereon, maintaining the same with gummy wood, till all were consumed. Then came forth a Priest attired like a deuill, hauing mouthes vpon euery ioynt of him, and many eyes of glasse, holding a great staffe with which he mingled all the ashes with terrible and fearefull gestures. When the king of Mexico sickened, they vied forthwith to put a vizor on the face of Texcatlipuca or Unzuilwizli, or some other idoll, which was not taken away till he mended or ended. If he died, word was presently sent into all his dominions for publick lamentations, and noble-men were summoned to the funerals. The body

was

was laid on a matre, and watched foure nights, then washed, and a lock of haire cut off for a relike, for therein (said they) remained the remembrance of his soule. After this an Emerald was put in his mouth, & his body shrowed in seuenteen rich mantles, costly and curiously wrought. Vpon the vpper mantle was set the Dewice or Armes of some Idoll, whereunto he had bene most deuote in his life time, and in his Temple should the body be buried. Vpon his face they put a vizor painted with foule and diuellish gestures, beset with iewels: then they killed the slave, whose office was to light the lamps, and make fire to the Gods of his palace. This done, they carried the body to the Temple, some carrying targets, arrowes, maces and ensignes, to hurle into the funeral fire. The high-priest and his crew receiue him at the temple gate with a sorrowfull Song, and after hee hath said certaine words, the body is cast into the fire there prepared for that purpose, together with iewels: also a dogge newly strangled, to guide his way. In the meane while two hundred persons were sacrificed by the Priests, or more, to serue him, as is said. The fourth day after, fifteen slaves were sacrificed for his soule, and vpon the twentieth day, five; on the sixtieth, three, &c. The ashes with the locke of haire was put in a chest, painted on the inside, with diuellish shapes, together with an other locke of haire which had bene reserved since the time of his birth. On this chest was set the Image of the King: the kindred offered great gifts before the same. The Kings of Mechuaacan obserued the like bloody rites: many Gentlewomen were by the new King appointed their offices in their seruice to the deceased, and while his body was burning, were malled with clottes, and buried foure and foure in a graue. Many women-slaves and free Maidens were slaine to attend on these Gentlewomen. But I would not burie my Reader in these direfull graues of men, cruell in life and death. Let vs seeke some Festiual argument, if that may be more delighfull.

CHAP. XIII.

Of the supputation of times, Festiual Solemnities, Colleger, Schooles, Letters, Opinions, and other remarkable things in New-Spaine



THE Mexicans diuided the yeare into eightene monethes, ascribing to each twenty dayes, so that the five odde daies were excluded. These five they reckoned apart, and called them the *daies of nothing*: during the which, the people did nothing, neither went to their Temples, but spent the time in visiting each other the sacrifices likewise ceased their sacrifices. These five daies being past, the first moneth began about the 26. of February. Gomara sett downe their monethes names in order. The Indians described them by peculiar pictures, commonly taken of the principall Reast therein. They accounted their weekes by thirteene daies: they had also a weeke of yeares which was likewise thirteene. They reckoned by a certaine wheele, which contained foure weekes; that is, two and fiftie yeares. In the midst of this wheele was painted the *Solane*, from which went foure beames or lines, in crots, of distinct colours, Greene, blew, red, and yellow; and to the lines betwixt these: on which they noted by some picture, the accident that befell any yeare, as the Spaniards counting, marked by a man clad in Red. The last night when this wheele was runne about, they brake all their Vessels and flutes, put out their fire and all the lightes, saying, that the world should end at the finishing of one of these weekes, and it might be at that time; and then what should such things neede? Vpon this conceit they passed the night in great fears; but when they saw the day begin to breake, they presently boate many drummes, with much other mirth and mulicke, saying, that God did prolong the time with another Age of two and fiftie yeares. And then began another wheele, the first day whereof they tooke from fire, for which they went to the Priest and made a solemn sacrifice and Thanksgiving. The twenty daies of each moneth were called by seuerall names; the first

Acost. li. 5. c. 8.

Gom. p. 317.

r The Mexicans honoured the best soldiers with a kinde of knighthood, of which were three Orders: one wore a red riband, which was the chief, the second was the Lion or tiger knighthood, the grey Knight was the meane; they had great privileged. Acost. lib. 6. ca. 26.
p. 1. pag. 383.

first *Cipalli* which signifieth a Spade, and so the rest a house, a Dogge, a Snake, an Eagle, a Temple, and the like. By this Calendar they keepe things in memory aboue nine hundred yeares since. The Indians of *Culhua* did beleue that the Gods had made the world, they knew not how: and that since the Creation, foure Sunnes were past, and that the first and last is the Sunne, which now giueth light vnto the world.

The first Sunne (forsooth) perished by water, and all liuing creatures therewith: the second fell from heauen, and with the fall flew all liuing Creatures, and then were many Giants in the country. The third Sunne was consumed by fire: and the fourth, by Tempest of Aire and Winde; and then mankind perished not, but was turned into Apes: yet when that fourth Sunne perished, all was turned into darknesse, and so continued fūe and twenty yeares: and at the fiftenth yeare, God did forme one man and woman, who brought forth Children, and at the end of other ten yeares appeared this fift Sunne newly borne, which after their reckoning is now in this yeare 1612, nine hundred and eightene yeares since. Three dayes after this Sunne appeared, they held, that all the Gods did die, and that these which since they worship, were borne in proffesse of time.

At the end of euerie twentie dayes the Mexicans celebrated a Feast called *Tonalli*, which was the last day of euerie moneth. The last day of the first moneth was called *Tlacaxipeualiztli*, on which were slaine a hundred captiues in sacrifice, and eaten, others putting on the skinnies (as is before shewed.) Many of them would goe to the slaughter with ieyfull countenance, dauncing, and demanding almes, which befell to the Priests. When the greene corne was a foote aboue the ground, they vied to goe to a certaine hill, and there sacrificed two children, a Gerle, and a Boy, three yeares old, to the honour of *Tlaloe*, god of Water, that they might haue raine: and because these children were free-borne, their hearts were not plucked out, but their throats being cut, their bodies were wrapped in a new mantle, and buried in a graue of stone.

When the fields of Maiz were two foote high, a Collection was made, and therewith were bought foure little slaues, betwixt the age of fūe and seuen, and they were sacrificed also to *Tlaloe*, for the continuance of raine: and those dead bodies were shut vp in a Caue appoynted to that purpose. The beginning of this butcherie, was, by occasion of a drought which continued foure yeares, and forced them to leaue the Countrey. When the Maiz was ripe, in the moneth and Feast *Hueitonal*, euerie man gathered his handfull of Maiz, and brought it to the Temple for an offering, with a certaine drinke called *Atlatl*, made of the same graine. They brought also *Copalli*, a sweete gumme, to incense the Gods, which cause the corne to growe. At the beginning of Summer, they celebrated the Feast *Tlacuahuaco*, with Roses and all sweete flowers, making Garlands thereof, to set on their Idoles heads, and spending all that day in dauncing. To celebrate the Feast *Tecuilmahuitl*, all the principall persons of each Province, came to the Citie on the euening of the Feast, and apparelled a woman with the attire of the God of Salt, who daunced among a great company of her neighbours, but the next day was sacrificed with much solemnitie, and all that day was spent in deuotion, burning of incense in the Temple. The Merchants had a Temple by themselves dedicate to the God of Gaine: they made their Feast vpon the day called *Micailhuitl*, wherein were sacrificed and eaten many captiues, which they had bought, and all the day spent in dauncing.

In the Feast of *Vechpaniztli* they sacrificed a woman, whose skinne was put vpon an Indian, which two dayes together daunced with the Towne-men, celebrating the same Feast in their best attire.

In the day of *Huamatzil* the Mexicans entred into the Lake with a great number of Canoes, and there drowned a Boy and a Gerle, in a little boat, which they caused to be suncke, in such sort, that neuer after that boat appeared againe, holding opinion, that those children were in company with the Gods of the Lake. That day they spent in feasting and annoynting their Idoles cheekes with a kinde of gumme called *Vlu*.

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When Cortes was gone out of Mexico, to encounter *Pamphilo de Narvaez*, and had left *Alvarado* in the Citie, he in the great Temple murdered a great multitude of gentlemen, which had there assembled in the great Temple, to their accustomed solemnitie, being six hundred, or (as some say) a thousand, richly attired and adorned, where they vied to sing and daunce, in honour of their Gods, to obtaine health, children, victorie, &c.

In the moneth of Maie, the Mexicans made their principall feast to *Vitzilputzli* ^{c. Acap. 14. c. 24.} two dayes before which, the religious Virgins or Nunnes mingled a quantite of beetes with roasted Maiz, and moulded it with hony, making an Image of that paste, in bignesse like to the Idol of wood, putting in infolded eyes, grains of glasse, green, blew, or white, and for teeth, graines of Maiz. Then did all the Nobles bring it a rich garment like vnto that of the Idol, and being clad, did set it in an azured Chaire, and in a Litter. The morning of the feast being come, an houre before day, all the maidens came forth attired in white with new ornaments, which that day were called the filters of *Vitzilputzli*: they were crowned with garlands of Maiz roasted and parched, with chames of the same about their neckes, passing vnder their left armes. Their cheekes were dyed with vermilion, their armes from the elbow to the wrist were covered with red Parrots feathers. Thus attired, they tooke the Image on their shoulders, carrying it into the Court, where all the yongmen were, attired in red garments, crowned like the women. When the Maidens came forth with this idol, the yongmen drew neere with much reuerence, taking the Litter wherein the Idol was, vpon their shoulders, carrying it to the staires foote of the Temple: where all the people did humble themselves, laying earth vpon their heads.

After this, all the people went in procession to a mountaine called *Chapultepec*, a league from Mexico, and there made sacrifices. From thence they went to their second Station called *Atlaqueyana*: and from thence againe to a Village which was a league beyond *Cuyoacan*, and then returned to Mexico. They went in this sort about foure leagues, in so many howers, calling this procession *Opama Vitzilputzli*. Being come to the foote of the Temple staires, they set downe the litter vpon the Idol, and with great obseruance draw the same to the top of the Temple, some drawing aboue, and others helping below, the Flutes and Drummes, Cornets, Trumpets, meane-while increasing the Solemnitie. The people abode in the Court, hanging mounted, and placed it in a little lodge of Roses, presently came the yongmen, which strawed flowers of sundry kindes, within and without the Temple. Thus done, all the Virgins came out of their Conuent, bringing peeces of the same past whereof the Idol was made, in the fashion of great bones, which they deliuered to the yongmen, who carried them vp, and laide them at the Idols feete, till the place could receiue no more.

They called these morsels of paste, the flesh and bones of *Vitzilputzli*. Then came all the Priests of the Temple, euerie one strictly obseruing his place, with Vailes of diuers colours and workes, garlands on their heads, and chaines of flowers about their neckes: after them came the Gods and Goddesses, whom they worshipped, of diuers figures, attired in the same liuerie. Then putting themselves in order about those peeces of paste, they vied certaine ceremonies, with singing and dauncing. By these meanes they were blessed and consecrated for the flesh and bones of the Idol: which were then honoured in the same sort, as their God. Then came forth the sacrificers, who began the sacrifice of men, whereof they now sacrificed more then at other times: for this was their solempnest Festiuall. The sacrifices being ended, all the yongmen and Maidens came out of the Temple attired as before, and being placed in order and rank, one directly against another, they daunced by Drummes, which sounded in praise of the Feast, and of their God. To which song, all the ancientest and greatest men did answere, dauncing about them, making a great circle as the manner is, the Yongmen and Maidens remaining alwaies in the midst.

All the Citie came to this spectacle, and throughout the whole land, on this day

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of *Tzcalipuca* his Feast, no man might eate any other meate, but this paffe with Homic, whereof the Idoll was made: and this should bee eaten at the point of day, not drinking till afternoone: The contrarie was sacrilegious: After the ceremonies ended, it was lawfull for them to eate any thing. During the time of this ceremonie they had the water from their little Children, admonishing such, as had the vse of reason, to abstaine.

The ceremonies, dances, and sacrifices ended, they went to vncloath themselves, and the Priestesses and Ancients of the Temple, tooke the Image of paffe, and spoiled it of all the ornaments, making many peeces of it, and of the consecrated Rolles, which they gave to the Communion, beginning with the greater, and continuing vnto the rest, both men, women, and children: who receiued it with teares, feare, reuerence, and other both affects, and effects of deuotion, saying, that they did eate the flesh and bones of their God. Such as had sicke folkes demanded thereof for them, and carried it with great reuerence and veneration. All such as did communicate were bound to giue the tenth part of this feede, whereof the Idoll was made.

The solemnitie of the Idoll being ended, an olde man of great authoritie slept vp into a high place, and with a loud voice preached their lawe and ceremonies. Thus Historie determeth the longer Relation, because it doth so much resemble the Popish *Chimera*, and monstrous conception of *Transubstantiation*, and of their *Corpus Christi* Feast with other their Rites, to which *Acosta* also the relater compareth it, blaming the Duell, for vsurping the seruice, and imitating the Rites of their Church, whereas their Church deserueth blame for imitating the Duell and these his idolatrous Dilciples, in their Stupendious monstrosities of opinion, and ridiculous offices of superstition. But you shall yet see a further resemblance.

Nxt to this principall Feast of *Tzcalipuca*, was that of *Tzcalipuca*, of chiefe estimation. This fell on the nineteenth day of *Mays*, and was called Tozcolt. It fell every foure yeares with the Feast of Penance, where there was giuen full indulgence and remission of finnes. In this day they did sacrifice a captiue which resembled the Idoll *Tzcalipuca*.

Vpon the euen this solemnitie, the Noble men came to the Temple, bringing a new garment like to that of the Idoll, which the Priest put vpon him, hauing first taken off his other garments, which they kept with great reuerence. There were in the Coiffers of the Idoll many ornaments, jewels, care-rings, and other riches, as bracelets, and precious feathers, which serued to no vse, and were worshipped as the God himselfe. Besides that garment, they put vpon him certaine ensignes of Feathers, with iannes, shadowes, and other things.

Being thus attired, they drew the Curtaine from before the doore, that all men might see. Then came forth one of the chiefe of the Temple, attired like to the Idoll, carrying flower in his hand, and a Flute of earth, hauing a very sharpe sound, and turning toward the East, he sounded it, and after that to the West, North, and South, he did the like.

This done, hee put his finger into the aire, and then gathered vp the earth which he put in his mouth, eating it in signe of adoration. The like did all that were present, weeping, and falling flat to the ground, inuocating the darknesse of the night and the windes not to forsake them, or else to take away their liues and free them from the labours they endured therein. Theeues, Adulterers, Murderers, and all other offenders had great feare and heauinesse whiles the Flute sounded, so as some could not hide nor dissemble their offences. By this meanes they all demanded no other thing of their God, but to haue their offences concealed; pouring forth many teares, with great repentance and sorrow, offering great store of incense to appeale their Gods. All the Marcialists, and resolute spirits, addicted to the *Watres*, desired with great deuotion of God the Creator, of the Lord, for whom we liue, of the Sunne, and of other their Gods, that they would giue them victorie against their enemies, and strength

strength to take away many captiues for sacrifice. This ceremonious founding of the Flute by the Priest continued ten daies, from the ninth of May to the nineteenth, with eating of earth, praying euery day with eyes lifted vp to heauen, sighes and groans as of men grieved for their finnes. Yet did not they beleue that there were any punishment in the other life, but did these things to auert temporall punishments: they accounted death an assured rest, and therefore voluntarily offered themselves thereto. The last day of the Feast the Priests drew forth a litter well furnished with Curtins and pendants of diuers fashions: this litter had so many armes to hold by, as there were Ministers to carry it: all which came forth besmeared with blacke, and long haire, halfe in tresses with white strings, and attired in the Idols luerie. Vpon this litter they set the image of *Tzcalipuca*, and taking it on their shoulders, brought it to the foote of the *flaires*. Then came forth the young men and Maidens of the Temple, carrying a great cord wreathed of chaines of roasted Mays, with which they enuironed the litter, and put a chaine of the same about the Idols necke, and a garland thereof on his head.

The young men and Maidens weare chaines of roasted Mays, and the men Garlands, the Maidens Miters made of reeds couered with the Mays, their feete couered with feathers, and their armes and cheekes painted. The image being placed in the litter they strewed round about store of the boughes of Manguey, the leaues whereof are pricking. They carried it on procession (two Priests going before with incense) in the circuite of the Court: and euery time the Priest gaue incense, they lifted vp their armes as high as they could to the Idoll and the Sunne. All the people in the Court turned round to the place whither the Idoll went, euery one carrying in his hand new cords of the threads of Manguey, a fadome long, with a knot at the end, wherewith they whipped themselves on the shoulders euen as they doe here (saith *Acosta*) on holy Thursday. The people brought boughes and flowers to beautifie the Court and Temple.

This done, euery one brought their offerings, Jewels, Incense, sweet Wood, Grapes, Mays, Quails, and the rest. Quails were the poore mans offering, which he deliuered to the Priests, who pull off their heads, and call them at the foote of the Altar, where they lost their blood: and so they did of all other things which were offered. Euery one offered meate and fruit, according to his power which was laide at the foote of the Altar and was carried to the Ministers chamber.

The offering done, the people went to dinner: the young men and Maidens of the temple being busied meane while to serue the Idoll with all that was appointed for him to eate, which was prepared by other women who had made a vow that day to serue the Idoll. These prepared meates in admirable varietie, which being ready, the Virgins went out of the Temple in procession, euery one carrying a little Basket of Bread in her hand, and in the other a dish of these meates. Before them marched an old man like to a Steward, attired in a white Surples downe to the calves of his legges, vpon a red iacket, which had wings in steede of sleeves, from which hung broad Ribands, and at the same a small Pumpion sticke full of flowers, and hauing many superstitious things within it. This old man comming neere to the foote of the flaires made lowly reuerence. Then the Virgins with like reuerence presented their meates in order: this done, the old man returns leading their Virgins into the Conuent.

And then the young men and Ministers of the Temple come forth and gather vp their meate, which they carry to their Priests Chambers, who had fasted five daies, eating but once a day, not stirring all that time out of the Temple, where they whipped themselves as before is shewed. They did eate of these diuine meates (so they called it) neither might any other eate thereof. After dinner they assembled againe, and then was sacrificed one who had all that yeare borne the habit and resemblance of their Idoll. They went after this, into a holy place appointed for that purpose, whither the young men and Virgins of the Temple brought them their ornaments, and then they danced and sung, the chiefe Priests drumming and sounding other instruments. The Noble men in ornaments like to the young men, danced round about them.

They did not vsually kill any man that day, but him that was sacrificed, yet euery fourth

d The New
Cath. likes of
old Spaine,
and old Cato-
likes of New
Spaine: haue
in Superstition.

e *Acosta*.

f Mexican In-
dices.

g Their Re-
liquies.

h The Mexi-
cans Lent
beginne not
with abstinence,
but with fast.

i *Camara* writeth otherwise
as followeth
in the end of
this Chapter.

k Their blou-
dy processions

fourth yeare they had others with him, which was the yeare of Iubilee and full pardons. After sunne-set the Virgins went all to their Conuent, and taking great dishes of earth full of bread, mixed with Honey, couered with small Panniers, wrought and fashioned with dead mens heads and bones, carried the same to the Idoll, and setting them down retired, their Steward Vthering them as before. Presently came forth all the yongmen in order, with Canes or Reedes in their hands, who began to runne as fast as they could to the top of the Temple-staires; euerie one struing to come first to the Collation. The chiefe Priestles obserued who came first, second, third, and fourth, neglecting the rest, these they praised, and gaue them ornaments, and from thence forward they were respected as men of marke. The said Collation was all carried away by the yong men as great Reliques.

This ended, the yongmen and Maides were dismissed: and so I thinke would our Reader, who cannot but be glutt with, and almost surfeit of our so long and tedious feasting. Yet let me intreat one seruite more, it is for the God of game, who I am sure will finde followers and Disciples too attentive.

For the Feastiuall of this Gaine God, *Quetzalcoatl*, the Marchants, his deuoted and faithfull obseruantes, forrie daies before, bought a flauce well proportioned to represent that Idoll for that space. First they washed him twice in a lake, called the lake of the Gods, and being purified, they attired him like the Idoll. Two of the Ancients of the Temple came to him nine daies before the Feast, and humbling themselves before him, said with a loude voice, Sir, nine daies hence your dancing must end, and you must die: and hee must answere, (whatsoeuer hee thinketh) In a good hower. They diligently obserued if this advertisement made him sad, or if he continu'd his dancing according to his vout. If they perceiued him sad, they tooke the sacrificing Rasors, which they washed and clesned from the blood, which thereon had remained, and hereof with an other liquor made of *Cacao*, mixed a drinke, which they said would make him forget what had been said to him, and returne to his former iollitie. For they tooke this heauinesse in these men to be ominous.

On the Feast day, after much honouring him, and incensing him, about midnight they sacrificed him, offering his heart to the Moone, and after cast it to the Idoll, letting the bodie fall downe the staires to the Marchants, who were the chiefe worshippers. These hearts of their sacrifices (some say) were burned after the Oblation to this Planet and Idoll. The bodie they sauced and dressed for a banquet about breake of day, after they had bid the Idoll good morrow with a small dance.

This Temple of *Quetzalcoatl* had Chappels as the rest, and Chambers, where were Conuents of Priestes, yong men, Maides, and Children. One Priest alone was resident which was changed weekly. His charge that weeke, after he had instructed the children, was to strike vp a Drumme at sunne-setting, at the sound whereof (which was heard throughout the Cite) euery one ended his Marchandise and retired to his house, all the Cite being as silent as if no body had beene there: at day breaking he did againe giue notice by his Drumme: for till that time it was not lawfull to stirre out of the Cite. In this temple was a Court wherein they danced, and on this Idols holy day, had erected a Theater, thirtie foote square, finely decked and trimmed, in which were represented Comedies, Maskes, & many other representations to expresse or cause mirth and ioy.

The Mexicans^m had their schooles, and as it were Colleges, or Seminaries, where the Ancients taught the children to say by heart, the Orations, Discourses, Dialogues, & Poems, of their great Orators and chiefe men, which thus were preferred by Tradition as perfectly as if they had been written. And in their Temples, the sonnes of the chiefe men (as *Peter Martyr* reporteth) were shut vp at seuen yeares old, and neuer came forth thence till they were marriageable, and were brought forth to be contracted. All which time, they neuer cut their haire, they were clothed in blacke, abstained at certaine times of the yeare from meates engendering much blood, and chastened their bodies with often fastings.

And

And although they had not letters, yet they had their wheele for computation of time, (as is said before) in which their writings were not as ours from the left hand to the right, or as of the Eastern Nations, from the right hand to the left, or as the Chinoise, from the top to the bottome: but beginning below did mount vpwards; as in that mentioned wheele, from the Sunne which was made in the Center, vpwards to the circumference. Another manner of writing or signing, they had, in circle wise. In the Province of Yucatan or Honduras, there were bookes of the Leauces of trees, folded and squared, which contained the knowledge of the Planets, of beasts and other naturall things, and of their Antiquities, which some blindly Zealous Spaniards, taking for enchantments, caused to be burned. The *P* Indians of Tescuco, Talla, and Mexico, shewed vnto a Iesuite their Bookes, Histories, and Calendars, which in figures and Hieroglyphicks represented things after their manner. Such as had forme or figure, were represented by their proper Images, other things were represented by Characters; and I haue seene, saith *Acosta*, the *Pater-noster*, *Aue Maria*, and Confession thus written. As for these words, *I a Sumar des castells my selfe*, they painted an Indian, kneeling on his knees, at a Religious mans fetter; *To God most mighty*, they painted three faces with their crownes, according to that painting blasphemie of the popish image-mongers, and so they went on in that manner of picturing the wordes of their Popish Confession; where Images failed, setting Characters; Their 9 bookes for this cause were great, which (besides their engravings in stone, walles, or wood) they made of Cotton-wooll wrought into a kinde of paper, and of Leauces of Med, folded vp like our broad-cloths, and written on both sides. Likewise they made them of the thinnest inner-rinde of a Tree, growing vnder the vpper barke (as did al- so the ancient Latines, from whence the names of *Codex* and *Liber* for a Booke, are deriued by our Grammarians,) They did binde them also into forme of bookes, compacting them with *Bitumen*: their Characters were of fish-hookes, Starres, Snakes, Files, &c. Thus did they keepe their priuate and publike records.

There were some in Mexico, that vnderstood each other by whistling, which was ordinarily vsed by louers and theues, a language admirable euen to our wits, so highly applauded by our sculcs, and as deeply delecting these Nations in termes of fecundesse and simplicitie. Yea, in *Our Virginia* (so I hope and desire) *Cap. Smith* tolde mee that there are some, which the spacious diuorce of the wide streame notwithstanding, will by hallowes and howps vnderstand each other, and entertaine conference. The numbers of the Mexicans are simple, till you come to six, then they count six and one, six and two, six and three; ten is a number by it selfe, which in the insuing numbers, is repeated as in other languages till fiftene, which they reckon in one terme, ten, five, and one, and so the rest to twenty.

The Mexicans did beleue concerning the soule, that it was immortal, and that men receiued either ioy or paine, according to their desert and liuing in this world. They held for an assured faith, that there were nine places appointed for soules, & the chiefe place of glory to be nere vnto the Sunne, where the soules of good men staine in the Warres, and those which were sacrificed are placed: that the soules of wicked men abide in the earth, and were diuided after this sort: children which were dead-borne, went to one place: those which died of age or other disease went to another: those which died of wounds or contagion, to a third: those which were executed by order of Iustice, to a fourth; but parricides, which slew their Parents, or which slew their Wiues or Children, to a fifth. Another place was for such as slew their Masters or Religious persons.

Acosta seemeth to deny that the Indians beleued any punishments after death, and yet sets downe an Oration made at *Mitexuma's* election, wherein hee is said to haue pierced the nine Vaults of heauen, which seemes to allude to this of *Gomara*.

Their burials also were diuers, as is shewed before: and here may be added, that hee which died for Adulterie, was shrowded like vnto their God of Lecherie, called *Tlaquechel*: hee that was drowned, like to *Tlaloc*: hee that died

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died of drunkennes like to the God of Wine, *Ometochili*, the Souldiour, like to *Vixilipuzli*. But least you wish mee buried in like manner, which trouble as much my English Reader, with New-Spanies tedious Relations, as Old Spanies seditious insulting spirits haue sometime done in English Nations, I will aduenture further into the adjoining Provinces.

CHAP. XIII.

Of Iucatan, Nicaragua, and other places betwixt New Spaine,
and the Straites of Dariene.



Iucatan is a point of Land extending it selfe into the Sea, ouer against the Ile Cuba, and was first discovered by *Francis Hernandez de Cordona* in the yeare 1517. at which time one asking an Indian how this country was called, he answered *Telietan Telietan*, that is, I vnderstand you not, which wordes the Spaniards corrupting both in the sound and interpretation called it *Iucatan*. *Lames Velasques* Gouverneur of Cuba, sent his Cousin *Johi de Grisalua* the yeare after, who there fought with the Indians at Campotan, and was hurt. The Spaniards went to a Citie on the shore which for the greatnes they called Cayro of that great Citie in Egypt. Here they found Turreted Houses, Stately Temples, waies paved, and faire market places. The houses were of stone or Bricke, and Lime, very artificially composed. To the square Courts, or first habitations of their houses they ascend by ten or twelve steppes. The rooffe was of Reedes, or stalkes of Hearbes. The Indians gaue the Spaniards Jewels of Golde, very faire and cunningly wrought, and were requited with Vestures of Silke and Wooll, Glasse-Beades, and little Bells. Their apparell was of Cotton in manifold fashions and colours. They frequented their Temples much, to the which the better sort paused waies with stone from their houses. They were great Idolaters, and were circumcised, but not all. They liued vnder lawes, and trafficked together with great fidelitie, by exchanging commodities without money. The Spaniards saw Croffes amongst them, and demanding whence they had them, they said that a certaine man of excellent beauty passing by that coast, left them that notable token to remember him: others said, a certaine man brighter then the Sunne died in the working thereof. The Spaniards failed thence to *Campechium*, a towne of three thousand houses. Here they saw a square Stage or Pulpit foure cubits high, partly of clamme Bitumen, and partly of smal stones, whereto the image of a man cut in Marble, was ioined, two foure-footed vnkowne beastes fastning vpon him, as if they would teare him in peeces. And by the image stood a Serpent all besmeared with blood, decouring a Lyon, it was seuen and fortie foote long, and as bigge as an Oxe. These things I mention as testimonies of their Art in these barbarous places, and perhaps of their deuotion also. *Grisalua* or *Grisalua* seeing a Tower farre off at Sea, by direction thereof, came to an Iland called *Cosumil*, agreeing in priuate and publike manner of life with them of *Iucatan*: Their houses, Temples, apparell, and trade of Marchandise all one: their houses somewhere couered with Reedes, and where quarries were, with slate: many houses had marble pillars.

They found ancient Towers there, and the ruines of such as had been broken down and destroyed: there was one whereto they ascended by eightene steps or staires. The Gouverneur whom they supposed to be a Priest, conducted them to the Tower: in the top wherof they erected a Spanish Banner, and called also the Iland *Santa Cruce*. In the Tower they found chambers, wherein were marble Images, and some of Earth in the similitude of Beares. These they inuoked with loude singing all in one tune, and sacrificed vnto them with fumes and sweet odours, worshipping them as their household Gods. There they performed their diuine ceremonies and adoration: they were also circumcised.

GOMARA

Gomara saith, that heere, and at *Xicalanco*, the Deuill vsed to appeare visibly, and that these two were great in estimation for holinesse; euery city had their Temple, or altar, where they worshipped their Idoles, amongst which were many Croffes of Wood and Brasse, whereby some conceiue that some Spaniards had recourse hither when *Roderigo* was defeated, and Spaine ouerrunne by the Saracens. In both these places they sacrificed men: which *Cortes* perswaded them to cease. The Temple in *Cosumil* or *Aculamil* was built like a square Tower, broad at the foote, with steps round about, and from the midst vpward very strait: the top was hollow and couered with straw: it had foure windowes and porches. In the hollow place was their Chappell, where stood their Idoles. In a Temple by the Sea side was an vncouth Idoll, great and hollow, fastned in the wall with lime: it was made of earth. Behind this Idoles backe was the Vestrie, where the ornaments of the Temple were kept. The Priests had a little secret doore hard adjoining to the Image, by which they crept into his hollow panch, and thence answered the people that came thither with prayers and petitions, making the simple people beleue it was the voice of the God, which therefore they honored more then any other, with many perfumes and sweet smells. They offered bread, fruit, quails blood, and of other birds, dogges, and sometimes men. The fame of this Idoll & Oracle brought many Pilgrimes to *Aculamil* from many places. At the foote of this Temple was a plot like a churchyard, well walled, and garnished with Pinnacles, in the midst wherof stood a Croffe of ten foote long, which they adored for the God of raine. At all times when they wanted raine, they would goe thither on procession deuotly, and offered to the Croffe, quails sacrificed, no sacrifice beeing so acceptable. They burnt fennegumme to perfume him with, besprinkling the same with water, and by this means they thought to obtaine raine. They could neuer knowe, saith *Gomara*, how that God of Croffe came amongst them, for in all those parts of India there is no memory of any preaching of the Gospel that had bin at any time. What others thinke, and what some Indians answered, concerning it, is said before.

Benzo writeth, that they did not eate the flesh of these men which they sacrificed: and that they were first subdued by *Francis Monteziel*, whose cruelties were such that *Alquinate* a Cacique or Indian Lord about an hundred and ten yeares old, and a Christian, told him, That when hee was a yongman, there was a sicknesse of worms, that they had thought all would haue died: (they were not onely eicted by vomite, but did eate out themselves a passage through mens bodies) and not long before the Spaniards arriually, they had two battells with the Mexicans, in which a hundred and fiftie thousand men perished. But all this was light, in respect of that Spanish burthen.

Guatimala comes next to our consideration, a Province of pleasantaire, and fertile soile, where groweth abundance of their Cacao, which is a fruit that serues the Indians for meate, drinke, and money. The city (which beareth the same name) was first at the foote of a Vulcano or hill which casteth fire, but because in the yeere 1542, on the six and twentieth day of December, a Lake hidden in the bowells of that hill, brake forth in many places, and with a terrible violence ruined the most part of the Citie: it was remoued two miles thence, together with the Episcopall Sea, and the kings Councill. But in the yere 1581 there issued from another Vulcan two miles off, or somewhat more, such an irruption of fire, as threatened to consume euery thing. The day following followed such a shouere of ashes that it filled the valley, and almost buried the Citie. And yet were not all the throwes passed of this hills monstrous trauels, but the yeare after, for the space of foure and twenty houres, thence issued a streame of fire, that dranke vp foure streames of water, burned the stones and rocks, rent the Aire with thunders, and made it a wauing and moving Sea of fire. Before that first eruption of waters, some Indians came and tolde the Bishop, that they had heard an vncreditable noyse and mumming at the foote of the hill, but hee reprooued them, saying, they should not trouble themselves with vaine and superstitious feares: about two of the clocke in the night following happened that deluge, which carried many houses, and whatsoever flood in the way, in which, foure hundred and twenty Spaniards perished, and scarce any mention of the houses remained.

It

a Top. de Gom.
part. 1. p. 10. &
gen. hist. c. 52.

b P. Mart. Dec.
4. li.

c This towne
was taken by
Mallor William
Parker.
Anno 1596.

d Gomar. gen.
hist. c. 54.

e Gomar. part.
pag. 36.

f H. Benzo lib.
2. ca. 15.

g Batolo lib. 5
part. 1.
Guatimala or
Saint James,
h Benzo and
Gomara say
Sept. 8. 1541.

i Gomar. lib.
3. ca. 6.

k H. Berrig lib.
2. ca. 16.
Gom. n. lib. 7.
Gom. ca. 109.

It is worthy recital which *Benzo* & *Gomara* haue recorded, that *Peter Alvarado* the Governour (who by licence of the Pope had married two sisters, the Lady *Frances*, and the Lady *Beatrice della Cultra*) having perished by a mischance, his wife not onely painted her house with Sortowes blacke livery, and abstained from meate and sleepe, but in a madde impiety said, God could now doe her no greater euill. Yet for all this her sorrow, shee caused the Citizens to bee sworn vnto her government (a new thing in the Indies.) Soone after, this inundation happened, which first of all assailed the Governours house, and caused this impotent and impatient Ladie now to bebinke her of deuotion, and betake her to her Chappell, with eleven of her Maides, where leaping on the Altar, and clasping about an Image, the force of the water ruined the Chappell; whereas if shee had stayed in her bed-chamber, shee had escaped death. They tell of vncouth noyses, and hideous apparitions which then were seene. *Benzo* observed by his owne experience, that this country is much subiect to Earth-quakes. The Guistimalans, in manner of life resemble the Mexicans and Nicaraguans.

1 Berrig lib. 2.
ca. 15.

Fondura or Hondura is next to Guatimala, wherein were (saith *Benzo*) at the Spaniards first coming thither foure hundred thousand Indians, but when I was there, scarcely eight thousand were left: the rest being slaine or sold or consumed by the mines; and those which are left, both here, and in other places, place their habitation as farre as they can, where the Spaniard shall bee no closer vnto them. The Spaniards in this prouince planted fise Spanish Colonies, which all scarcely could number a hundred and twenty houses.

m Chap. 16.

Nicaragua extendeth it selfe from the Chiulatecan mines of Fondura, toward the South-Sea. This Region is not great, but fertile, and therefore called of the Spaniards *Mahumets Paradise*, for the plentie of all things; yet in the Summer time it is so scorched with heate, that men cannot travell but in the night. Six moneths, from Maie to October, are pelted with continuall showres, which the other six wholly want: The Parrots are heere as troublefome as Crowses and Rookes with vs, and they are forced to keepe their come in like manner from their spoyling. The people are of like condition to the Mexicans; they feede on mans flesh. To their daunces they flocke two or three hundred in a company, which are performed with great varietie of gestures, vestures, and passions: Euerie man in, and, euery man out of his humour. Thirtie and fise miles from Legeon or Lyon, an Episcopall City in this Region, is a Vulcano or flaming hill, the fire whereof may be seene (in the night) about 100 miles. Some had a conceit, that molten gold was the matter of this fire. And therefore a certaine Dominican caused a kettle and long chaine of iron, to be let downe into this fiery concavities, where by the violence of the heat, the kettle & part of the chaine was molten. He makes a bigger and stronger, but returns with like successe, and this added, that himselfe and his 2 companions by eruption of fire, had almost bin consumed. *Gomara* calls this fire *Blaso de Ynnesta*, and the hill, *Masaya*. It goes downe two hundred & fity braces or yards. In this Country they vsed sodomic and sacrifices of men. Of this name *Nicaragua*, *Gilgoufales*, that first of the Spaniards discovered these parts, found a King with whom he had much conference, whom he perswaded to become a Christian: although his prohibition of warres, and dauncing, did much trouble him. This *Nicaragua* demanded that if the Christians had any knowledge of the Flood, which drowned all the Earth, with men and beasts (as he had heard his Progenitors say) and whether another were to come, whether the earth should be ouer-turned, or the heauen fall: when, and how the Moone and Starres should loose their light and motion: who moued those heauenlie bodies, where the soules should remaine, and what they should doe, being freed from the bodie, whether the Pope died, whether the Spaniards came from heauen, and many other strange questions admirable in an Indian. They worshipped the Sunne and other Idoles which *Nicaragua* suffered *Gilgoufales* to take out of the great Temple.

p Gom. ca. 106.

In *Nicaragua* there were fise linages, and different languages: the Coribici, Ciocotoga, Ciendalc, Oretigua, and the Mexican; though this place was a thousand miles from Mexico, yet were they like them in speech, apparell, and religion: they had all the same figures instead of letters, which those of Culhua had, and bookes a spanne broad,

broad, and twelue spannes long, doubled, of many colours. They differ, as in languages, so in religions. Of their religious rites thus writeth *Gomara*: their Priests were all married, except their *Confessors*, which heard Confessions, and appointed Penances, according to the qualitie of the fault: they reuealed not the Confession: they appointed the holydaies, which were eightene. When they sacrificed, they had a kute of flint, wherwith they opened him that was sacrificed. The priests appointed the sacrifices, how many men, whether they were to be women, or slaves taken in battell, that all the people might know how to celebrate the Feasts, what prayers and what offerings to make. The Priest went three times about the captiue, singing in a dolefull tune, and suddenly opens his breast, annoints his face with the blood, takes out his heart, diuideth his bodie. The heart is giuen to the Prelate, the feete and hands to the King, the buttocks to the taker, the rest to the people. The heads of the sacrifices are set on trees, planted there for that purpose, every tree hath figured in it the name of the Prouince wherewith they haue warres. Vnder those trees they many times sacrifice men and children of the Countrey, and of their owne people, being first bought: for it was lawfull for the father to sell his children. Those which the Kings bring vp of their owne people, with better fare then ordinarie for sacrifice, are made beleue they shall be some canonized Wights, or heauenly Deities, and therefore take it gladly. They did not eate the flesh of these, as they did of the captiues. When they eate their sacrificed captiues, they made great feasts, and the Priests and religious men drinke much wine and smoke: their wine is of prunes. Whiles the Priest annoynts the cheekes and mouth of the Idole with the blood, the others sing, and the people make their prayers with great deuotion and teares, and after goe on procession (which is not done in all Feastes.) The religious haue white cotton coates, and other ornaments which hang downe from the shoulders to the legges, thereby to put a difference betweene them and others. The Lay-men haue their banners, with that Idole which they most esteeme, and bagges with dust and bodkins, the young-men haue their bowes, darts, arrowes; and the guide of all is the image of the Deuill set vpon a lance, carried by the most ancient and honourable Priest. They goe in order, the religious singing till they come to the place of their Idolatrie, where being arrived, they spread coverings on the ground, or strew it with roses and flowers, because their Idoles should not touch the ground, and the banner being stucke fast, the singing ceaseth, and the Prelate beginning, all the rest follow, and draw blood, some from their tongues, some from their eares, some from their member, and euery man as his deuotion liketh best, and with that blood annoynt the Image. In the meane while, the youths skirrish and daunce for the honour of their Feast: they cure the wounds, with the poulder of herbs and coles. In some of these processions they hallow Mayz, besprinkling the same with the blood of their priuities, and eate it.

They may haue many women, but one is their lawfull wife, which they marry thus: the Priest takes the Bridegroome and the Bride by the little fingers, sets them in a Chamber at a fire, and giues them certaine instructions, and when the fire is out, they are married. If he take her for a Virgin, and finds her otherwise, he may divorce her. Many bring their wies to the *Caciques* or Lords to corrupt them, esteeming it an honour. Their Temples were low darke rooms, which they vsed for their treasury also & armory. Before the Temple was an high Altar for the Sacrifices, whereon also the Priest played the Preacher first, and then the Butcher.

Adulterers are beaten, but not slaine; the adulterous wife is divorced, and may not marry againe, and her parents are dishonoured. Their husbands suffer them to lie with others in some Feasts of the yeere. Hee that foreth a Virgin, is a slave, or payeth her dowrie: if a slave doe it with his Maisters daughter, they are both buried quicke. They haue common brothels. A thiefe hath his haire cut off, and is made his slave from whom hee hath stolen, vntill he hath made satisfaction, which if he deferre long, he is sacrificed. They had no punishment for him which should kill a *Cacique*, for (they said) such a thing could not happen. The riches of *Nicaragua* consisteth much in a great

q Pet. Mart.
dec. 6. lib. 6. c. 7

r Pet. Mart.
Dec. 6.

s Botero.

lake three hundred miles long, and being within twelve miles of the South Sea, doth disemboque it selfe in the North Sea, a great way off. In this lake of Nicaragua are many and great fishes. One strange kind is that, which the Inhabitants of Hispaniola call *Manati*; as for these Inhabitants of the place, the Spanish injuries have chased them thence.

This fish somewhat resembleth the Otter, is 25 foot long, twelve thick, the head and taile was like a Cowe, with small eyes, his backe hard and hairie, hee hath onely two feet at the shoulders, and those like an Elephants. The females bring forth young, and nourish them with the odder, like a Cowe. I have seene and eaten of them (saith *Benzo*) the taste is like swines flesh; they eat grasse. There was a King in Hispaniola, which put one of them (being presented him by his Fishermen) into a lake of standing waters, where it lived five and twenty yeares: when any of the seruants came to the lake and called *Matto Matto*, shee would come and receive meate at their hands: and if any would be ferried over the lake, shee willingly yeelded her backe, and performed this office faithfully, yea shee hath carried tenne men at once singing or playing. A Spaniard had once wronged her, by casting a dart at her; and therefore after that, when she was called, shee would plunge downe againe, otherwise to the Indians shee remayned officious. Shee would bee as full of play as a Monkie, and would wraastle with them: especially shee was addicted to one young man, which vsed to feede her. This proceeded, partly from her docible nature, partly, because being taken young, shee was kept up a while at home, in the Kings house, with bread. This fish liueth both on land and water. The River swelling over his bankes, into the Lake, this fish followed the streame, and was seene no more. There was an other strange creature in Nicaragua (they call it *Afuij*) like a blacke hogge, with small eyes, wide eares, clouen feete, a short trunk or snout like an Elephant, of so lowde a braying, that hee would make men deafe. An other there is with a naturall purse vnder her bellie, wherein shee putteth her young: it hath the bodie of a Foxe, handed and footed like a Monkie. The Battes in these partes are terrible for biting. The Inhabitants neere the River Surus are not differing from the rest, but that they eat not mans flesh. Next, is that necke or narrow extent of Land stretching betweene the North and South Seas, and (as it were) knitting the two great Peninsulas of the North and South America together.

Nombre de Dios signifieth the name of God, occasioned by the words of *Didacus Niquefa*, who after disastrous adventures elsewhere, came hither, and here bade his men goe on shore in the name of God; whereupon the Colonie and Plantation there, was so called: It hath a bad situation; and small habitation. *Baptista Antonio* the King of Spaines Surveyour counselled to bring *Nombre de Dios* to *Puerto Bello*. It was removed from the former seate, in the yeare of our Lord 1584. Sir *Thomas Barkerville* burnt it, and went from thence with his armie towards Panama, in the yeare 1595.

Darien was called *Antigua Darienis*, because *Anisus* vowed to our Ladie at Sirvill called *Maria Antigna*, if she would helpe him in those Indian Conquests, hee would turne the Caciques house into a Temple: there he planted a Colonie.

It would be tedious to tell of the stirres and ciuill vnciuill brawles betwixt the Spaniards in these parts. *Vasques Valboa* imprisoned *Anisus*, and after recovered his credit by discoverie of the South-Sea. For whiles the Spaniards contended about the weight and thazing of their gold which a Cacique had giuen them, this Cacique being present, hurled downe the gold, not slittle maruelling (as he said) that they would so much contend for that, as if they could eat or drinke it: But if they liked it so well, hee would carry them where their golden thirst should bee satisfied. Hee was deceived in the nature of that dropie thirst, which, as a fire quenched with oyle, receiues thence greater strength: but hee deceived not them in his promise, bringing them to the South-Sea: where *Valboa* named one province, *Golden Castile*. And for that which hee spake of their strife, as if they could eat or drinke those metallas, the cruelties of the Spaniards

ards were such, as the Indians, when they got any of them, would binde their hands and feete, and laying them on their backs, would poure gold into their mouths, saying in insultation, Eate gold, Christian. This *Valboa* was put to death by *Araia* his father in law.

But now we haue mentioned the first Spaniards which planted these parts, it shall not be amisse to mention some hardships the Spaniards sustained before they could here settle themselves, which may bee an answer to those nice and delicate conceits that in our Virginian Expedition call off all hope, because of some disasters. How the Spaniards dealt one with another, and how the Indians dealt with them, you haue heard; worse hath not followed from any turbulent enuolous spirit of our owne; or hostile, of the Virginian; in this Plantation. And as for famine, *Nichesa's* men were so pinched, that (not to speake of those which perished) one sold a y^e old leane mangie dogge to his fellowes for many castellans of gold: these slayed the dogge, and cast his mangie skinne, with the bones of the head among the bushes. The day following one of them findes it full of maggots, and thinking: but famine had neither eies nor sent: he brought it home, sod, and ate it, and found many customers which gaue a Castilian dish for that mangie broth. An other found two toads and sodde them, which a sicke man bought for two fine shirts curiously wrought with gold. Others found a dead man, rotten, and stinking, which purified carkeasse they roasted, and ate. And thus from leuen hundred and seuentie men, they were brought so lowe, that scarce fortie (shadows of men) remained to inhabit *Darien*. Much like to this was their successe at the riuer of Plate.

What *John Oxenham*, Sir *Francis Drake*, Master *Christopher Newport*, and other our worthy Country-men haue achieved in these parts against the Spaniards, Master *Hackeluyt* in his Voyages relateth. It is time for vs to passe beyond these Darien Straits, vnto that other great *Cherifonessu* or Peruvian America.

(*)



1. *Benzo* lib.
2. *ca. 14.*
3. *Gambra part. 2.*
4. *ca. 22.*

u. *Pet. Mart.*
Dec. 3. *lib. 8.*

y. *Pet. Mart.*
Dec. 2. *lib. 10.*

* Seven shillings and six pence.

2. *Benzo* lib.
3. *ca. 23.*



RELATIONS OF THE
DISCOVERIES, REGIONS,
AND RELIGIONS, OF THE
NEW WORLD.

OF CVMANA, GVIANA, BRA-
SIL, CHICA, CHILI, PERV, AND
OTHER REGIONS OF AMERICA
PERVVIANA, AND OF THEIR
RELIGIONS.

THE NINTH BOOKE.

CHAP. I.

*Of the Southerne AMERICA, and of the Countries on the Sea-Coast
betwixt Dariene and Cumana.*



His *Peninsula* of the New World extending it selfe
into the South, is in forme somewhat like to Africa,
and both to some huge *Pyramis*. In this, the *Basis* a *Caf. Ent. l. 3.*
or ground is the Northerly part, called *Terra Fir-* *ca. 24.*
ma, from whence it lesseneth it selfe by degrees, as
it draweth neerer the Magellan Straits, where the
toppe of this Spire may fitly be placed. On the East
side it is washed with the North Ocean, as it is ter-
med: On the West with that of the South, called al-
so the Peaceable. It is ^b supposed to haue sixteene
thousand myles in compasse, foure thousand in
length; the breadth is vnequall. The Easterne part
thereof, betwene the Riuer Maragnon and Plata,
is chalenged by the Portugalls; the rest by the Spaniard. From the North to the
South are Ledges of Mountaines, the toppes whereof are said to be higher then that
Birds will visit; the bottomes yeeld the greatest Riuer in the World, and which
mott enrich the Oceans Store-houfe. Orenoque, Maragnon, and Plata seeme to be
the Ind^an *Trimmouri*. Generals of those Riuer-Armies, and *Nepinnes* great Collectors
of his waterie tributes. Orenoque for Shippes is nauigable a thousand myles; for
Ooo 16.

Iesse Vessells, two thousand; in some places twentie myles broad; in some, thirtie. *Barreo* affirmed to Sir *Walter Raleigh*, That a hundred Rivers fell into it, marching vnder his name and colours, the least as bigge as *Rio Grande*, one of the greatest Rivers of America. It extendeth two thousand myles East and West, and commandeth eight hundred myles, North and South. Plata, taking vp all the streames in his way, is so full swolne with his encreased store, that he seemeth rather with bigge lookes to bidde defiance to the Ocean, then to acknowledge homage, opening his mouth fortie leagues wide, as if he would deuoure the same, and with his vomited abundance maketh the salt waters to recoyle, following fresh in this pursuit, till in salt sweates at last hee melteth himselfe in the Combate. Maragnon is farre greater, whose water hauing furrowed a Channell of six thousand myles, in the length of his winding passage, couereth threefoore and tenne leagues in breadth, and hideth his Bankes on both sides from him which sayleth in the midst of his proud Current, making simple eyes beleue, that the Heauens alway defend to kisse and embrace his waues. And sure our more-straitned world would loe farre be accessorie to his aspiring, as to style him with the royall title of Sea, and not debase his greatnesse with the meaner name of a Riuer? This Southerne halfe of America hath also, at the Magellane Straits, contracted, and (as it were) shrunke in it selfe, refusing to be extended further in so cold a Climate. The manifold riches of Mettalls, Beasts, and other things, in the beginning of the former Booke haue bene declared; and in this, as occasion moueth, shall be further manifested. The Men are the worst part, as being in the greatest parts thereof inhumane and brutish. The Spanish Townes in this great Tract, and their Founders, are set downe by *Pedro de Cieza*; I rather intend Indian Superstitions then Spanish Plantations in this part of my Pilgrimage.

Of the Townes of *Nombredios*, seuenteene leagues from Panama, the one on the North Sea, the other on the South, and of Dariene, we last tooke our leaues, as vncertaine whether to make them Mexican, or Peruvian, being borderers, and set in the Confinnes betwixt both. The moorish foyle, muddie water, and grosse Ayre conspire with the heauenly Bodies to make Dariene vnwholesome: the myrie streame runneth (or creepeth rather) very slowly; the water is but sprinkled on the house-floore, engendred Toades and Wormes.

They haue in this Prouince of Dariene store of Crocodiles, one of which kinde, *Ciezo* sayth, was found sixe and twentie foot long; Swine without tayles, Cats with great tayles, Beasts clouen-footed like Kine, otherwise resembling Mules, sauing their spacious eares, and a trunk or snout like an Elephant: there are Leopards, Lyons, Tygres. On the right and left hand of Dariene are found twentie Rivers, which yeeld Gold. The men are of good stature, thinnne haired; the women weare Rings on their eares and noses, with quaint ornaments on their lipps. The Lords marrie as many wiues as their listeth, other men one or two. They forsake, change, and sell their wiues at pleasure. They haue publike Stewes of women, and of men also in many places, without any discredit; yea, this priuiledgeth them from following the Warres. The young girles hauing conceiued, eate certaine herbes, to cause abortion. Their Lords and Priests consult of Warres after they haue drunke the smoke of a certaine hearbe. The women follow their husbands to the Warres, and know how to vse a Bow. They all paint themselves in the Warres. They need no Head-peces, for their heads are so hard, that they will breake a Sword, being smitten thereon. Wounds received in Warre, are the badges of honour, whereof they glorie much, and thereby enioy some Franchises. They brand their prisoners, and pull out one of their teeth before. They will sell their children; are excellent swimmers, both men and women; accustoming themselves twice or thrice a day thereunto. Their Priests are their Physicians, and Masters of Ceremonies; for which cause, and because they haue conference with the Deuill, they are much esteemed. They haue no Temples, nor Houses of deuotion. The Deuill they honor much, which in terrible shapes doth sometimes appeare vnto them; as I (saith *Ciezo*) haue heard some of them say. They

c Calum vndig
e vndig pontus
d nist pontus
e ier.

d Pedro de Cieza
de Leon, Chron.
del Peru.

e Eastward fro
this Towne
certain Negro-
slaves made a
head, and ioy-
ning with the
Indians, vied
to robbe the
Spaniards.

Barro, l. 3. c. 9.
f Lincolnen.
P. Mart. Dec. 3.
l. 6.

g Gomar, Gen.
Hist. c. 67.
h P. Mart. Dec. 3.
lib. 4.

i Tobacco.

k Oniedo calls
these Hard-
heads Coriari.

l P. Cieza Chron.
Per. p. 1. c. 8.

They beleue, that there is one God in Heauen, to wit, the Sunne, and that the Moone is his wife; and therefore worship the two Planets. They worship the Deuill also, and paine him in such forme as hee appeareth to them, which is of diuerse sorts. They offer Bread, Smoke, Fruits, and Flowers, with great deuotion. Any one may cut off his arme which stealeth *Mau. Enciso*, with his Arme of Spaniards, seeking to subdue these parts, vied a Spanish trick, telling the Indians, That hee sought their conuersion to the Faith, and therefore discoursed of one God, Creator of all things, and of Baptisme; and after other things of this nature, lesse to his purpose, he told them, That the Pope is the Vicar of Christ in all the World, with absolute power ouer mens Soules and Religions; and that he had giuen those Countries to the most mightie King of Spaine, his Master, and hee was now come to take possession, and to demand Gold for tribute. The Indians answered, That they liked well what he had spoken of one God, but for their Religion, they would not dispute of it, or leaue it: And for the Pope, he should be liberrall of his owne; neyther seemed it, that their King was mightie, but poore, that sent thus a begging. But what wordes could not, their Swords effected, with the destruction of the Indians.

The foyle of Vraba is so fattened with a streame therein, that in eight and twentie dayes the Seedes of Cucumbers, Melons, and Gourds, will ripen their Fruits. There is a Tree in those Countries, whose leaues, with the bare touch, cause great blisters: the saueur of the Wood is poyson; and cannot be carried without danger of life, except by the helpe of another hearbe, which is an Antidote to this venomous Tree. King *Atibaboa* had his Pallace in a Tree, by reason of the moorish situation and often inundation of his Land. *Vasques* could not get him downe, till he began to cut the Tree, and then the poore King came downe, and bought his freedome at the Spaniards price.

Carthagea was so called, for some resemblance in the situation to a Citie in Spaine of that name. Sir *Francis Drake* tooke it. The Indians thereabout vsed poyoned Arrowes; the women warre as well as the men. *Enciso* tooke one, who with her owne hands had killed eight and twentie Christians. They did eate the enemies which they killed. They vied to put in their Sepulchres gold, feathers, & other riches.

Betweene Carthagea and Martha runneth a swift Riuer, called *Rio Grande*, which maketh the Sea-water to giue place; and they which passe by, may in the Sea take in of this water fresh.

In the Valley of Tunia, or Toumana, are Mines of Emeralds. The people worship the Sunne for their chiefe God, with such awfull deuotion, that they dare not looke stedfastly vpon it: the Moone also they worship, but in an inferior degree. In their Warres, in head of Ensignes, they tie the bones of certaine men (who in their liues had bene valiant) vpon long stauies, to prouoke others to the like fortitude. They burie their Kings with golden Neck-laces, set with Emeralds, and with Bread and Wine. The people about *Rio Grande* are Caniballs, as also about *S. Martha*: The Tunians vse poyoned Arrowes; and when they goe to the Warres, they carrie their Idoll *Chiappen* with them; vnto whome, before they enter into the Field, they offer many sacrifices of liuing men, being the children of slates, or of their enemies, painting all the Image with blood; which done, they eate the flesh. Returning Conquerors, they hold great Feasts, with Dauncing, Leaping, Singing, drinking, themselves drunke, and againe besmeare their Image with blood. If they were ouercome, they sought by new Sacrifices to appease *Chiappen*. They demanded counsell of their Gods for their Marriages, and other Affaires. For these consultations they offered a kind of Lent two months, in which they lay not with women, nor eate Salt. They had Monasteries of Boyes and Girles, where they liued certaine yeares. They corrected publike faults, as Stealing, and Killing, by cutting off the eares, and nose; hanging; and if he were a Nobleman, by cutting off his haire. In gathering Emeralds, they first vied certaine Charities. They vied to sacrifice Birds, and many other things.

S. Martha standeth about fiftie leagues from Carthagea, at the foot of certaine Hills, alway crowned with Snow. The Indians here are very valourous, and vse poysoned Arrowes. They make bread of Iucca, a Root as bigge as a mans arme, or legge, the iuice whereof is poyson in the Islands, and therefore they presse it betwene two stones: but in the firme Land they drinke it raw; and both here and there sodden, they vse it for Vineger; and being sodden till it be very thicke, for Honey. This bread is their *Casani*, not so good as that of *Mais*. I haue seene a Plant of this herbe growing in *M. Gerards* Garden, the picture whereof he hath expressed in his Herball. The people are abominable Sodomites, a badge whereof they ware about their neckes; a chayne, with the resemblance of two men committing this villanie. In *Gayra* the Sodomites were attyred like women, others were shauen like Friers. They had women which preferred their Virginitie: these addicted themselves to Hunting, with Bow and Arrowes, alone: they might lawfully kill any that sought to corrupt them. These people were Caniballs, and eate mans flesh, fresh and pouldered: the young boyes which they tooke they gelded, to make them fatter for their Tables, as wee doe Capons. They set vp the heads of those they killed, at their gates, for a memoriall, and wore their teeth about their neckes for a brauerie. They worship the Sunne and Moone, and burne thereto perfumes of Herbes, and Gold, and Emeralds. They sacrifice slaues.

Venezuelin is so called, because it is built vpon a plaine Rocke, in the waters of a Lake. The women of this Countrey paint their breasts and armes: all the rest of their bodie is naked, except their priuie parts. The maids are knowne by their colour, and greatnesse of their girdle. The men carrie their members in a shell. There are many filthy Sodomites. They pray to Idols, and to the Deuill, whome they paint in such forme as he appeareth to them. They paint their bodies in this sort. He that hath killed one enemy in the Warres, paints one of his armes; the second time his breast; and when he hath killed a third, he painteth a line from his eyes to his eares: and this is his Knight-hood. Their Priests are their Physicians, who being sent for by a sicke man, aske the patient, if he beleue that they can helpe him; and then lay their hands vpon the place where they say their paines are: if he recouer not, they put the fault in him, or in their Gods. They lament their dead Lords in Songs in the night time, made of their prayes: that done, they roste them at a fire, and beating them to poulder, drinke them in Wine, making their bowells their Lords Sepulchres. In *Zonpacay* they burie their Lords with much Gold, Jewells, and Pearles, and set vpon the graue foure stickes in a square, within which they hang his weapons, and many viands to eate.

From the Cape *Vela*, the space of two thousand myles alongst the Coast, is the fishing for Pearles, discovered by *Christopher Columbus*, in the yeare 1498, which yielded all along this Coast. In *Curiana* they received the Spaniards with great ioy, and for Pinnes, Needles, Bells, Glasses, and such trifles, gaue them many strings of Pearles: for foure Pinnes they would giue a Peacocke; for two, a Pheasant; for one, a Turtle-doue: And when they asked, What they should doe with this new Merchandise of Pinnes and Needles, seeing they were naked? they shewed them the vye to picke their teeth, and to picke out thornes in their feet. The Indians had Rings of Gold, and Jewells made with Pearles, after the formes of Birds, Fishes, and Beasts: They had also the Touch-stone for their Metall, and Weights to weigh the same, things not elsewhere found in India. They make their teeth white with an hearbe, which all the day they chew in their mouthes.

CHAP.

CHAP. II.

of CUMANÁ.



CUMANÁ is a Prouince named of a Riuer, called Cumana, where certaine *Franciscans*, Anno 1516, built them a Monasterie, and the Spaniards were very diligent in the fishing for Pearles. About that time three *Dominicans* went fourescore myles West from thence to preach the Gospell, and were eaten of the Indians, which hindered not, but others of the same Order founded them a Monasterie in *Ciribici*, neere *Maracapaná*. Both these Orders tooke paines with the Indians to conuert them, and taught their children to write and reade, and to answer at Masse, and the Spaniards were so respected, that they might safely walke alone through all the Countrey: but after two yeres and a halfe, the Indians, whether for their too much employment in the Pearle-fishing, or for other cause, rebelled, and killed a hundred Spaniards, slew the Friers, one of which was then saying Masse, and as many Indians as they found with them; which the Spaniards of Domingo soone after reuenged.

The losse of Cumana hindered their Trade for Pearles at Cubagua, and therefore the King sent *James Castillon* to subdue them by force: which he did, and began the Plantation of New Caliz, for the Spaniards to inhabit there. Cubagua was called by *Columbus*, the Finder, the Island of Pearles, situate in twelue degrees and a halfe of Northerly latitude, and contains twelue myles in circuit. This little Island is exceeding great in commoditie, that accreth with those pearles, which hath amounted to diuerse millions of Gold. They fetch their Wood from *Margarita*, an Island foure myles to the North; and their Water from Cumana, which is two and twentie myles thence: they haue a Spring of medicinall Water there in the Island. The Sea there, at certaine times of the yeare, is very redde, which those Pearle-oysters by some naturall purgation are said to cause. There are Fishes, or Sea-monsters, which from the middle vpwards resemble men, with Beards, Haire, and Armes. The people of Cumana goe naked, couering onely their shame. At Feasts and Daunces they paint themselves, or else annoint themselves with a certaine Gumme, in which they sticke feathers of many colours. They cut their haire about the eares, and will not suffer it to grow on any places of their bodies, esteeming a bearded man a Beast: They take great paines to make their teeth blacke, and account them women, which haue them white. They blacke them with the poulder of the leaues of a certaine Tree called *Gay*; these leaues they chew, after they are fifteene yeares olde; they mixe that poulder with another of a kinde of Wood, and with Chalke of white shells burned, in manner as the Easterne Indians vse their *Bele* and *Aracca*, with Chalke of Oysters: and this mixture they beare continually in their mouthes, still chewing it, that their teeth are as blacke as coales, and so continue to their death. They keepe it in Baskets and Boxes, and sell it in the Markets to some, which come farre for it, for Gold, Slaues, Cotton, and other Merchandise. This keepeth them from paine, and rotting of the teeth. The maids goe naked, onely they binde certaine bands hard about their knees; to make their hippes and thighes seeme thicke, which they esteeme no small beautie. The married women liue honestly, or else their husbands will dis- uorce them. The chiefe men haue as many wiues as they will; and, if any stranger come to lodge in one of their houses, they make the fairest his bed-fellow: These also shut vp their daughters two yeares before they marrie them, all which time they goe not forth, nor cut their haire: After which, there is made a great Feast, and very many bidden, which bring their varietie of cheare, and also Wood to make the new Spouse a house: A man cuts off the Bridgroomes haire before, and a woman the Brides, and then eate and drinke, with much excess, till night.

This is the lawfull wife, and the other which they marrie afterwards, obey this. They giue their Spoues to be deflowred to their *Priests*, (so they call their Priests) which these reuerend Fathers account their Preheminence and Prerogative; the husbands, their honor; the wiues, their warrant.

The men and women wear Collars, Bracelets, Pendants, and some Crownes of Gold and Pearles: the men wear Rings in their noses, and the women Broomches on their breasts, whereby at first sight the sexe is discerned. The women Shoot, Runne, Leape, Swimme, as well as the men: their paines of trauell are small: they tyll the Land, and looke to the house, whiles the men Hunt and Fish. They are high-minded, treacherous, and thirstie of reuenge: Their chiefe weapons are poysoned Arrowes, which they prepare with the blood of Snakes, and other mixtures. All of both sexes, from their infancie, learne to Shoot. Their meat is whatsoeuer hath life, as Horleaches, Battes, Grashoppers, Spiders, Bees, Lice, Wormes, raw, foddens, dried, and yet their Countrey is replenished with good Fruits, Fish, and Fleish. This Diet (or, as some say, their Water) causeth spots in their eyes, which dimme their sight. They haue as strange a Fence or Hedge for their Gardens and Possessions, namely, a thred of Cotton, or *Beauco*, as they call it, as high as a mans Girdle; and it is accounted a great sinne to goe ouer or vnder the same, and he which breakes it (they certainly beleue) shall presently die. So much safer is their thread wouen with this imagination, then all our Stone-walls.

e P.M. Dec. 8.
lib. 7.

The e Cumanois are much addicted to Hunting, wherein they are very expert, and kill Lyons, Tygres, Hogges, and all other four-footed Beasts, with Bowes, Nettes, Snarres. They take one Beast, which they call *Capa*, that hath the soles of his feet like a French shoe, narrow behind, broad and round before. Another, called *Ananata*, which they for the Physnomie and subtiltie seeme to be a kinde of Ape: it hath mouth, hands, and feet, like a man; a goodly countenance, bearded like a Goat. They goe in Heardes, they bellow loud, runne vp Trees like Cats, auoid the Huntsmans Arrow, and cast it with cleanly deliuerie againe at himselfe. Another Beast hath a long snout, and feedeth on Ants f, putting his tongue into a hollow Tree, or other place, where the Ants are, and as many of them as come thereon, he lickes in. The Friers brought vp one, till the stinke thereof caused them to kill it, snouted like a Foxe, rough-haired, which voided in the excrements long and slender Serpents, which presently died. This Beast stinking while he liued, and worse now dead, yet was good foode to the Indians. They haue one which will counterfeite the voice of a crying child, and so cause some to come forth, and then deuoure them. The like is written of the *Hyena*. That she will call the Shepheards by their names, and then destroy them when they come forth.

f Ouid called
it a Bearc.

They haue Parrots as bigge as Rauens, with bells like Haukes, liuing on the prey, and smelling like Muske: Great Battes, one of which was a Physician, by strange accident, to a seruant of the Friers: which being sicke of a Pleurisie, was giuen ouer for dead, because they could not raise a veine wherein to let him blood; in the night a Batte (after the custome of that creature) bit and sucked him, whereby so much blood issued, that the sicke man recovered; which the Friers counted for a miracle. They haue three sorts of Bees, one whereof is litle and blacke, and makes Honey in the Trees, without Waxe. Their Spiders are greater then ours, of diuerse colours, and weaue such strong Cobwebbes, that they aske good strength to breake them. There are Salamanders as bigge as a mans hand: they cackle much like a Pullet: their biting is deadly. I might here hold you too long in viewing these strange Creatures, we will now returne to their stranger customes.

They take great pleasure in two things, Dauncing and Drincking, in which they will spend eight dayes together, especially at the Marriages, or Coronation of their Kings. Many gallants will then meete together, diuersly drest; some with Crownes & Feathers, some with shels about their legges in stead of bells, to make a noyse; some o-therwise, all painted with 20. colours & figures: he that goes worst, seemes best; taking

one

one another by the hand, they dance in a ring, some backwards, some forwards, with a world of varietie; grinning, singing, crying, counterfeiting the deafe, lame, blind; fishing, weauing, telling of stories; and this continueth six houres, and then they eate and drinke: before, he which danced most, now he which drinke most, is the most complete and accomplished gallant: and now beyond counterfeiting, drunkennesse sets them together in brauing, swaggering, quarrelling: others play the swine; shew vp the former to make way for other liquor: and they adde hereunto the fume of an herbe, which hath the like drunken effect; it seemeth to be Tobacco.

This perhaps will not seeme strange to some, seeing these sauage customes of drincking, dauncing, smoking, swaggering, so common with vs in these dayes: it might indeed seeme strange to our fore-fathers, if their more ciuill, more sacred ghosts, might returne and take view of their degenerating posteritie: but now he must be a stranger in many companies, that will not estrange himselfe from ciuilitie, from humanity, from Christianity, from God, to become of a man a beast; of an English-man, a Sauage Indian; of a Christian, a heathen, saue that he hath a bodie, in the diuersified pollutions whereof, he hath advantage, and takes it, to out-swagger the Diuell. These are the Cull-gallants of our dayes, to whom I could wish, that either their Progenitors had bene some Cumanian Indians, or that they would leaue this vsurped gallantrie to those true owners; and resume spirits truly English.

The Gods of the Cumanians are the Sunne and Moone, which are taken for Man and Wife, and for the greatest Gods. They haue great feare of the Sunne when it thunders or lightens, saying that he is angry with them. They fast when there is any Eclipse, especially the women: for the married women plucke their haire, and scratch their faces with their nailes: The maids thrust thrasse fish-bones into their armes, and draw blood. When the Moone is at full, they thinke it is wounded by the Sunne, for some indignation he hath conceived against her. When any Comet appeareth, they make a great noyse with Drummes and hallowing, thinking so to scarre it away, or to consume it, beleeuing that those Comets portend some euills.

Among their many Idols and figures, which they honor as Gods, they haue one like a Saint *Andrew*; Crosse, which they thought preferred them from night-spirits; and they hanged it on their new-borne children.

They call their Priests *Priests*, whose maidey-head-rite wee before mentioned. They are their Physicians and Magicians. They cure with roots and herbes, raw, sod and pounded; with the fat of birds, fishes, and beasts; with wood and other things vnknowne to the people, with abstruse and darke words which themselues vnderstand not. They sucke and lick the place where the paine is, to draw out the cull humors. And if the paine encrease, they say that the Patients are possessed with cull spirits: and then rubbe their bodies all-ouer with their hands, vsing certaine words of Coniuration or Charmes, sucking after that very hard; giuing them to vnderstand, that by that meanes, they call out the cull spirits. Presently they take a peece of wood, the vertue whereof none else knoweth but the *Priest*, & therewith rubbe their mouths and throats, so long till they cast all that is in their bellies, vomiting sometimes blood with the force thereof; the *Priest* in the meane time stamping, knocking, calling, and gesturing; after two houres there comes from him a thicke flegme, and in the midst thereof of a blacke hard bullet, which those of the house carry and cast into the fields, saying, Let the Diuell goe thither. If the sicke-man recouer, his goods die and become the Priests; if he die, they say his time was come. The *Priest* is their Oracle, with whom they consult, whether they shall haue warre, what shall be the issue thereof, whether the yeare will be plentifull. They fore-warne them of Eclipses, and aduertise of Comets. The Spaniards demanded in their necessitie, whether any shippes would come shortly, and they answered, that on such a day a Caruell would come with so many men, and such prouision and Merchandize, which accordingly came to passe.

They call vpon the Diuell in this manner: the *Priest* entereth into a Cave, or secret place, in a darke night, and carries with him certaine courageous youtnes, that may moue questions without feare. Hee sits on a bench, and they stand on their feet, hee

cricth,

crieth, calleth, singeth verses, foundeth shells: and they with a heauy accent say many times *Prorormu, Prorormu*: if the Diuell comes not, all this *Blacke-Sanctum* is renewed with grievous sighes and much perplexitie. When he commeth (which is knowne by the noise) he sounds lowder, and suddenly falls downe, by visages and varied gesture, shewing that the Diuell is entered. The one of those his associates demandeth what him pleaseth: The Friers went one day with their coniuring and coniured holies, the Crosse, Stole, Holy-water: and when the *Piace* was in that distraction, cast a part of the Stole on him, crossing and coniuring in Latine, and he answered them in his native language much to the purpose: at last they demanded whither the foules of the Indians went, he answered to hell.

These *Piaces* by their Physicke and Diuining grow rich: they goe to Feasts, and sit by themselves apart, and drinke themselves drunke, and say the more they drinke, the better they can diuine. They learne these Arts when they are children, and are enclosed in the woods two yeares, all that time eating nothing that hath blood, see no women, nor their owne parents, come not out of their Caves or Cells: and the *Piaces*, their Masters, goe to them by night, to teach them. When this time of their solitary discipline is past, they obtaine a testimoniall thereof, and beginne to professe in practice of Physicke and Diuination. Let vs burie the *Chamanu*, and then we haue done.

Being dead, they sing their praises, and bury them in their houses, or drie them at the fire and hang them vp. At the yeares end (if he were a great man) they renew the lamentation, and after many other ceremonies, burne the bones, and giue to his best beloued wife his skull to keepe for a relique: they beleue that the soule is immortal, but that it eateth and drinketh about in the fields where it goeth, and that it is the Echo which answereth when one calleth.

CHAP. III.

Of Paria, Guiana, and the neighbour Countries, both on the Coast, and within the Land.

P. Martyr.
Dec. 1. lib. 6.
Com. part. 2.
cap. 84.

IN the yeare 1497. (some adde a yeare more) *Christopher Columbus* seeking new Discoueries, after the suffering of vnufferable heats and calmes at sea, whereby the hoopes of his vessels brake, and the fresh-water not able further to endure the hot indignation of that now-belieued Burning-Zone, fled out of those close prisons, into the lap of that father of waters, the Ocean, for refuge, he came at last to Trinidad. The first Land he encountered, he called by that name: either for deuotion, now that his other hopes were dried vp with the heat, or washed into the sea by the violent showers aboue-board, and the lesse (but not lesse dangerous) which flowed from his Caske within: or else, for the three mountaines which he there desired. Once, this discouery of land so rauished his spirit, by the unexpected deliury from danger, as easily carried his impotent thoughts into a double error, the one in placing earthly Paradise in this Island, (to which opinion, for the excellencie of the Tobacco there found, he should happily haue the smokie subscriptions of many humorists, to whom that fume becomes a footles Paradise, which with their braines, and all, pasteth away in smoke) the other was, that the Earth was not round like a ball, but like a peate, the vpper swelling whereof, he esteemed these parts. Hence *Columbus* sailed to Paria, and found out the Peare-fishing, of which *Petrus Alphonsus*, a little after made great commodity by trade with the Saueages. He was assailed with eigheteene Canoas of Canibals, one of which he tooke, with one Canibal, and a bound Captiue, who with teares shewed them that they had eaten six of his fellowes, and the next day hee must haue gone so too: to him they gaue power ouer his laylour, who with his owne

P. Martyr.
Dec. 1. lib. 8.
Of the Canibals, see Chap. ter 13.

owne clubbe killed him, still laying on when his braines and guts came forth, and testified, that he needed not further feare him.

In Haria of Paria, they found plentie of salt, which the Fore-man in Natures shop and her cheefe work-man, the Sun, turned and kernald from water into salt: his work-houle for this businesse, was a large plaine by the waters-side. Heere the Sepulchres of their Kings and great men seemed not lesse remarkable: they layed the body on a kinde of hurdle or grediron of wood, vnder which they kindled a gentle fire, whereby keeping the skinne whole, they by little and little consumed the flesh. These dried carkasses they held in great reuerence, and honored for their household-Gods. In the yeare 1499. *Vincent Pinzon* discouered Cape Saint *Augustine*, and sailed along the coast from thence to Paria.

But why stand we heere peddling on the coast for Pearles, Salt, and Tabacco? let vs rouse vp higher spirits, and follow our English guides for Guiana.

In the yeare 1595. *Sir Walter Raleigh* hauing before receiued intelligence of this rich and mightie Empire, set forth for the Discouery, and on the two and twentieth of March anchored at Point Curiaipan in Trinidad, and searched that Island, which he found plentifull. He tooke the Citie of Saint *Ioseph*, and therein *Antony Berreo* the Spanish Gouverneur: Leaving his shippes, he went with an hundred men in boats, and a little galley, and with some Indian Pilots passed along that admirable confluence of Riuer, (as by the *Corps du guard*) vnto *Orenoque*, as great a commander of Riuer, as the Emperour of Guiana of souldiers. And although wee haue before mentioned somewhat thereof, yet this, his peculiar place, requireth some further consideration. This Riuer *Orenoque* or *Baraquan* (since, of this Discouery, called *Raleana*) runneth from Quito in Peru on the East, it hath nine branches which fall out on the North side of his owne maine mouth, on the South side seuen. Thus many armes hath this Giant-like streame to be his purueyers, which are alway filling his neuer filled mouth (seeming by this their naturall officiousnesse incorporate thereunto, and to be but wider gapings of the same spacious iawes) with many Ilands and broken grounds, as it were to many morfels and crummes in his greedie chappes, still opening for more, though he cannot, euen in Winter, when his throat is glibbest, altogether swallow these; yea these force him, for feare of choaking, to yauche his widest, and to vomit out, betwene these cleauing morfels, into the Oceans lappe, so many streames, and (so far is it from the Northerne and Southerne extreames) three hundred miles distant. The Inhabitants on the Northerne branches are the *Timitinas*, a goodly and valiant people, which haue the most manly speech, and most deliberate (saith *Sir Walter*) that euer I heard of what Nation soeuer. In the Summer they haue houles on the ground, as in other places: in the Winter they dwell vpon the trees, where they build very artificiall Townes and Villages: for betwene May and September the Riuer of *Orenoque* riseth thirtie foot vpright, and then are those Ilands ouer-flown twentie foot high, except in some few raised grounds in the middle: This waterie store, when the clouds are so prodigall of more then the Riuer store-houise can hold, whereby they become violent intruders and incrochers vpon the land, and not the violence of cold, giueth this time the title of Winter. These *Timitinas* neuer care of any thing that is set or sowne: Natures nurrlings, that neither at home nor abroad, will be beholden to the art or labour of Husbandrie. They vse the tops of *Palmits* for bread, and kill Deere, Fish, and Porke, for the rest of their sustentance. They which dwell vpon the branches of *Orenoque*, called *Capuri* and *Machreos*, are for the most part Carpenters of Canoas, which they sell into Guiana for gold, and into Trinidad for Tabacco, in the excessive taking whereof, they exceed all Nations. When a Commander dieth, they vse great lamentation, and when they thinke the flesh of their bodies is purrified and fallen from the bones, they take vp the carkasse againe, and hang it vp in the house, where he had dwelt, decking his skull with feathers of all colours, and hanging his gold-plates about the bones of his armes, thighs and legges. The *Arunacs* which dwell on the South of *Orenoque*, beat the bones of their Lords into powder, which their wiues and friends drinke.

As they passed along these streames, their eyes were entertained with a Pageant of Shewes, wherein Nature was the only Actor; heere the Deere came downe feeding by the waters side, as if they had desired acquaintance with these new-come guests: there, the birds in vnspcakable varietie of kindes and colours, rendering their seruice to the eye and eare: the lands either in large plaines, of many miles, bearing their beautifull bosomes, adorned with *Floras* embroidery of vnknowne flowers and plants, and prostrating themselves to the eye, that they might be scene; or else lifting vp themselves in hills, knitting their furrowed browes, and frowning out their goggle eyes to watch their treasure, which they keepe imprisoned in their stony walls, and now, to see these strangers: the waters (as the Graces) dancing with mutuall and manifold embracings of diuers streames, attended with plentie of fowle and fish; both land and water chearing variety of senses with variety of objects: only the Crocodile (a creature which seemeth vassall, now to the land, now to the water, but to make prey on both) well-nigh marred the play, and turned this Comedy into a Tragedie, euen in their sight, feasting himselfe with a Negro of their company.

One leuell passed hence to Cumana, an hundred and twentie leagues to the North, wherein dwell the *Sayma*, the *Aissama*, the *Wakri*, and the *Aroras*, a people as blacke as Negros, but with smooth haire. They poisoned arrowes, like cruell executioners, doe not only kill, but with vnouth torment make death to be, as the last, so the least of their furie: especially if men drinke after they are wounded.

At the Port of Morequito they anchored, and the King being an hundred and ten yeares old, came a foot fourteen miles to see them, and returned the same day. They brought them store of fruits, and a sort of Parauitos, no bigger then Wrenes, and an *Armadilla*, which seemeth to be all barred ouer with small plates, somewhat like to a Rhinoceros, with a white horne growing in his hinder-parts, as bigge as a great hunting horne, which they vse to winde in stead of a Trumpet. They after eate this beast. *Monardus* saith, it is in bignesse and snout like a Pigge, liues vnder the earth as a Moule, and is thought to liue on earth.

They passed further, till they came in sight of those strange ouer-falls of Caroli, of which there appeared ten or twelue in sight, every one as high ouer the other as a Church-Tower. They had sight at Winicopora of a mountaine of Crystall, which appeared a farre off like a white Church-Tower, of an exceeding height. There falleth ouer it a mightie Riuer, which toucheth no part of the side of the mountaine, but rushing ouer the top, falleth to the ground with so terrible noise, as if a thousand great bells were knocked one against another. No maruell of these roaring out-cries, if we consider that double penaltie of *seuse* and *losse*, which this Riuer seemeth to sustaine, the one in that dreadfull downefall, bruising and breaking his vnited streames into drops, and making it foming and senselesse with this falling-sicknesse; the other in lea-uing behind his Crystall purchase, further enriched with Diamonds and other iewels, which euen now he embraced in his watery armes, but himselfe (such is the course and curse of couetousnesse) will not suffer himselfe to enioy.

Now for the Monsters of men: there are said to be (not seen by our men, but reported by the Sauiages and other Jan Amazonian nation further South: which *Gomara* thinks to be but the wiues of some Indians (a thing common, as you haue euen now read) shooting and following the warres, no lesse then their husbands: once, about Lucatan, about Plata, about the Riuer, called of this supposition, *Amazones*: about Mononotapa in Africa; our age hath told, but no man hath scene this Vnimammian Nation. Yet heere they speake not of feare of the beast: and what need they, if there bee such, seeing the women are so good Archers in other places, their breasts notwithstanding? Again, they tell of men with moutnes in their breasts, and eyes in their shoulders, called *Chiparemas*, and of the Guianians, *Ewariapomones*, very strong; and of others headed like dogges, which liue all the day time in the sea. These things are strange, yet I dare not esteeme them fabulous: onely (as not to prodigall of faith) I suspend, till some eye-intelligence of some of our parts haue testified the truth.

It were a hard taske to muster all that world of Riuers, and names of Nations in the

the parts neere Guiana, which they that will, may finde in Sir *Walter* and Master *Key-mie* their owne relations. As for Guiana, this Sir *Walter* hath written. It is directly East from Peru towards the Sea, and lieth vnder the Equinoctiall: it hath more abundance of gold then any part of Peru, and as many or mo great Cities. It hath the same Lawes, Government, and Religion; as Manoa, the Imperiall Citie of Guiana, which some Spaniards haue scene, and they call it *El Dorado*, for the greatnes, riches, and situation, faue exceedeth any of the world, at least so much of it as the Spaniards know. It is founded vpon a Lake of salt water, two hundred leagues long, like vnto the Caspian sea. The Emperour of Guiana is descended from the *Inga*, the magnificent Princes of Peru: for when *Francis Pizarro* had conquered Peru, and slaine *Atabalipa* the King; one of his younger brethren fled from thence, and tooke with him many thousands of those souldiers of the Empire, called *Oreones*, with whom and other his followers, he vanquished all that tract which is betwene the great Riuers of Orenoque, and Amazones.

Diego Ordas who was one of the Captaines of *Cortes*, in the conquest of Mexico, in the yeare 1531, made search for Guiana, but lost himselfe, being slaine in a mutiny. Before this, his provision of powder was fired, and one *Iuan Martinez*, which had the charge thereof, was therefore condemned to be executed. But at the souldiers request his punishment was altered, and he set in a Canoe alone without victuall, and so turned loose into the Riuer. Certaine Guianians met him, and hauing neuer scene man of that colour, they carried him into the Land to be wondered at; and so from Towne to Towne, till he came to the great Citie of Manoa, the seat and residence of *Inga* the Emperour. He no sooner saw him, but he knew him to be a Christian (for the Spaniards not long before had conquered his brother) and caused him to be well entertained in his Palace. He liued euen moneths in Manoa, but was not suffered to wander any whither into the Countrey: he was also brought thither all the way blindfold, led by the Indians, vntill he came at Manoa. He entered the Citie at noone, and trauelled all that day till night, and the next, from the rising till the setting of the Sun; thorow the Citie, ere he came to the Palace of *Inga*. After seven moneths, the Emperour put him to his choise, whether to stay or goe, and he with the Emperours licence departed. He sent with him many Guianians, all laden with as much gold as they could carry; but before he entered Orenoque, the *Orenoqueponi* robbed him of all, but of two bottells of gold-beads, which they had thought had beene his drinke or meate: Thus escaped he to Trinidad, and died after at Saint *Iuan de Puerto-rico*, where, in his extremes he vttered these things to his Confessor. Hee called the Citie *Manoa El Dorado* the gilded or golden, because that at their drunken solemnities (in which vice no Nation vnder heauen excels them) when the Emperour carowfech with any of his Commanders, they that pledge him, are stripped naked, and their bodies annoiued with a kinde of white Balsamum, and then certaine seruants of the Emperour, hauing prepared gold made into fine powder, blow it thorow hollow canes vpon their naked bodies, vntill they be all shining from the foot to the head; and in this sort they sit drinking by twentyes and hundreds, and continue in drunkenness sometimes fix or seven dayes together. Vpon this sight, and for the abundance of gold he saw in the Citie, the Images in the Temples, the Plates, armours, and shields of gold vsed in their warres, he gaue the Citie that name.

Iuan de Castellano reekoneth twentie seuerall Expeditions of some or other Spaniards, for this Guianian Discouery with little effect, saue that diuers lost their liues therein. How it now standeth, I know not. *Gonzalo Pizarro* sent a Captaine named *Orellana*, from the borders of Peru, who with fiftie men were carried by the violent current of the Riuer, that they could not returne to *Pizarro*, he descended not in Orenoque the Guianian Riuer, but in Maragnon, called of him *Orellana*: which *Josephus* writeth, from the relation of one of their societie; who, being a boy, had beene in the Expedition of *Pedro de Orsua* for this discouery, and had failed the Riuer thorow, that in the midst men can see nothing but the skie (as before is said) and the Riuer, and that it is seuentie leagues broad vnder the Equinoctiall. *Martine Fernandez*

h The gilded Citie.

* Ouid in *Summar* calls it *Bardalo*.

† *Monardus* c. 37.

g *L. Keymie*.

i *Iuan de Castellano* ap. Hak. l. Lopez Vaz ap. Hak. tom 3.

1 *Acolla* lib. 2. cap. 6 & 3. c. 22.

m *M. Fernand.* *de Encic. 1. ap. Hak.* *Fernand.* maketh it seven degrees and a halfe to the North of the Line, and fifteen leagues broad, and the *Sea of fresh water* to be another River of forty leagues breadth: others have written otherwise, which varying proceedeth from that variety of armes or mouthes of Orenoque or Ralcana, and Marannon or Amazonas, which since have beene better discovered, as *M. Master Keymis*, *Master Mosham* and others employed in this action, have found by experience. It is situate in Quito, *Orellana* sailed in it six thousand miles. In all these parts their greatest treasure is multitude of women and children.

n *L. Keymis.*
T. *M. Sh. m.*
o *Exp. Geom.*
cap. 86.

Topinamari made a heavy complaint, that whereas they were wont to have ten or twelve wives, now they had not above three or foure, by reason of the warres with the *Eperemeri* their enemies: whereas the Lords of the *Eperemeri* had fifty or an hundred, and their warre is more for women, then either for gold or dominion.

Berreo in the search for Guiana, tooke his journey from *Nuenoreyno de Gránado*, wherehe dwelt, with seven hundred Horle, but travelling he lost many of his company and Horle: at *Amapaia* the soile is a low marshy, and the water issuing thorow the Bogges, is red and venomous, which poysoned the horses, and infected the men: at noone the Sunne had made it more holefome for their vie.

p *Exp. V. 4.*

This is a New Kingdome of Granada is two hundred leagues within land, Southward from Cartagena. It had that name, because the Captaine that discovered it, was of Granada in Spaine. The plenty of Emeralds in these parts, hath made that Gemme of lesse worth. The next Province to this is called *Popayan*: in both which the Spaniards have many Townes. And by the River of Orenoque, both may be invaded.

* *P. Martyr.*
Dec. 7. lib. 10. &
Dec. 3. lib. 4.

From these Countries issueth another great River, * called of the Inhabitants *Dabaiba* (the Spaniards have named it *Rio Grande*, and the River of *Saint John*) it passeth with a Northerne discovery, into the Gulfe of *Vraba* before mentioned. They which dwell on this River observe an Idoll of great note, called by the name of the River, *Dabaiba*; whereto the King at certain times of the yeare sends slaves to be sacrificed, from remote Countries, from whence also is great resort of Pilgrims. They kill the slaves before their God, and after burne them, supposing that odor acceptable to their Idoll, as Taper-lights, and Frankincense (saith *Martyr*) is to our Saints. Through the displeasure of that angry God, they said that all the Rivers and fountaines had once failed, and the greatest part of men perished with famine. Their Kings in remembrance hereof, have their Priests at home, and Chappels which are swept every day, and kept with a religious neatnes. When the King thinketh to obtaine of the Idoll, sun-shine, or raine, or the like; he with his Priests gets vp into a Pulpit, standing in the Chappell, purposing not to depart thence till his suit bee granted. They vrge their God therefore with vehement prayers, and cruell fasting: the people meane while macerating themselves also with fasting, in four dayes space not eating nor drinking, except on the fourth day, only a little broth. The Spaniards asking what God they worshipped thus, they answered, the Creator of the Heavens, Sunne, Moone, and all invisi- ble things, from whom all good things proceed. And they say *Dabaiba* * was the mother of that Creator. They call them to their Devotions with certain Trumpets and Bells of gold. The Bells had clappers like in forme to ours, made of the bones of fishes, and yielding a pleasing found, as they reported: which no doubt, was a pleasing found and musike to the Spaniards courteous hearts, howsoever it agreeth with the nature of that metall to ring in the eares. One of them, they say, weighed fix hundred Penns. Their Priests were enioyned chastity, which vow, if they violated, they were either stoned or burned. Other men also in the time of that fast, likewise contained themselves from those carnall pleasures. They have an imagination on the soule (but know not what substance or name to ascribe vnto it) to which yet they beleueed, was assigned future ioyes or woes, according to their demerits, pointing vp to Heaven, and downe to the Center, when they spake thereof. Many of their wives (for they might have many) followed the Sepulchers of their husbands. They allow not marriage with the sister, of which they have a ridiculous conceit of the spot, which they account a man, in the Moone, that for this Incest he was thither confined, to the torments of cold and moisture, in that Moone-prison. They leaue trenches on their Sepulchers, in which they yearely powre Mayes, and

* They say *Dabaiba* was a woman of great wisdom, honored in her life, desired after death; to whom they ascribe thunder and lightning when she is angry.
* Penitus excedeth the Ducat a fourth part.

and some of their wine (to the profit) as they thinke of the ghosts. If a mother die while she giueth sucke, the poore nursing must not be Orphan, but be interred with her, being put there to her breast, & buried alieue. They imagined that the soules of their great men and their familiars were immortal, but not others; and therefore such of their seruants & friends as would not be buried with them, they thought should lose that priuiledge of immortality, & the delights of those pleasant places, where was eating, drinking, dancing, & the former delights of their former liues. They renew the funeral pomp of these great men yearly, assembling thither with plenty of wine and meats, and there watch all night (especially the women) singing dreary lamentations, with inuectiues against his enemies, if he died in the wars, yea cutting the image of his enemy in peeces in reuenge of their slaine Lord. This done, they fall to drinking of *Mays*-wine till they be weary, if not drunken. Yet after this, they resume their songs to his commendation, with many dances and adorations. When day appeareth, they put the image of the deceased into a great Canoa (a boat of one tree, capable of three score oares) filled with shinkes, herbes, & such things as in his life he had loued: which some carry vpon their shoulders in procession about the Court, & set it downe there againe, & burne it with all the contents. After which, the women, filled with wine, and emptied of all modesty, with loose haire, secrets not secret, and variety of *Boschall* gestures, sometimes goe, sometimes fall, sometimes shake the weapons of the men, and conclude with beauly sleeping on the ground. The young men exercise their dances and songs, piercing the middle of their priuy member with the sharp bone of the Ray-fish, bedewing the pavement with the blood. And their *Bami*, who are their Physicians, and Priests, heale the same againe in foure daies. The haue in those parts Magicians, without whose aduice they attempt nothing: and neither hunt, fish, nor gather gold, except the *Taqueniga* or *Wicard* thinke it fit.

To end this *Dabaiba* Story, *Martyr* saith (for I wil not further engage my credit for the truth) that in *Camara*, which is at the head of this River, there happened most terrible tempests from the East, which threw downe trees and houses, and in the last acte of that tragedy, were brought (not by representation) two foule monsters of monstrous fowles, such as the Poets describe the Harpies with womes faces; one of them so great, that her legs were thicker then a mans thigh, so heauy, that the boughes of the trees could not beare her, so strong, that she would seize on a man, and fly away with him, as a Kite with a chicken: the other was lesse, & supposed to be the young one of the other. *Carales*, *Olorius*, & *Spinosa*, told *Martyr* that they spake with many who saw the greater killed, which was done by a stratageme: for they made the image of a man, & set it on the ground, attending in the woods with their arrowes, till she the next morning seized on this prey, and lost her selfe; the young was neuer seene after; and happily you think, not before neither. But they added, that the killers of her were honored as Gods, and rewarded with presents.

All y these parts, from golden Castile, and the Gulfe of *Vraba* to *Paria*, yield *Canibis* or Canibals, which eat mans flesh, and geld children, to make them more fat and tender for their diet. And all the Inland parts neere Peru, and in the hills called *Andes*, which some call Golden Castile, they little differ. *Circa* * saith, That in the Valley of *Anzerma*, they keepe certaine tablets amongst the reedes, wherein they carue the image of the Diuell, in a terrible shape, also the figures of Cats and other Idols which they worship. To them they pray for raine or faire weather: they haue commerce with the Diuell, and observe such superstitions as he enioyneth them. They are great man-eaters. At the doores of their houses they haue small Courts, wherein are their graues in deepe vaults, opening to the East: in which they bury their great men with all their wealth. The *Curies* are not far frō them; they haue no Temple, nor Idoll. They haue conference with the Diuel. They marry with their neeces & sisters, & are man-eaters. They call the Diuel *Xacarama*. They esteem Virginity little worth. In the Province of *Arma* the Diuell doth often appeare to the Indians in honor of whom they sacrifice their captiues, taken in war, hanging them vp by the shoulders & pulling out the hearts of some of them. In *Paucora* they haue like diuellish deuotions, & their Priests are their Oracles.

P p

Before

* *Quatro part. 1. lib. 6.*
* *Circa part. 2. cap. 15.*

cap. 19. & d.

Before the house of the chiefe Lord was an Idoll, as bigge as a man, with his face to the East, and his armes open. They sacrificed two Indians euery Tuesday in the Prouince of the Diuell. In the Prouince of Pozo, in the houses of their Lords, they had many Idols in such resemblance as the Diuell had assumed in his apparitions. And in those Idols he would also speake and giue answers. In Carrapa they are extreame drunkards: when any is sicke, they offer sacrifices to the Diuell for his recovery. In Quinbaya is a hill which casteth forth smoke; but a more hellish smoke is their conference and commerce with the Diuell: they haue no Temples or houses of Religion. They make deepe pits for Sepulchres of their great men, where their armor, wealth, and food is set about them. Their lust subiecteth the neece and sister to their marriages. In Popayan they are man-eaters, as also in the forenamed Prouinces. They obserue the same Canninall and Diuellish Rites with the former, framing their superstitions to the Diuels direction in their mutuall colloquies. They bury with their Lords some of his wives and prouision. Some of them are great Wizards & Sorcerers. In Pasto they talke also with the Diuell, a thing common to all these parts of the Indies. But let vs leaue these steepe and cold hills, these men of the Diuell whom they worship, and diuels to men whom they deuoure, and see if in the lower Countries we can finde higer and nobler spirits.

CHAP. III.

Of Brasil.



AS Guiana is bounded with those mightie Riuers of Orenoque and Marannon, so Brasil extendeth it selfe North and South, betweene Marannon & the riuer of Plata or Siluer, which three we haue already shewed to be the greatest Riuers in the World. The Westerne Borders are not so well discovered. The Easterne are washed by the Sea. *Maffaeus* hath largely described the same, whose words *Bertius*, *Maffaeus* haue transcribed: the summe whereof *Larrie* and *Boterus* haue inserted into their French and Italian Relations.

Petrus Aluarius Caprales, being sent by *Emanuel*, King of Portugal, in the year 1500, vnto the East Indies, to auoid the calmes on the Guinneie shore, fetched a further compass West, and so discovered the Continent, which now that red wood there plentifully growing, is called Brasil, but by him was named the Land of the Hojy Crosse, because he had there erected a Crosse with much ceremony. This Brasil was soone after by *Americus Vesputius*, at the charges of the said King, further discovered. The Region is pleasant and holocene, the hills and valleys equally agreeing in their vnequalnesse, the soile fat and fertile: there are plentie of Sugar-canes; kind of Balme expressed out of the herbe *Copaiba*, and many fruits which the Country naturally produceth; besides those which our Europe hath communicated. Many forts there are of beasts, as a kinde of Swine which liue in both Elements, their forefeet being short in proportion to the hinder, make them slow in running, and therefore being hunted, commit themselves quickly to the water. *Antea*, resembling a Mule, but somewhat lesse; slender snouted, the nether chappe very long, like a Trumpet, with round eares and short tails, hiding themselves in the day-time, & feeding in the night, the flesh tasteth like Beefe: there is also the Armadillo; the Tygre, which being hungry, is very hurtfull; being full, will flee from a dogge: there is a deformed beast of such slow pace, that in fifteene dayes it will carie goe a stones cast. It liueth on the leaues of trees, on which it is two dayes in climbing, and as many in descending, neither shouts nor blowes forcing her to amend her pace. The Tamendoas are as big as a Ram, with long & sharp snouts, a taile like a Squirrel, where-vnder they hide themselves, will put out their tongue two foot, to gather plenty of Anes into their

mouthes, hauing scraped vp the places where they keepe with their pawes. The Portugals haue there raised plenty of horses and sheepe. The men worship no God at all, but are giuen to sooth-sayings. The men and women goe altogether naked, are flat-nosed, make themselves blacke with the fruit Genipapi, wear their haire hanging from the hinder part of the head, not suffering it elsewhere to grow: in their nether lips wear long stones for a gallantrie (which being remoued, they seeme in deformed manner to haue a double mouth) they goe together by companies with great silence, the wife going before her husband. They entertaine and welcome strangers at first with weeping and deepe sighes, pitying their tedious journey, and presently dry their eyes, hauing teares at command. Women in trauell are deliuered without great difficultie, and presently goe about their household businesse, the husband in her stead keepeth his bed, is visited of the neighbours, hath his broths made him, and iunkets sent to comfort him. They are ignorant of numbering and letters: some Tradition they are said to haue touching *Nor* and the Flood, vnder the same rooſe (which is like a boat with the keele vprwards) liue many families, they lie in nets or beddes hanging about the ground (which is vsuall in a great part of the Indies) to auoid hurtfull creatures: they minde the day, and are not carefull for the morrow, easily communicate what they haue, are very patient of labour and hunger, fasting if they haue wherewith, from morning till night, and fasting other-whiles, when they want, three dayes together. In swimming they are miraculously skillfull, and will diue whole houres to search any thing vnder the water. They beleeue not any reward or punishment after this life ended, but thinke that as men die, so they goe to the other world, maimed, wounded, sicke or whole: and therefore bury the bodies with a net to lie in, and food for some dayes, thinking that they both sleepe and eat. They are excellent archers, and what enemies they take in their wars, they feed well many dayes, and then kill and eat them for great dainties. They dwell in houses scattered and separated from each other; their language is almost generally the same; they haue no lawes nor Magistrates; the women call certain things by one name, and the men by another. They haue no vse of three letters in the Alphabet, L, F, R, a reason whereof some haue wittily giuen, because they haue no Law, Faith, nor Ruler. They are vnmindfull of good turnes, and too mindfull of injuries: impotent of lust and rage, and in summe, more like beasts than men. Thus saith *Maffaeus*.

Let vs in the next place heare such as haue liued in the Country: of which *Lerius* and *Theuer*, two French-men, and *Ioannes Stadius* a German, haue written severall Treatises.

Ioannes Stadius in the year 1554. was prisoner to the Tuppin Indians, and because he serued the Portugals, should haue bene slaine and deuoured. But by Gons mercie he escaped. He was the Gunner in the Fort of Saint Vincent, and going into the wood to provide somewhat wherewith to entertaine some friends then come to him, became himselfe a prey to those men-hunters. When they had taken him, they contended which of them had bene the first taker, and that controuersie ended, he was stripped naked and led away. He was giuen to one of their Kings, and this victorie by them was ascribed to their *Tamaraka*, or Idols, which they said had by Oracle prophesied thereof. But their Kings were no other then the chiefe in euery cottage, which consisted of one kindred, and these *Tamaraka* were certaine rattles, as shall after appeare. The manner is, that it gets them a great name, to exhibit this feast of a slaine captiue, and therefore some that haue taken, will credit some other friend with the gift of a captiue to this solemne butchery, on condition to repay him the next captiue he taketh. This was *Stadius* his case, who was thus tossed by exchange from one to another, till at last he escaped altogether. But when he had been newly taken, the women came about him, and one while buffeted him, one faying, this is for such a friend of mine, that the Peros or Portugals had slaine; another fixing on his flesh the memoriall of another friend of hers, and then lead him with a rope about his necke, almost strangling him, making him also to dance in the middelt of them, with rattles tied to his legs; but he after grew in some credit & respect amongst them, & saw diuers others

d They know no numbers further then five, the rest they suppose as they can with their toes and fingers; and if the things numbered exceed, they number by the toes and fingers of many persons assembled together. *Stad. lib. 2. c. 29.*

e It seemes otherwise by *Lerius* his dialogue of that language. *c. 20.*

f *Io. Stad. Hist. cim. p. 12. v. 1.*
ad. T. de Bry in 3. part. Americ. c.

eatn, while himselfe could not be free from feare of the like destiny. The Sauages, that they take, put on a great shew of resolution, and little regard (in seeming) that their tragodie, supported with this comfort, that their friends will reuenge it. In time of sickness or sudden dangers, they would resort to him to pray to his God for deliuerance; and this conceit of his God, which they obserued in his Devotions, was the principall meanes of deferring his execution. Such as are mortally wounded in their fights, they would spend presently, or at least kill and dresse them, for a feast neere at hand; and one man that had liued long amongst them, and was desperately sicke, left Death should deprime them of their cheere, they flue, and (because of his sickness) hurling away the head and inwards, eat vp the rest. They take great pride in this their cruelty, and when *Konyan Bebe* their King, hauing a basket full of peeces of mans flesh, on which he was feeding, offered *Stadius* a peece, who told him that it was more then beastly, he answered, I am a Tigre, and I delight in these delicacies. This *Stadius* after escaped in a French shippe.

g *Lerius* Hist.
v. *Guiana* Amer.

Nicolas Durantius, a Knight of Malta, fir-named *Villagagnon*, in the year 1555. (malcontent with his estate at home) sailed into Francia Antartica, or the Southerne parts of Brasil, vnder the Tropike of *Capricorne*, and pretended there to worship God according to the purity of the Gospell, and to fortifie, both for the habitation of his owne, and for a Sanctuary vnto such as at home were persecuted for the truth. He fortified & sent thence to Geneva for assistance in this his holy intent: wherupon *Richerius* and *Charterius*, two Ministers, with diuers others, among whom was *Iohn Lerius*, were sent, and landed there in the year 1577. *Lerius* hath written his obseruations of these parts, as *Theuet* also, another of *Villagagnon*'s company, but (as *Lerius* testifieth) in many things falsely. The first Sauages that *Lerius* and his fellowes saw, were the *Margaiates*, which hold friendship with the Portugals, and are enemies to the French, and to the *Touon Pinambauilly*, or *Tuppan Imbat*, confederates of the French, and as deadly enemies to the former. In the meane way they passed by the *Tapemny*, *Parai-be*, *Ouetacates*, all which, howsoeuer they exercise hostilities, and mutual diagreements, yet agree in like barbarous and nightlesse Rites. With the *Touon Pinambauilly* he conversed familiarly about a year. They are in habit of bodie like the *Europaeus*, but stronger, and lesse subiect to sickness, not subiect to our bodily distempers, by like intemperance, or vexation of minde, by turbulent and distracting passions of co-uetousnesse, enuy, ambition. They are all naked, except sometimes the old men, rather to hide their discale in those parts, then their shame, couer their priuities. They liue in their nether lippe a ^b Pyramidall stone, which brauery weigheth downe their lippe, and subiecteth the face to great deformitie. Some also not content with this, adde two others in their cheekes to like purpose. They presse downe the noses of their Infants to make them flat. They annoynt themselves with a kinde of gumme, which they couer with the downe of feathers sticking thereto. They wear also frontles of feathers: in their eares they wear bones. They which will excell the rest in gallantry, and would seeme to haue slaine and eaten the most enemies, slash and cut their flesh, and put therein a blacke powder, which neuer will be done away. They vie rattles of the shell of a certaine fruit, in which they put stones or graines, and call them *Maraca*, of which they haue some superstitious conceit. The women differ from the men in nourishing their haire, which the men shauo off before, & make not those holes in their lips; but in their eares wear earrings of the forme and bignes of a meane candle. They paint also their faces with diuers colours, and wear bracelets of little bones, of which the men wear chaines or collars. They would not wear cloaths, pretending their custome of nakednes, and often washing (sometimes ten times in a day) whereto cloaths would be a hinderance; and our captiue women further then the whip forced them, would not accustome themselves to the apparell we gaue them. The women make two Kindes of meale of certaine roots, which they vie in stead of bread, which they doe not put, but hurle, into their mouthes without losse. Their office is also to make their drinke of rootes sliced, and chewed in their mouthes, and thus prepared, boiled, and stirred in a great pot ouer the fire: the like drinke they make of chewed

Mays,

Mays, which they call *Awati*: the men would account it a disgrace to do these things, and that they would not taste so well. They call this drinke *Caonin*, it is thicke, and tastes like milke: I haue seene them continue (saith *Lerius*) drinking this liquor three daies and nights together: they hold it a disparagement not to be able to hold out at this *Aschall* exercise, which they celebrate with dancing and singing, especially at their beastly man-feasts. The women dance apart from the men. One of them reported to our Author, that they had taken a ship of the Peros, or Portugals, and eaten the men: they found therein great vessels, which they could not tell what it was, but dranke so much thereof, that they slept three daies after: it is likely that it was Spanish wine. They eat Serpents and Toads (which with them are not venomous) and Lizards: Our Author saw one Lizard as big as a man, with scales on her backe like Oysters. They haue a kind of Monkey called *Sagonin*, of the bignes of a Squirrel, the fore-halfe in shape resembling a Lion: they haue another strange beast, called *Coaty*, as high as a Hare, with a little head, sharp eares, and a snout or beake about a foot long, the mouth so little, that one can scarcely put in his little finger; it feedeth on Ants. They take ⁱ *Petum* (it is not Tabacco) not in pipes, but put foure or fve leaues in another greater, and firing it, suck in the smoke, and therewith, in time of warre, will sustaine themselves three daies together, without other sustenance. They wear this herbe about their neckes.

i The *Brasilian* *Petum*, is neither in forme nor vertue, the same with Tabacco, as *Lerius* saith. The women take it not.

CHAP. V.

Of the Warres, Man-eating, and other Rites of the Brasilians.

THE Brasilians exercise irreconcilable hostility, not to enlarge their dominions, but only to be reuenged for the death of their friends and ancestors, slaine by their enemies. The Elder men, as they sit or lie in their hanging beds, will make an Oration of the vertue of their Predecessors, and of their sustained wrongs, and so excite the yonger to take armes: these Orations last sometimes six houres. Their armes are clubs or wooden swords, fve or six foot long, and a foot broad, a finger thicke, and very sharpe. One of these men being thoroughly moued, would trouble two of our Fencers. Their bowes are as long as ours, the string made of the herbe *Tecon*, little, yet able to endure the strength of a horse: their arrowes an ell long, which they will shoot twice as fast, as our men: they haue leather shields: Their elder men lead the ranks (if they may be so called, which haue none to marshal or order them) and with great shouts, and shewing the enemies the bones of their slaine-friends, they enter into a fierce battle. Their captiues they conuey in the middle of their armie home to their territories, and thereunto the men will not sticke to giue their sisters or daughters, to performe all the duties of a wife, and feed them with the best, till they redemand the same out of their flesh: the men are employed (if it be long before the slaughter) in hunting, fowling, fishing; the women in gardening, or gathering Oysters. When that dimall day approacheth, knowledge is giuen, and the men, women, and children assemble to the place appointed, and there passe the morning in drinke; and the Captiue (although he knoweth the dreadfull issue) daneth, drinketh, and frolickes it with the best. After six or seuen houres thus spent, two or three of the strongest fasten a rope about his middle, leaving his armes at libertie, and so lead him vp and downe the Village in triumph. Neither doth he for all this hang downe his head, as men here going to be hanged, but with incredible courage embazoneth his owne worthinesse. Thus, thus, saith he, haue I sometimes bound your kindred, and thy father, saith he to one, haue I deuoured, and thy brethren (to another) haue I bound and eaten: and what innumerable numbers of you *Touon Pinambauilly* haue these hands taken, this throat swallowed? Neither will the *Margaiates* suffer this my death vnuenged. Then they bring him stones, & bid him reuenge his death. He hurleth them at those which stand about him,

Ppp 3

whereof

h Great at one end, and little at the other: in their infancy it is a bone: and after a greene stone, in some as long as ones finger: they will thrust out their tongue at the hole, when the stone is removed.

whereof there are some foure thousand, and hundred duers: I saw one (saith our Author) whose legge I had thought had beene broken by the violence of one of those blowes. After this comes one, which all this while had beene hidden, with the a fallall clubbe, and Art not thou one of the Margaiates? saith he: and hast thou not deuoured our kindred? the other answereth, O how lustily I haue done it, how prompt haue I bene in taking them, how greedily in eating? And therefore, replieth the other, shalt thou be killed and iosted on the *Bucan*. What then? saith he, my death shall not be ^b vntreuenced. The club ends their dialogue, with one blow striking him dead. His wife (if he had any, as they sometimes vse to bestow on their captiues) comes to the carkasse, and spends a little time and passion in mourning, but her Crocodiles teares are soone dried, and the humor falls into her teeth, which water for the first morsell. The other women, especially the elder (which are most cruell and greedy) bring hot water and wash the body, and rub it till it looke like the skin of a Pig: then comes the Master of the feast, which owed the captiue, and cuts it out as readily, as any Butcher with vs can doe a Wether. They daub the children ^c with the blood: foure women carry about the armes and legs for a shew, with shourts and cries: The trunk is diuided into two parts, the vpper part being cut and separated from the lower: the inwards are left to the women, which seeth and make broth of them called *Mingau*, which they sup vp, with their children: they eat also the flesh about the head. The braine, tongue, and that which within the head may serue for meat, is the childrens share. The author of the feast hath a new name added to the former (for they haue so many names as they haue slaine captiues, the chiefe of the Cottage banding him on the arme, with an honorable marke for the memory thereof) and all that day he must spend in quiet. The *Waganna* are a kinde of Brasilians, which hold confederacy with no other nation, but kill all which come to their hands, and that so cruelly, that they will cut off their armes and legs while they are aliue. These liue in the mountaines, they cut them with stones, and those which haue trade with the Christians, vse knives. Their *Bomani* is a gridiron of foure cratches, set in the ground, a yard high, and as much asunder, with billets laid thereon, and other stickes on them gratewise. On this they roast the flesh, putting fire vnder, all the people standing about the same, and euery one gets a little peece of him. But me thinkes I see horror expressed in the countenance of him that reads this, and euery one weary of viewing this tragedy, loathing this inhumane feasting with humane flesh: I will therefore leaue their shambles, and (which better becomes a Pilgrime) will visit their holies and holy places. But alas, where or what are they? *Maffau* hath already told vs, that they obserue no Gods; and *Lerius* confirms the same, yet sheweth that they acknowledge a Diuell, whom they call *Aygnan*: not that they worship him, but are tormented by him. Euen in speaking of him, ^e they tremble, and the remembrance breeds a compassionat amazement in the hearer, an amazed passion in the speaker, while he applauds our happinesse, free from such tyranny, deplores his owne miserie: he sometimes in the forme of a beast, sometimes in forme of a bird, and other-whiles deformed in some monstrous shape, doth grievously torment them. Euen while the Christians were in conference with them, they would pitiouly cry out, *Hei, Hei, helpe, Aygnan* vexeth me. Nor could this be counterfeite in the iudgement of any that conversed with them. They beleue the immortallitie of the soule, and that the foules of the vertuous, that is, (in their sense) of such as haue killed and eaten many enemies, shall fly beyond the highest mountaines, and be gathered to the foules of their progenitors, and there liue in pleasant gardens, and perpetuall dancings and delicacies. The cowardly ghosts shall be carried vnto torment, by *Aygnan*, without end. They haue no name, whereby to signifie God vnto them, but wondered to heare what the French-men told of the Creator of Heauen and Earth. And because they are afraid of thunder, which they call *Toupan*, they told them that God was author thereof: the foolish Indians reply, that he was then naught which would make them afraid. But the feare of *Aygnan* made them sometimes flexible to embrace the Christian Religion, hearing that this Diuell was inferior to the Christians God. So that euen in these, the most degenerate of all, which I haue obserued in this long and tedious Pilgrimage, there is some sparke left of Religion, euen in the

a This Clubbe they call *Waganna*, which is consecrated to this mischiefe by cerimonies of singing and dancing.
b This confidence is as well in the women as in the men.
c *Stad. lib. 2. cap. 29.*

d *Stad. lib. 2. c. 3.*

e *Ler. cap. 16.*

the acknowledgement of a Deuill, and of eternall rewards and punishments.

This is further confirmed by that which is written of certaine Magicians or Priests amongst them: which persuaide the people, that they haue dealings with spirits, that by their meanes they haue their rootes and sustenance, and may by them haue fortitude. I (sayth *Lerius*) was present at one of their Assemblies, where six hundred were gathered together, which diuided themselves into three parts; the Men went into one house, the Women into a second, the Children into a third. The *Caribes* forbade the women and children to depart their houses, but to attend diligently to singing: and we (sayth he) were commaunded to abide with the women. Anon the men in one house fell to singing, *He, He, He*, answered by the women in the other with the same. They howled it out for a quarter of an houre, shaking their bracelets and forming at the mouth, and (as if they had had the falling sicknesse) some falling downe in a swoone, the Deuill (in seeming) entring into them. The children also followed in the same harsh deuotions. After this, the men sung pleasantly, which caused me to goe thither, where I found them singing and dauncing in three seuerall Rings, in the midst of each three or foure *Caribes*, adorned with Hats and garments of feathers, euery one hauing a *Maraca*, or Rattle, in both his hands. These Rattles are made of a fruit bigger then an Ostriches egge, out of which they said, that the Spirit would speake, and they continually shooke them, for the due consecration. These *Caribes* daunced to and fro, and blowed the smoake of *Petun* on the standers by, saying, Receiue yee all the Spirit of Fortitude, whereby yee may overcome your enemies. This they did often: the solemnitie continued two houres, the men ignorant of Musike, and yet rauishing my spirit with the delight I conceiued in their Song. Their wordes founded this, that they were grieved for the losse of their progenitors, but were comforted in the hope, that they should one day visit them beyond the Hills; and then threatened the *Ouetacates* (which dwell not farre from them, and at enmitie with all their neighbours, as swift as Harts, wearing their haire to the buttockes, eating raw flesh, and differing from all others in Rites and Language) and now prophesied their destruction at hand. Somewhat also they added in their Song of the Flood, that once had drowned all the world, but their ancestors, which escaped by climbing high trees. That day they feasted with great cheare.

This Solemnitie is celebrated euery third yeare; and then the *Caribes* appoint in euery Familie three or foure *Maraca*, to be adorned with the best feathers, and stucked in the ground, with meat and drinke set before them; and the people beleue they eat it. They minister vnto their *Maraca* fifteene dayes; after which, in a superstitious conceit, they thinke, that a Spirit speakes to them while they rattle their *Maraca*. They were exceedingly offended, if any tooke away any of this Prouision, as the French sometimes did; for which, and denying other the *Caribes* lyes, those Priests hated them exceedingly. Yet doe they not adore their *Maraca*, or any thing else.

Stadius tells (as you heard) that they ascribed his taking to the prediction of their *Maraca*. He tells of their consecration, that the *Paggi* (so hee calls them) enioyne that euery one should carrie their *Tamaraka* to the house, where they should receiue the facultie of speech. Euery ones rattle is pitched in the ground by the stile or stalk, and all of them offer to the Wizard which hath the chiefe place, arrows, feathers, and eare-rings; he then breaths *Petun* on euery rattle, puts it to his mouth, shakes it, and saith, *Nee Kora*, that is, Speake if thou be within: anon followeth a squeaking voice which I, saith *Stadius*, thought the Wizard did, but the people ascribed it to the *Tamaraka*. Then those Wizards perswade them to make warres, saying, that those spirits then to feede on the flesh of Captiues. This done, euery one takes his Rattle and builds vp a room for it to keepe it in, where he sets victuals, requirith and askeeth all necessities thereof, as we doe of God: and these, as *Stadius* affirmeth, are their Gods. These *Paggi* doe initiate women vnto witchcraft by such cerimonies of smoke, dancing, &c. till shee fall as in the falling sicknesse, and then he saith, hee will reuiue her, and make her able to foretell things to come: and therefore when they goe to the warre,

f *Ler. c. 5.*

g *Stad. lib. 2. c. 3.*
h *Lerius* sayth, that the *Caribes* & the *Paggi* are two kinds: the first bar one; and *Stadius* mentions no more but the *Paggi*.

i A. Thevet
Antarct.

warre they will consult with these women, which pretend conference with spirits. *Andrew Thevet* (which was in France with *Villagagnon*) agreeth in many of the former reports: he addeth, that for feare of *Agnan* they will not goe out, but they will carrie fire with them, which they thinke is forceable against him: that the *Paygi* exercise poysonings, coniuration, and other things, which I know not with what authoritie he auereth against the former witnesses, whereas *Thevet* sometimes taken in lying, deserueth lesse credit in the rest. When there is any tempest in the water, hee sayth they attribute it to the soules of their progenitors, and cast something into the water, to appease it.

They haue a tradition, That one, in habit like to the Christians, had long since told their progenitors of diuine matters, but to so little effect, as he forooke them; and euer since had those bloudie Warres continued amongst them. How little the Iesuites can preuaile, in bringing the Brasilians to Christianitie, *Massieu* hath written somewhat, and *Pierre du Larric*, a Iesuite, very largely; which is not so pertinent to our present purpose.

k Mass. l. 15.
Pierre du Larric
l. 3. c. 22. ad
finem.
l. 1. c. 17.

In Marriages they abstaine onely from mother, sister, and daughter: they obserue no Marriage-Ceremonies, but vpon consent of her friends and her owne, take her home. It is a credit to haue many wiues, amongst whom is no *Leah* to enuie *Rachels* greater portion of loue: the husband may kill the Adulteresse; but for their vnmarried maidens they are not scrupulous. Our Author, hearing a woman cry in the night, thought she had beene in some danger of deuouring by a wilde Beast, but found her husband playing the homely Midwife to her in her trauell, biting off the nauell-string, and pressing downe the nose. The father washeth and painteth him. They vse to put to their male infants little Bowes and Arrowes into the bed, and chat out their hope of the child's valour, in being auenged when he shall be a man, vpon his enemies. They name their children at aduventure, by the name of a Beast, Bird, or otherwise, as this child was called *Orapacon*, that is, Bow and Arrowes. The men are modest, in accompanying with their wiues secretly. The women haue not the ordinarie feminine sickness. *Lerius* thinks, that humor was diuerted in their youth, seeing the mothers cut their daughters side downe to the thigh, at twelue yeares of age. But twice while he was there, did he see any in priuat bawling, or contention: if such happens, as they began, so they are suffered to end it: if any hurt, or kill other, he sustaineth the like in his owne person, inflicted by the kindred of the partie wronged. They haue their proper peeces of ground, which they husband with their Rootes and *Mais*. When they entertaine a stranger, the *Moussacat*, or good-man, seemes to neglect him a while, and the guest sits him downe silent on the bed, the woman sits by on the ground, and hold their hands before their eyes, weeping, with many prayes, that he is a good man, a valiant man, that (if he be a Christian) he hath brought them fine wares. The stranger must endeavour, in some measure, to imitate the like weeping gesture. The *Moussacat* is all this while whistling his arrow, not seeming to see his new guest, till anon he comes: And are you come, sayth he? How doe you? with many termes of his best Rhetoricke; and then asks, if he be hungrie; and if he be, lets his cheare before him on the ground; which kindnesse is repayed with Glasse, Combes, or the like. They are very kind both to their owne, and to such strangers as they are enleagued with. They would carrie burthen, or man, for the space of some myles, when they needed: their loue and hatred are in like extreames; the one to their owne, the other to their enemies. They haue Physicians, called *Pages*. They vse much mourning at the death of any, and making a round pit, burie him vpright therein, six houres after his death, with that wealth they had. In their Villages lue some six hundred persons: they remoue their Villages often, which yet carrie the same name. *Stradiu* sayth, there are few Villages of about seven houses, but those houses are a hundred and fiftie foot long, and two fathomes high, without diuision into pluralitie of Roomes; and therein lue many Families, all of one kindred.

m Strad. l. c. 5.

What our Countreymen haue done on this Coast, I referre the Reader to *M. Hakluyts* Discoueries.

CHAP.

CHAP. VI.

Of the River of Plate, and the Countreies adioyning: and of the Magellane Straits.



His River wee haue already mentioned; the Indians call it *Parana*: and *John Dias di Solis* discouering the same in the yere 1512, for some shew it seemed to haue of that Mettall, called it the River of Plata, or Siluer. It is fortie leagues wide in the entrance, and preuaileth so farre against the Oceans saltnesse, that the tast of the fresh water sooner discernes his waters, then the eye can see his banks. It ouerfloweth the Countrey; as Nilus in Egypt, and Orenoque, Marannon, with the other great Rivers in America. It ebberth and floweth a hundred miles vp the streame. *Dias*, whose some call the first Discouerer, was, with fiftie of his companions, there slaine and eaten. But he which hath most fully discouered the Nations that dwell neere this River, is *Huldericus* *Schmidel*, who sayled thither in the yere 1524, and continued in those parts almost twentie yeares. He sayled thither with *Peter Mendoza*, who caried with him fise and twentie hundred men, to discouer, conquer, and inhabite those Regions.

a Botero.

b Sebastian Cabot may rather be called the first discouerer; c *Admiranda Nauis H.S.*

They build the Citie *Buenas aeres*, so called of the wholesome ayre, neere to an Indian towne, named *Carendias*, of three thousand inhabitants; if that may be called a towne, whose inhabitants stay not long in one place. They will drinke the blood of the beasts they kill, for thirst. The Spaniards destroyed them, whose parts Famine seemed to take against that cruell people, which with inuisible darts so pierced their entrailes, that vile and venomous creatures were applied to the curing of their wounded Romackes: and when such medicines failed, three of them stole a Horse, minding to flee from Famine on that dead Beast, but were therefore horsed on a Gibbet; where three others, that by his example were terrified from Horse-flesh, aduertured vpon these carcasses, cutting thence large gobbets, to pay that cruell tyrant, and greediest exactor, Hunger, his tribute. Another, whose brother died, buried him in his owne bodie: halfe their companie were consumed with this plague.

d These horses so multiplied in these parts, that now they are dispersed in wild troops, and they will hunt and kill them for the Hides, and (which is a great commodity in Angola) for the tails.

The Indians of *Carendias*, *Bartennu*, *Zeebhuas*, and *Tiembu*, taking this aduantage, assailed their Towne of *Good Aires*; turning it into good fires, by shooting at arrows, fired at the end, therinto. They after passed vp the River, and came to *Tiembu*, where the men are tall and great, their women alway deformed, with scratched and bloudie faces. The *Tiembu* could make fise thousand men. Of the Spaniards were not left fise hundred in a small time; and *Mendoza* dieth, returning homewards. The *Carenda*, the next people, are like the *Tiembu*. The *Macuerenda* lue onely on Fish, and a little Flesh. There they killed a Serpent fise and twentie foot long, and as bigge as a man. The *Saluafco* goe stark-naked, and lue onely on Fish, Flesh, and Honey. The *Curemagbas* are of huge stature: the men bore a hole in their nose, in which they wear a Parrots feather. The women paint their faces with indelebile lines. The Canos Countrey is large, neere to the Brasilians in Rites and Site. They goe naked; they will sell; the father, his daughter; the husband, his wife; the brother, his sister: The price of a woman is a Hatchet, Knife, or such like. They fat such as they take in their Warres, and then deuoure them with great solemnitie. The *Lampere* made neere vnto their Towne Pits, with sharpe stakes set vp in them, couered with stikes and earth: these they made for the Spaniards, but in a confused flight fell therein themselves. Here the Spaniards built the Towne of *Assumption*. The King of the *Schreues*, attended with twelue thousand men, met the Spaniards, and gaue them friendly entertainment, with Dauncing, Musicke, and Feasting. The women goe naked, and paint themselves as artificially as any of our Painters could doe: they wear Carpets of Cotton, with the figures of Indian Beasts.

s The

The King asked the Spaniards, What they sought? who answered, Silver and Gold: He then gave them a silver Crowne, which he said he had taken in the warres which he had waged with the Amazones, that dwelt two monthes journey thence. Of these Amazones the Indians told the same things that *Orellana* told of, neere that river, which hath received name of this supposition.

The Spaniards, with some of the *Scherves* for their Guides, set forth for this Amazonian Discoverie, but were encountered by the way with hote waters, in which they waded vp to the waste, and so continued diuerse dayes, till they came to a Nation called *Orubuesen*, who were then infected with a Pestilence, caused by Famine; which Famine the Grasshoppers had effected, two yeares together eating vp all the fruits which Nature or Husbandrie had provided for their sustenance.

Thus the Amazones, the Martiall and Venerable Warres of the Spaniards, wanted foode to hold out further: if there were any such people, and that they were not, as before I said, the warre-like wiues, or happily some gallant *Viragoes*, that by themselves would let the world see what women could doe: but yet I cannot subscribe to the rest of their storie.

But I am wearie of leading you any further in this discoverie of this great River and the neere inhabitants, seeing little is observed in our Author of their Religions. Some of these barbarous Nations, he saith, hanged vp the haire skinn of their flaine enemies in their Temples, or Houses of deuotion: This people is called *Leperi*. To giue you a Catalogue of the names of the Indian Nations that inhabited these parts, would be but tedious: These journeyes of the Spaniards were to see what gold, and not what Gods, the Indians had. They passed vp through the land into Peru.

Betweene Peru and these more Easterly parts, are the Hills *Andes*, or *Andes*, which lift vp their Snowie toppes vnto the Clouds, and reach vnto the Magellane Straits. In them inhabite many fierce Nations, bordering vpon the Nations of Brasil and Plata. The *Ciraguans*, the *Viraguans*, the *Tovis*, the *Varai*. These last exercise their children vnto Armes beemes, vnto them they commit their Captiues, for tryall of their bloudie forwardnesse; and he which at one blow can kill a Captiue, is of the greatest hopes, and rewarded for his encouragement. To this end they name their children *Tigre*, *Lyon*, that their names might teach them the like beastly furie. At the new and full Moone they wound themselves with sharpe bones, to inure themselves to thinges of Warre. They weepe in the entertainment of a friend, as the Brasilians doe. In seuentene degrees stands the Spanish Citie of *Holy Crosse* of the Mountaine. The River *Upai* in those Valleys riseth and falleth, as Nilus doth. There is a Brooke at *Holy Crosse* of a wonderfull nature: it is but little about two yards broad, and shallow withall, not running above a league, but is drunke vp of the thirstie sands. Yet doth this brooke provide the Citie water, and three sorts of good Fish, and that in great plenty, from the end of Februarie to the end of May. At other times there are few. They vse diuers meanes of shauing their heads, which, they say, they learned of one *Paucme*. In the womans lying in, the man keeps his bed, as is said of the Brasilians.

More towards the East dwell the *Itatini* people, which call themselves Garay, that is, Warriours; and others, *Tapuis* or *Slaues*. The language of the *Varai* is common to all these Nations with the Brasilians, that as in the other world Latin, Schol, and Arabian, so in that New World the *Varay*, *Cutcan*, and Mexican language, will generally serue a mans turne.

The Kingdome of Tucuma stretcheth two hundred leagues betweene Chili, Brasil, *Holy Crosse*, and Paraguay. The Spaniards haue therein five Colonies. It is a plaine Countrey. The Paraguay inhabite along the River, so called, whereof they take name. From Plata Southwards is the great Region of *Chica*, washed on the South, East, and West by the Sea. The Inhabitants are called *Patagones*.

The Spaniards which with *Magellane* first discovered the Straits, saw Gyants on this coast, of which he carryed away one with him to Sea, where after for want of sufficient foode he dyed.

Edward

Edward s. Cliffe, that wrote Master *Winters* Voyage, who first, of all others, returned out of the Straits by the same way homewards, because he saw on this Coast men of common stature, he excepteth against that report of Giants, as a Giant-like report, exceeding the stature and measure of Truth. But besides that some of our owne at another time measured the prime of mens feete eighteen ynches in the Sands, *Oliver i. Noor* in his World-Compassing Voyage, had three of his men flaine by men of admirable stature, with long haire, not farre from Port *Desire*, about seven and fortie degrees of Southerly latitude, and after, in the Magellane Straits discovered a band of *Sauages*, which neither would yeeld, nor flee from their wiues and children, which were in a Cause lust by, till every man was flaine. Foure boyes the Hollanders carried away: one of which, learning their Language, told them of three Families, or Tribes, in those parts of ordinarie stature, and of a fourth which were *Giants*, ten or eleuen foot high, which warred vpon the former.

Sebast de Weert being detained five monthes in the Straits by foule weather, sent his men to fish for their prouision (which exceedingly failed them) who there were suddenly assailed by seven *Canoes* of *Giants*, which they guessed to be so high as is mentioned: who being put to flight by their Peeces, fledde to land, and plucked vp Trees, in their rude manner barricadoing and fortifying themselves against the further pursuit of the Hollanders, who were no lesse glad that they were ridde of such companie.

These men, both *Giants* and others, went either wholly naked, or so clothed, as they seemed not to dread the cold, which is yet there so violent, that besides the Mountaine-toppes, alway couered with Snow, their very Summers, in the midst thereof, freeze them not from Ice. Yea, at that time of the yeare those Hollanders encountered an Island of Ice in the Sea, which the cold Ayre had there mounted and maintained in despite of *Nephtunes* rage, or the Sunnes volley of shot, in his neere approach. The Trees in these parts, and the men (it seemeth) are naturally fortified against those Colds; the one (as is said) alwayes in manner naked, the other alwayes clothed, out-braving the Winters violence in their Summer-like Greene Lacrie, seeming to stoupe vnder the burthen of continual Frosts and Snowes, and in a naturall wilde cloth themselves, and hold their leaues the furer.

Those Giantly men about Port *Desire*, when they die, are brought to the *Cliffes*, and there buried, with their Bowes, Arrowes, Darts, and all their (almost no) substance. The *Sauages* about the Straits feede (as both the same Author and the Hollanders report) on raw Flesh, and other filthie foodes, and are Man-eaters.

It is no small credit to our Nation and Navigation, that these Straits haue more enlarged themselves, and giuen oftener and freer passage to vs then to any other. *Drake* swamme through; *Winter* both passed and returned; *Candish* passed, but returned (as *Drake* had done) about the World in his Circuit. The *Delight* of *Bristol* entred them, and with small delight spent six weekes in them: and Captaine *Danier*, companion of Master *Candish* in his last Voyage, three times entred the South Sea, which three times forced him backe into the Embracing Armes of the vntrustie Straits. Some others haue attempted, but not attained them, as *Frison* and *Ward*, and the Voyage set forth 1586 by the Earle of Cumberland. The Land on both sides the Straits is very mountainous, the lower Mountaines whereof, although they be for their height wonderfull, yet (as wee haue said of the differing statures of the men) they haue more Giantly ouer-lookers, with Snowie lockes and Cloudie lookes; betweene them may be numbred three Regions of Cloudes. These Straits are fourescore and tenne Leagues through, of vnequall breadth, in the narrowest place a League ouer. The mouth is in two and fiftie degrees, and the

The Voyage of Sir *Francis* so vexed the Spaniard, that he sent *Pedro Sarmiento* to inhabite there, that he might prohibite other Nations to passe that way: but

Ed. Cliffe, s. p. Hak.

M. T. Candish Voyage ap. Hak. 10. 3. written by Fr. Pretty. i. Nauig. Ol. N. & Seb. W. in Additum, s. part. America.

Th. Candish.

1 See Hak. 10. 3.

m Sir F. Drake.

n Acosta saith 100, of which 70 the North Sea floweth in, and the South Sea 30. l. 3. c. 13. but o Lopez Vaz.

but Tempest and Famine hating the Spanish insolence, whose ambitious designs alway ayimed at a *Plus ultra*, brought them to a *Plus ultra* indeede, further then euer they had designed, diuerse of the Shippes (which at first were three and twentie, with three thousand five hundred men) perishing in the deuouring iawes of the Ocean, and others in their selfe-deuouring Mawes of Hunger, which eate them vp with not eating: The Name of *Iesus*, and *Philips Citie* were their two newly erected Colonies, peopled with foure hundred men and thirte women, which by Famine were brought to three and twentie persons, when Master *Candish* tooke *Hernando*, one of that companie, in his prosperous Voyage; another *P*, who had maintained himselfe by his Peece, and liued in a house alone a long time, was taken by the *Delight* of Bristol, two yeares after. The English gaue a name fitting to this distressed Citie, calling it *Port Famine*.

The last Voyage of Master *Candish* proued vnfortunate, both in the losse of himselfe, and many men: the blacke Pinnace was lost in the South Sea: the *Desire* returned, but lost diuerse of her men, surprised (as was thought) and deuoured by the Sauges, neere to *Port Desire*. The Sauges here presented themselves, throwing dust in the Aire, leaping &c. and either had Vizards on their faces, like Dogges faces, or else their faces were Dogges faces indeede.

CHAP. VII.

Of Terra Australis, and Chili.



S for the Land on the Southerne side of the Straits, it is called the Land of *Fire*, either because the Discouersers saw fire thereabout, or because that cold Climate so much needeth Fire. More Easterly, against the Cape of Good Hope, is the Land *Terra di Pisla*. This Land about the Straits is not perfectly discouered, whether it be Continent, or Islands. The most take it for Continent, and extend it (more in their imagination then any mans experience, towards those Islands of *Salomon* and New Guinee, esteeming (of which there is great probability) that *Terra Australis*, or the Southerne Continent, may, for the largenesse thereof, take vp a fifth place in the world, and the first in greatness, in the Diuision and Parting of the whole World.

Lopez Vaz writeth, That the Gouvernours which the King of Spaine sendeth for Peru and New Spaine, haue a custome to discouer New Countries. The Licentiate *Castro* being Gouvernour of Peru, sent forth a Fleet from Lima; which sayling eight hundred Leagues Westward, found certaine Islands in eleuen degrees to the South of the Equinoctiall, with a kinde of people of yellowish complexion, and all naked. Here they found Hogges, Dogges, Hennes, Cloues, Ginger, Cinnamon, and some Gold. The first Island they named *Isabella*, the greatest *Guadaluca*, on the Coast whereof they sayled a hundred and fiftie Leagues, where they rooke a Towne, and some graines of Gold hanged vp in the houses. They burnt their Towne, because they had in a suddaine surpris killed foureteene of their men. They spent foureteene moneths in this Discouerie, and named them the Islands of *Salomon*, that by that name men might be further induced to discouer and inhabit them, imagining, that *Salomon* had his Gold from thence.

Nueva Guinea was discouered by *Villalobos*, sent from New Spaine in the yeare 1543, going to discouer the Moluccas. The inhabitants are blacke of hue, and witte. The Spaniards haue coasted it seven hundred Leagues, and yet cannot tell whether it be an Isle or Continent.

Hesselius

Hesselius Gerardus hath largely set forth the Petition or Memoriall of *Peter Fernandez de Quir*, vnto the King of Spaine, about his Discouerie of those Southerne ynknowne Lands, for the Plantation of the same: wherein hee declareth vnto his Maiestie, that foureteene yeares space hee had busied himselfe to no small endamage-ment of his State and Person about the same. The length thereof hee equallth vnto all Europe, and as much of Asia, as thence extendeth to the Caspian Sea: and for the wealth and riches he calls it a Terrestrial Paradife.

The Inhabitants, he affirmeth, are innumerable, some white, some like the Mulattos, and some otherwise, in colour and habite of bodie diuersified. They neither haue King, nor Lawes, nor Arts. They are diuided and warre one vpon another, with Bowes, Arrowes, and other weapons, all of wood. They haue their Oratories and Places of Buriall. Their bread is made of three sorts of rootes. They haue varietie of fruits, Cocos, Almonds of foure sorts, Pome-citrons, Apples, Dates: there are also Swine, Goats, Hennes, Partriches, and other Fowles; and as the Indians report, Kine, and Buffals. He saw amongst them fluer, and pearles, others added, gold: and the Coast-Countries seemed to promise great wealth within Land: Many Rivers, Sugar Canes, Bayes, Hauens, and other commodities of Lands and Seas, making shew of an other China: the aire very holsome and temperate.

He tooke possession thereof in the name of the King, and set vp a Crosse & a Chapell, in the name of The Ladie of Loretto. These Regions trend euen as high as the Equinoctiall. When this Discouerie was made he mentioneth not; only hee such to the King for employment therein. It is rightly called *Terra Australis Incognita*, and therefore I will nottake vpon me to be your guide: in an other sense one of our Countrymen hath wittily and learnedly (according to his wont) described this Countrie, and paralleled therewith the Countries of Europe, and hath let vs see that we are acquainted in those coasts too much, and neede no Pilot or guide to conduct vs.

But let vs come backe to our Streits of Magellane, that wee may coast from thence and visit the Countries of Chili and Peru: for of the Westerne borders of *Chica*, girt in betweene the salt waues and cold Hills, little can bee said fitting our purpose.

Hauing sayled out of the Streits, we haue a wide Sea before vs, and on our right hand the Countrie is so barren and cold, that I would not hold the Reader in any cold or tedious Narration thereof. We will hasten rather nearer to the Sunne, where we first encounter with Chili. This name some extend euen to the Straits, where we haue placed *Chica* and the *Patagones*, others straiten it in shorter bounds; betwene *Chica* on the South; *Charchas* and *Collao*, on the North; *Plata*, on the East; and the Sea on the West: it is called Chili of the chilling cold, for so the word is sayd to signifie. The Hills with their high lookes, cold blatts, and couetous encrochings, drie it almost into the Sea: only a narrow Valley vpon lowly submission to her swelling aduersaries, obtayneth roomes for five and twentie leagues of breadth, where it is most, to extend her spacious length of two hundred leagues on that shore; and to withstand the Oceans furie, shee paies a large Tribute of many streames, which yet in the night time shee can hardly performe; the miserable Hills in their frozen charitie, not imparting that naturall bountie and dutie, till that great Arbitrer the Sunne ariseth, and sendeth Day with his light-horse troupe of Sunne-beames, to breake vp those Ice Dungeons and Snowie Turrets, wherein Night, the Mountaines Gaoler, had locked the innocent Waters. Once, the poore Valley is so hampered betwixt the Tyranicall Meteors and Elements, as that these often quaketh with feare, and in these chiefe Feuers shaketh off and loseth her best ornaments.

Arequipa one of her fairest Townes, by such disaster, in the yeare one thousand five hundred fourescore and two, fell to the ground. And sometimes the neighbour hills are infected with this pestilent Feuer, and tumble downe as dead in the plaine, thereby so amazing the fearefull Riuer, that they runne quite out of their Channells

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to seeke new, or else stand still with wonder; and the motiue heat failing, fall into an vn-couth tympanie, their bellies swelling into spacious and standing Lakes: the tides seeing this, hold back their course, and dare not approach their sometime beloued streames by diuers miles distance, so that betwixt these two stooles the ships come to ground indeede. The sick earth thus hauing her mouth stopped, and her stomack ouer-laid, forceth new mouths whence shee vomiteth streames of oppressing waters.

I speake not of the beasts and men which in these ciuill warres of Nature must needes bee subiect to deuouring miserie. These are the strange effects of cold and earth-quakes, not strange in Chili, where we are now arriued. The people are fierce and cruell, and some (as is reported) Gyants. *Almagro* one of the first Conquerours of Peru, in hope of gold, passed from thence higher: but was deceived by the Indians which led him the wrong way. In passing the Deserts of Chili, the Aire is so piercing (as before is obserued) ^h that men fall downe dead, or else loose their members suddenly, in manner without feeling. *Jerome Costilla* the Generall, one of *Acosia* acquaintance, had lost three or foure Toes which fell off without any paine: many of his Armie dyed, whose bodies at his returne hee found lying there without stinke or corruption, and one Boy remayned aliuie which had maintayned himselfe by eating horse flesh.

The horses also were found whole as *Apollonius* writeth, and the men sitting on them, as if they had bene aliuie, with the Bridles in their hand. In fix and thirtie degrees is that famous Valley of Arauco, which defend their persons and freedome, maugre all the force and furie of the Spaniards ^k. These killed two of Sir *Francis Drake* men, and wounded himselfe: they destroyed also three and twentie Hollanders, of the companie of *Cordes*: both which they did in detestation of the Spaniards, of whom they esteemed the English and Dutch, because of their apparell. They haue destroyed many of the Spaniards: they tooke the Citie *Baldiua* in the yeare 1599, and slew the Spaniards. Twice before, if not oftner, they had burnt and spoiled it. Yea *Baldiua* himselfe, the first Conquerour of *Chili*, (for *Almagro* stayed not) and of whom that Citie receiued name, was taken by these Indians, his horse being slaine vnder him. They bid him feare nothing, hee should haue gold enough: and making a great banquet for him, brought in the last seruice, which was a cup full of molten gold, which they forced him to drinke, saying: *Now glut thy selfe with gold*. This *Baldiua* had entred *Chili* with foure hundred horse, and easly conquered that part which had bene subiect to the Kings of Peru: but the other which was the richer part held out. The Spaniards sent them word they were the Sonnes of God, and came to reach them the word of God: and if they would not yeeld to them, they would shoot fire among them. The Indians would trie this argument in the field, and there the great Ordinance so well pleaded the cause, that they beleued and subiected themselves. The Spaniards employed them in the Mines, whence they gathered such plenty of gold that others had twentie thousand, but *Baldiua* himselfe had three hundred thousand *Pezos* by the yeare.

The Indians after, perceiving the Spaniards to be but mortall men, rebelled: and whereas they had vsed to carrie grasse into the Fort for the Spaniards horses, they conueyed, in the same, weapons, by which means, being assisted of their fellows without, they wonne the Fort, and when *Baldiua* would haue recovered it, he lost himselfe as you haue heard.

Euer since, this hostilitie hath continued, and the Araucans are the lifts and barres to the Spanish conquests. Their Countrey (to consider Arauco by it selfe) is but small, about twentie leagues in length: neither could the Ingas or Kings of Peru conquer it: their manner of Warre is much like the Christians, in pitched bartells placing their Bow-men among their ranks of Pike-men. To speake of other Townes which the Spaniards haue built in this coast, is not our purpose: when they sacked *Baldiua* 1599, they feasted the Spaniards with the like golden cups

cups powred hot downe their throats: they cut off the Images heads, triumphing ouer the Spaniards Gods, as they termed them. They were then at the siege of *Imperiall*, an other Spanish Citie, hauing before taken *Baldiua*. They plucked out the hearts of the Spaniards which they kill, and drinke in their skulls.

CHAP. VIII.

Of the Conquest of Peru by the Spaniards, and of their Ingas or Emperours.



FRANCIS PIZARRO was the Bastard Sonne of *Gonzalo*, a Captaine in the Kingdome of Nauarre: he was borne at Trusiglio, and exposed at the Church dore, and none being found that would giue him the breast, hee was nourished by sucking a Sow for certaine daies: at last his Father acknowledged him, and when hee was growne, set him to keepe his Swine, which being one day strayed and lost, he durst not returne home for feare, and therefore went to Siuill, and thence passed to the Indies. In this swinish education he had not so much as learned to reade. Hee went to *Vraua* with *Alonso de Horeda*; with *Valuoa*, to the discouerie of the South Sea; and with *Pedraias de Audla* Gouvernour of Golden Castile, to Panama. In this Citie^b were diuers which affected golden discoueries. *Pedraias* intended *Nicaragua*; but *Diego de Almagro*, *Hernando Lucho*, or *Luques*, a rich Priest, and this *Pizarro* now growne rich, agreed to ioyne their purses and best industrie to search Southwards, where they had heard was store of wealth. They provided a Naue and two hundred and twentie Souldiers, and *Almagro* with *Pizarro*, in the Anno 1525, or (as *Benzo* hath it) 1526, set forward.

Almagro and he parting copanie, *Pizarro*, offering to land his men, was wounded and forced to retire to Panama: *Almagro* in an other place had better success, the Indians vsing him kindly, and giuing him three thousand Ducats of gold. But seeking to land in that place of *Pizarro*'s misfortune, he was set vpon by the Indians, & lost in fight one of his eyes. They meet at Panama, and hauing cured their wounds, repaire their forces, and with two hundred men and many slaues, set sayle, and land in an other place, but are repelled to their ships by the Inhabitants, and goe to *Gorgon*, a little Island, six miles from the Continent, where *Pizarro* stayed, while *Almagro* went back for better supply. At his returne *Pizarro* and his companie were almost starued, but being refreshed, and all of them now together attempting the Indian shore, were repelled with losse to the Ile, which they called *Calli*. *Almagro* is againe sent backe for new aide, the Souldiers would haue passed with him, and curse this Land and their countounesse. *Pizarro* and his companie agree to search further, and hauing sayled fise hundred miles, came to *Chira*, a Prouince of Peru, and taking some of the Inhabitants to learne them the Spanish tongue, returned to *Tumbez*.

Hauing learned of the Indians the great wealth of those parts, hee set one *Peter*, a Candian, on shore, who was kindly entertayned of the Gouvernour, who shewed him a Temple dedicated to the Sunne, wherein were vnspokeable riches, which when he related to *Pizarro* at his returne, the Spaniards goe back with these newes to Panama. His two fellows *Almagro* and the Priest (called after the foole, because he had spent his estate on this businesse, and was after excluded by his companions) agreed with *Pizarro* to goe to Spaine to get licence for this conquest, and borrowed one thousand and fise hundred Ducats, to set him forth. *Pizarro* seekes and obtaines this Facultie only for himselfe, neuer mentioning his Partners, and with letters Patents returneth to Panama with his foure Brethren, *Hernando*, *Gonzalo*, *John*, and *Martin de Alcantara*, his Brother by the Mothers side. His two Partners were not a little grieved when they heard howe things passed, but after much stirre,

Almagro and *Pizarro* became friends and agreed to communicate Purfes and Tides. *Pizarro* goes before with a hundred and fiftie Souldiers (taking order that *Almagro* should follow with all the strength he could make) and lands in Peru, a River so called, which gaue name to those mightie and rich Prouinces, because the Spaniards by this way discovered them. They went by land, enduring much miserie by the way to Coaché where they were well refreshed. But a dis ease worse then the French Pece Coaché warred vpon them, called *Pari*. Yet did *Pizarro* hold on his resolution; he passed ouer to Puna, where the Gouverneur intreated the Spaniards well, till the abusing of their Wiues caused the Indians to take armes, and so made their riches become a prey to the preuailing Spaniards.

There had *Pizarro* the first intelligence of *Atabaliba*. The Gouverneur of this Island, to satisfie his ieaousie, cut off the noses, the members, and the armes, of his Eunuchs or Keepers of his Women. *Pizarro* sent to *Tumbez* six hundred prisoners, which the Gouverneur of this Island had taken of the partie of *Atabaliba*, who at that time maintayned Warre against his Brother *Guscar* about the Souerainetie, and this Gouverneur had taken *Guscar* part. This ciuill discord was much to the Spaniards aduantage.

Pizarro sent three Messengers to *Tumbez* to demand peace and safe entrance, but they (notwithstanding the freedome of their Captiues) deliuered them to the Priests to be sacrificed to their Idoll of the Sunne. He taketh *Tumbez* and sacketh the Temple and Citie.

From thence he proceeded in his way to *Caxamalca*: and *Guscar* sent some vnto him with great promises to demand his aide against his brother *Atabaliba*: soone after *Atabaliba* sent one to him, to charge him to returne to his ships. *Pizarro* answereth, That he came not to hurt any, but for their good, as his Emperour had giuen him in charge, nor could he now, (being the Embassadour of the Pope and Emperour, Lords of the World) returne without great dishonour before hee had seene his Royall person, and communicated to him such instructions as might bee good for his bodie and soule.

As he passed the Prouince of *Chira*, the Lords thereof prouoked him against *Atabaliba*, who had lately conquered their Countries. And on the River of *Chira* hee founded the Colonie of *S. Michael*, for the safe keeping of his spoiles, and for his ships. He marcheth on to *Caxamalca*, and sendeth Messengers on horse-back, to giue him notice of his coming. This strange beast made the Indians afraide, but *Atabaliba* was nothing moued there with, more moued to see those bearded men giue him so little reuerence. *Atabaliba* sent *Pizarro* a paire of shooes, cut and gilded, that (as he pretended) he might know him: others thought, that he might be knowne and designed to imprisonment or slaughter.

The next day the King was carried, as in solemne triumph, vpon mens shoulders, guarded with fise and twentie thousand Indians in rich pompe and magnificence. *Fernand de Valle-verde*, a *Dominican* Friar, holding in one hand a Crosse, in the other his Breuiarie, or (as some say) a Bible, came before him with great reuerence, and blessing him with the Crosse, said: *Excellent Lord*, it becometh you to know, That *God* in Trinitie and Vnitie made the World of nothing, and formed a man of the Earth, whome he called *Adam*, of whome we all haue beginning. *Adam* sinned against his Creator by disobedience, and in him all his posteritie, except *Iesus* *CHRIST*: who being *God*, came downe from Heauen, and tooke flesh of the Virgine *MARIE*; and to redeeme Mankind, died on a Crosse like to this (for which cause we worship it); rose againe the third day, and after fortie dayes ascended into Heauen, leauing for his Vicar in Earth *Saint Peter*, and his Successours, which we call Popes; who haue giuen to the most puissant King of Spaine, Emperour of the Romances, the Monarchie of the World. Obey the Pope, and receiue the Faith of *CHRIST*; and if yee shall beleue it most holy, and that most fals which yee haue, yee shall doe well; and know, that doing the contrarie, wee will make warre

c. GOM. c. 112.
Apoll. 1.
Beul. 1.3.63.

c. GOM. c. 111.
f. This he spake according to the Bull of Alexander, the first, which had giuen the Southerne & Western world to the Spanish Kings. The hornes of the Bull, and not of the Lambes, are the Popish weapons.

on you, and will take away and breake your Idols; therefore leaue the deceiueable Religion of your fals Gods. This Preaching of the Fryer might well seeme strange to *Atabaliba*, which it seemes he learned of the Mahumetans, and not of the Apostles. Hee answered, That he was free, and would not become tributary to any, nor did acknowledge any greater Lord then himselfe: and for the Emperour, hee could be pleased to be the friend of so great a Prince, and to know him; but for the Pope, he would not obey him, which gaue away that which was not his owne, and tooke a Kingdome from him whom hee had neuer seene: as for Religion, hee liked well his owne, and neither would nor ought to call it in question, being so ancient and approued, especially seeing *CHRIST* dyed, which neuer befell the *Sunne* or *Moon*, and how (saith he) doe you know that the *God* of the Christians created the World? Fryer *Vicent* answered, That his Booke told it him, and gaue him his *Breniurie*. *Atabaliba* looked on it, and in it, and saying, it said no such thing to him, hurled it on the ground. The Fryer tooke it vp and went to *Pizarro*, crying, hee hath cast the Gospels to the ground, Reungeit, O Christians, seeing they will not our friendship, nor our Law.

Pizarro commanded to bring forth the Standard and the Ordnance: the Horsemen in three Bands assailed *Atabaliba*'s people, and slew many: hee himselfe arriued with his foot-men, which layed about with their swords: all charged vpon *Atabaliba*, slaying them which carried him, whose roome was presently supplied by others, till at last *Pizarro* pulled him downe from his litter by the clothes. All this while not one Indian fought, because they had no commandement, and therefore no Spaniard was slaine, and many Indians perished vpon the thrust, for so the Fryer had bidden them fight, for feare of breaking their Swords: neither were any wounded, but only *Pizarro*, by one of his owne, thrusting at *Atabaliba* in his taking, and wounding *Pizarro* therewith in the arme. Thus are the Indians chased, their King with other great spoiles remaying with the Spaniards.

The next day the Spaniards scoured about for spoile, and found fise thousand wemen of the Kings with much treasure. *Atabaliba* was much grieved with his imprisonment, especially in regard of the chaine which they put vpon him. g And when they had spent much reasoning about his ransom, a Souldier named *Soto* (of whom you haue heard in our Historic of Florida) said vnto him, wilt thou giue vs this house full of gold and siluer thus high? lifting vp his sword and making a stroke vpon the wall: *Atabaliba* answered, That if they would giue him libertie to send into his Kingdome, he would fulfill their demand. Whereat the Spaniards much marueiling gaue him three moneths time, but he had filled the house in two moneths and a halfe, a matter scarce credible, yet most true: For I (saith *Lopez Vaz*) know aboute twentie men that were there at that time, who all affirme that it was aboute ten Millions of gold and siluer. Howbeit they killed him notwithstanding, and in a night strangled him. But *God* the righteous Iudge, seeing this villainous act, suffered none of those Spaniards to die by the course of Nature, but brought them to cuill and shamefull ends.

During the time of *Atabaliba*'s imprisonment, his Captaines had taken his Brother *Guscar*, who spake with Captaine *Soto*, and promised that if they would restore him to his libertie and to his Kingdome, he would fill vp the roome at *Caxamalca* to the roofo, which was thrice as much as *Atabaliba* had promised: and added, that his Father *Guanacapa* on his death bed had commanded him to bee friend to the white and bearded men, which should come and rule in those parts. *Atabaliba* hearing of these things, fained himselfe forrowfull for the death of *Guscar*, whom he said *Quisquiz* his Captaine had slaine: this hee did to trie how the Spaniards would take his death, which when he saw they little respected, he sent and caused him to be slaine indeede. This was done in the yeare 1532.

The Indians hereupon hid the treasures of gold, siluer, and gemmes, that were in *Cusco* and other places, and had belonged to *Guanacapa*, which were farre more then euer came to the Spaniards hands.

g. Lopez Vaz,

h. *Gomara* saith that it was a great roome, and they made a red line about it: it was all of wrought metall in vessels, &c.

i. *Gom.* hath 250000 pounds of siluer, and 1326000 pezos of gold.

k. *Gom.* c. 115.

The quarrell betweene these two brethren grew about their inheritance : *Guascar* succeeding his Father in the rest, and *Quito* being assigned to *Atabaliba*, who seizing on Tumebamba, a rich Province, provoked his brothers forces against him, who tooke him prisoner. But hee escaping to *Quito*, made the people beleue that the Sunne had turned him into a Serpent, and so he escaped through a hole in the Prison: and on conceit of this miracle drew them into armies against *Guascar*, with which he made such slaughter of his enemies, that to this day there are great heapes of bones of the slaine : hee slew threecore thousand of the Canari, destroyed Tumebamba, and conquered as farre as Tumbez and Caxamalca : he sent a great Armie with *Quisquesa* and *Calicencima*, two valiant Captaines, with such successe as you haue heard, against *Guascar*, whom they tooke, and by his direction slew.

Gomara attribureth the death of *Atabaliba* to *Philippulus* the Spanish Interpreter, who to enioy one of his wiues, accused him of conspiracie against the Spaniards, but *Benzo*¹ with more likelihood affirmeth, that *Pizarro* from his first taking had intended it. For he might haue sent him into Spaine as *Atabaliba* requested, if he had feared such secret practises : but his request and purgation were reiected, and foure Negro's which hee vsed for that purpose, strangled him at his command. Hee had many wiues, whereof the chiefe was his Sister, named *Pagha*. He seeing the glasses of Europe, maruailed much that they hauing so faire a thing would goe so farre for gold. His Murtherers dyed, as is said, the like bloody ends ; *Almagro* was executed by *Pizarro*, and he slaine by yong *Almagro*; and him, *Vacca de Castro* did likewise put to death. *Iohn Pizarro* was slaine of the Indians. *Martin* an other of the Brethren was slaine with *Francis*. *Ferdinandus* was imprisoned in Spaine & his end vnknowne; *Gonzales* was done to death by *Gasca*; *Soto* dyed of thought in Florida; and ciuill warres eate vp the rest in Peru.

Before the times of the *Inguas*, their Gouvernment^m in these parts was (as still it is in Arauco, and the Provinces of Chili) by Communalities, or the aduise of many. The Gouvernment of the *Inguas* continued betweene three and foure hundred yeares, although for a long time their Signiorie was not aboue fise or six leagues compasse about the Citie of Cusco, where the original of their Conquests beganne, and extended from Paisto to Chili, almost a thousand leagues in length betwene the Andes and the South Sea.

The Canaries were their mortall enemies, and fauoured the Spaniards, and at this day if they fall to comparisns, whether the *Inguas* or Canari were the more valiant, they will kill one another by thousands, as hath hapned in Cusco. The practise which they vsed to make themselves Lords, was a fiction, that since the generall Deluge (whereof all the Indians haue knowledge) the world had been preserued, peopled and restored by them : and that seven of them came out of the Caue of Pacaricambo, and that they also were the Authors of the true Religion. The first of these *Inguas* was *Mangocapa*, which came out of the Caue of Tambo, six leagues from Cusco. Of him came two Families, the *Huanancisco*, of whom came these Lords, and the *Vinencisco*. *Ingaroca* the first Lord was no great Lord, but was seru'd in Vessells of gold and siluer. And dying, he appointed that all his treasure should be employed for the seruice of his body, and for the feeding of his Familie. His Succesour did the like : and this grew to a generall custome, that no *Inguas* might inherit his Fathers goods, but he built a new Palace.

In the time of *Ingaroca*, the Indians had Images of gold. *Yaguaruague* succeeded, *Viracocha*, the next successeour was very rich. *Gonzale Pizarro* with cruell torments forced the Indians to confesse where his body was, for the report of the treasures buried with him : the body he burnt, and the Indians reserued and worshipped the ashes. They tooke it ill that this *Inguas* called himselfe *Viracocha*, which is the name of their God, but he to satisfie them, said, that *Viracocha* appeared to him in a dreame, and commanded him to take his name.

Pachacuti Inguas Yupangui succeeded him, who was a great Conqueror, Politician, and

and Author of their ceremonies; hee reigned threecore and ten yeares, and fained himselfe sent of *Viracocha* to establish his Religion and Empire.

After him followed *Guaynacapa*, the Father of *Guascar* and *Atabaliba*, which brought this Empire to the greatest height. The Indians opened him after his decease, leaving his heart and entrails in *Quito*, the body was carryed to Cusco, and placed in the Temple of the Sunne. Hee was worshipped of his Subjects for a God being yet alieue, which was not done to any of his Predecessours. When he dyed, they flew a thousand persons of his household, to serue him in the other life, all dyed willingly for his seruice, inasmuch that many offered themselves to death, besides such as were appointed. His treasure was admirable. He vsed alwaiesⁿ to haue a Gom.c.120. with him many *Oregioni*, which were his men of Warre, and ware shooes and feathers, and other signes of Nobilitie : he was seru'd of the eldest Sonnes and Heires of all his chiefe Subjects, euery one clothed after his owne Countrie Rite ; he had many Counsellours and Courtiers in differing degrees of honour. Euery one at his entrance into the Palace put off his shooes, and might not looke him in the face when they spake to him.

All the Vessells of his House, Table, and Kitchin, were of gold and siluer, and the meanest of siluer and copper for strength, and hardnesse of metall. Hee had in his Wardrobe hollow Statues, which seemed Gyants, and were of gold : and the figures in proportion and bignesse of all the Beasts, Birds, Trees, and Hearbs, in his Kingdome, and of the Fishes likewise. Hee had Ropes, Budgets, Troughs, and Chests of Gold and Siluer : heapes of Billets of gold, that seemed Wood cut out for the fire. There was nothing in his Kingdome, but hee had the counterfeite in Gold. Yea they say, That the *Inguas* had a Garden of pleasure in an Island neere Puna, which had all kinde of Garden-Herbes, Flowers, and Trees of Gold and Siluer. Hee had also an infinite quantitie of Siluer and Gold wrought in Cusco; which was lost by the death of *Guascar*, which the Indians held (as is said) from the Spaniards. He had two hundred children of diuerse women, *Acofio*^o faith, *o* *Acofio*^{1.6.} That he had (descended from his owne loynes) about three hundred children and grand-children.

When his sonnes *Guascar* and *Atabaliba* were dead, another of his sonnes, called *Mangocapa*, continued the Warres a while with the Spaniards, and after retyred himselfe to *Vilia Bamba*, where he kept in the Mountaines, and there the *Inguas* reigned, vntill *Amaro* was taken, and executed in Cusco. Some remnant of them haue since bene christened. The other Familie of the *Inguas*, which descended of the first *Mangocapa*, called *Vinencisco*, had their Successions also and Gouvernment; which, here to discourse of, were to my proposed scope impertinent. Leaving therefore the Conquerours and Conquest of Peru, let vs consider the Countrey it selfe, with such obseruations as we shall there finde touching their Religions.

CHAP. IX.

Of the Countrey of Peru, Naturall, Oeconomically, and Politically observations.



He Kingdome of Peru extendeth a seven hundred leagues in length, in breadth a hundred in some places, in some threecore, in others fortie : more, or lesse, according vnto the difference of places. *Quito* and *Plata* are the vmoist Cities thereof, the one bordering on *Popayan*, the other vpon *Chili*. It is not here meant of that spacious Kingdome of the *Inguas*, for that reached
twelue

a P. de Cieza,
part. 1. c. 36.

b *Acost. lib. 3.* twelve hundred leagues, whereof this of Peru was but a part. *Acost. b* numbereth diverse strange specialities, excepted from the generall Rules of Natures wonted course.

The first, that it blowes continually on all that coast with one onely winde (and that also differing from that which usually bloweth betweene the Tropiques) namely, the South and South-west. The second, that this winde (in other places vnehealthfull) is here so agreeable, that otherwise it could not be habitable. The third, that it neuer raines, thunders, snowes, nor hailes in all this coast: And yet (which is a fourth wonder) a little distance from the coast, it snowes and raines terribly. Fifthly, there are two ridges and mountaines, which both runne in one altitude; and the one in view of the other, almost equally, about a thousand leagues: and yet on the one part are great Forrests, and it raines the greatest part of the year, being very hot; the other is all naked, and bare, and verie colde. So that Peru is diuided into three parts, which they call *Llanos*, *Sierras*, and *Andes*: the first ranne alongst the Sea-coast; the *Sierras* be hills with some vallies, and the *Andes* bee steepe and craggie mountaines. The *Llanos* or Plaines on the Sea-coast haue tenne leagues in breadth, in some parts lesse, and in some a little more. The *Sierra* containeth with equall inequality twenty leagues: and the *Andes* as much, sometimes more, and sometimes lesse. They runne in length from North to South, and in breadth from East to West: and in this so small a distance it raines almost continually in one place, and neuer in the other. In the Plaines neuer, on the *Andes* in a manner continually, though some times it be more cleare there then other. The *Sierra* in the middles are more moderate, in which it raines from September to April, as in Spaine, but in the other halfe year, when the Sunne is further off, it is more cleare. The *Sierras* yeelde infinite number of *Picaguas*, which are like wilde Goates; and *Pacos*, a kinde of sheepe-ASSES, profitable for fleece and burthen: the *Andes* yeelde Parrots, Apes, and Monkeys. Some report that monstrous birthes doe sometimes procede (as by Natures vnwillling hand) from the copulation of these Barbarians and these Monkeys. The *Sierra* opening themselves, cause vallies, where are the best dwellings in Peru, and most plentifull of Maiz and Fruits. It is strange that in the valley of *Pachacama*, neither the higher Element yeeldeth raine, nor the lower any streame, and yet there is plenty of rootes, Maiz, and fruits. They haue large and deepe ditches, in which they sowe or set, and that which groweth is nourished with the dew: and because the Maiz will not grow, except it first die, they set one or two Pilchards heads (which fish they take with their Nettes verie plentifully in the Sea) therewith, and thus it groweth aboutantly. The water which they drinke, they drawe out of deepe pittes. Comming from the Mountaines to the Vallies they doe usually see (as it were) two Heauens, one cleare and bright, the other, obscure, and (as it were) a grey vail spread vnderneath, which couers all the coast: and although it raines not, yet this mist is wonderfull profitable to bring forth grasse, and to raise vp and nourish the seede; and where they haue plenty of water, which they draw from the Pooles and Lakes, yet if this moisture faileth, there followeth great defect of graine. And (which is more worthe of admiration) the drie and barren sands in some places, as in the sandie Mountaine neare the Citie de Loy Reges, are by this dew beautified with grasse and flowers. In some places they water their fields out of the riuers.

Beyond the Citie of Cusco the two ridges of Mountaines separate themselves, and in the middellie a plaine and large champaigne, which they call the Province of *Calao*, where there are many Rivers, and great store of fertile Pastures. There is also the great Lake of *Titicaca*, which containeth foure score leagues in compasse, and robbeth tenne or twelue great riuers of their waters, which they were carrying to the Sea, but heere are drunke vp (by the way) of this Lake. They saile in it with shippes and barques: The Water is not altogether sower nor salt, as that of the Sea, but is so thicke, that it can not bee drunke. Vpon the Bankes of this Lake are Habitations as good as anie in Peru. The great Lake passeth by a Riuer into a lesse Lake called *Anlagu*, from whence it hath no manner of passage, except there

Acost. lib. 16.
Cieza p. 1. c. 103

there be any vnder the earth. There are many other Lakes in the Mountaines, which seeme to arise rather from Springs then from Raines or Snowes, and some of them yeeld Riuers. At the end of the Vallie of Tarapaya neare to Potozi, there is a round Lake, whose water is very hot, and yet the Countrie is very cold: they bathe themselves neare the bankes, for further in it is intolerable. In the middellie is a boyling aboute twentie foot square: it neuer encreaseth nor decreaseth, although they haue drayne from it a great streame for metall-mills.

But to returne from this plenty of water in lakes to that want thereof in the plaines of Peru. The Naturall reason which some yeeld of this want of Raine, is, partly their sandie and drie qualitie, which of themselves can yeeld no further exhalations, then to produce those milts or dewes: partly the height of the Hills, which shadow the plaines, and suffer no winde to blow from the Land vpon them, but intercept them wholly with their vapours and clouds; so that their winde is only from the Sea, which finding no opposit, doth not presse nor straine forth the vapours which rise to engender raine. This seemeth the rather to bee probable, for that it raines vpon some small Hills along the coast which are least shadowed. In the same coast alio, where the Easterly or Northerly windes bee ordinarie, it raineth as in Guayaquil. The South winde in other places is accounted a causer of raine, which here reigneth without rayning.

As strange is the difference of seasons, after the Indians accompt. For in the *Sierras* their Sommer beginneth in April, and endeth with September: October beginneth their Winter, which not the absence, but the presence of the Sunne doth cause. Contrarywise in the Plaines, iust by in fire, they haue their Sommer from October to April, the rest their Winter.

The raines in the Hills are cause why they call it Winter, and the dewes or mists in the Plaines, so that when the raines fall most in the Hills, it is cleare weather in the Plaines, and when the dew falleth in the Plaines, it is cleare on the Hills: and thus it cometh to passe, that a man may trauell from Winter to Sommer in one day, hauing Winter to walke him in the morning, and ere night a cleare and drie Sommer to scorch him.

About the point of *St. Helena* in Peru, they tell that sometimes there liued Gyants of huge stature, which came thither in Boats, the compasse of their knee was as much as of another mans middle: they were hated of the people, because that vsing their women they killed them, and did the same to the men for other causes. These Gyants were addicted to Sodomitie, and therefore, as the Indians report, were destroyed with fire from heauen. Whether this bee true or no, in those parts are found huge and Gyantlike bones. Contrarywise, in the Valley of Chincha they haue a Tradition, that the Progenitors of the present Inhabitants destroyed the native people, which were not about two cubits high, and possessed their roomes: in testimony whereof they alleage also that bone-argument.

Concerning the Indians conceit of their owne originall: we haue mentioned their opinion of a flood, and the reaping of the World by them, which came out of a Caue. They haue an other Legend that all men being drowned, there came out of the great Lake *Titicaca*, one *Vnacocha*, which staid in *Tiaguanaco*, where at this day is to be seene the ruines of very ancient and strange buildings, and from thence came to Cusco, and so beganne mankind to multiply. They shew in the same Lake a small Island, where they saie that the Sunne hid himselfe, and so was preferred: and for this reason they make great sacrifices vnto him in this place, both of sheepe and men. They held this place sacred, and the *Ingas* built there a Temple to the Sunne, and placed there women and Priests with great treasures.

Some learned men are of opinion, that all which the Indians make mention of is not aboute foure hundred yeares; which may be imputed to their want of writing. In stead of writing they vsed their *Quipos*. These *Quipos* are memorials or registers made of cords, in which there are diuers knots and colours, signifying diuers things

Tellus Nubibus apud pluviam, mellest ab A. Siro, Oud. h. Circa. c. 59.

Circa. c. 25.

The like doth Apollonius, & the Poets tell of Typhon, and other Gyants. Ap. de Dior. Orig. 1. 1. c. Hyginus, fab. 152. Circa. c. 74.

Acost. lib. 1. c. 103

Circa. pag. 1. cap. 103.

Acost. lib. 1. c. 103.

these were their bookes of Histories, of lawes, ceremonies, and accounts of these affaires. There were officers appointed to keepe them called *Quipcamayos*, which were bound to give account of things as Notaries, and Registers. They had according to the diuersitie of businesse, sundry cords and branches, in euery of which were so many knots litle and great, and strings tyed to them, some red, some Greene, and in such varietie, that euen as we deuie an infinite number of words from the letters of the Alphabet, so doe they from these kindes and colours. And at this day they will keepe account exactly of them. I did see (saith *Acofta*) a handfull of these strings, wherein an Indian woman did carry (as it were) written a generall confession of all her life, and thereby confessed her selfe, as well as I could haue done in written paper, with strings for the circumstances of the finnes. They haue also certaine wheelles of small stones, by meanes whereof they learne all they desire, by heart. Thus you shall see them learne the *Paternoster*, *Credo*, and the rest: and for this purpose they haue many of these wheelles in their Churchyardes. They haue another kinde of Quippos, with graines of Mays, with which they will cast vp hard accounts which might trouble a good Arithmetician with his pen in the diuisions. They were no lesse wittie, if not more, in things whereto they apply themselves then the men of these parts. They taught their young Children all Artes necessarie to the life of men, euery one learning what was needefull for his person and family, and not appropriating himselfe to one profession, as with vs, one is a Tailor, an other a Weauer, or of other trade. Euery man was his owne Weauer, Carpenter, Husbandman, and the like. But in other Artes, more for ornament then necessitie, they had Gold-Smithes, Painters, Potters, and Weaues of curious workes for Noble men, and so of the rest. No man might change the fashion vsed in his owne countrey, when he went into another, that all might be knowne of what countrey they were.

For their marriages, they had many wiues but one was principall, which was wedded with solemnitie, and that in this sort. The Bridegroome went to the Brides house and put *Ottoy*, which was an open shooe, on her foote: this, if she were a Maide, was of Wooll, otherwise, of Reedes: and this done, hee led her thence with him. If shee committed Adulterie, she was punished with death: when the husband died, she carried a mourning weede of black a yeare after, & might not marry in that time which befell not the other Wiues. The *Inga* himselfe with his owne hand gaue this woman to his Gouvernours and Captaines, and the Gouvernours assembled all the yong men and Maides in one place of the Citie, where they gaue to euery one his Wife, with the aforesaid ceremonie in putting on the *Ottoy*: the other wiues did serue and honour this. None might marry with his Mother, Daughter, Grandmother or Grand-child: and *Yupangui*, the Father of *Guaynacapa* was the first *Inga* that married his Sister, and confirmed his fact by a decree, that the *Ingas* might doe it, commanding his owne children to doe it, permitting the Noble men also to marrie their Sisters by the Fathers side. Other incest, and murder, Theft, and Adulterie were punished with death. Such as had done good seruice in warre were rewarded with lands, armes, titles of honour, and marriage in the *Inga*s lineage.

They had *Chasquis* or Poills in Peru, which were to carry tidings or Letters: for which purpose they had houses a league and a halfe a sunder, and running each man to the next, they would runne fiftie leagues in a day and night.

When the *Inga* was dead, his lawfull heire borne of his chiefe wife succeeded. And if the King had a legitimate brother, hee first inherited, and then the sonne of the first. He inherited not the goods (as is said already) but they were wholly dedicated to his Oratorie or *Guaca*, and for the entertainment of the Family he left which, with his off-spring, was alway busied at the sacrifices, ceremonies, and seruice of the deceased King: for being dead, they presently held him for a God, making images and sacrifices to him. The Ensigne of royalty was a red rowle of Wooll finer then silke, which hung on his forehead, which was as a diademe that none else might

might weare in the midst of their forehead; at their care the Noble-men might. When they tooke this roll, they made their Coronation feast, and many sacrifices with a great quantitie of Vessell, of Gold, and Siluer, and many Images in the forme of Sheepe of gold and siluer, and a thousand others of diuers colours. Then the chiefe Priest tooke a yong child in his hand of the age of six or eight yeares, pronouncing these words with the other Ministers to the Image of *Viracocha*; Lord, we offer this vnto thee, that thou mayest maintayne vs in quiet, and helpe vs in our warres: maintaine our Lord the *Inga* in his Greatnesse and Estate, that hee may alway increase, giuing him much knowledge to gouerne vs. There were present at this ceremonie, men of all parts of the Realme, and of all *Guacas* and Sanctuaries. It is not found that any of the *Ingas* subiects euer committed treason against him. Hee placed Gouvernours in euery Prouince, some greater, and some smaller. The *Ingas* thought it a good Rule of state to keepe their Subiects alway in adion, and therefore there are seene to this day long Causies of great labour, diuiding this large Empire into foure parts.

When they conquered a Prouince, they presently reduced them into Townes, and Corporallities, which were diuided into Bands: one was appointed ouer ten, an other ouer a hundred, and an other ouer a thousand, and ouer ten thousand an other. About all there was in euery Prouince a Gouvernour of the house of the *Ingas*, to whom the rest gaue accounts of what had passed, who were either Borne or Dead. At these times called *Raymer*, the Gouvernours brought the Tribute of the whole Realme to the Court at Cusco. All the Kingdome was diuided into foure parts, *Chinchasuyo*, *Copalsuyo*, *Andesuyo*, and *Condesuyo*, according to the foure wayes which went from Cusco, East, West, North, and South.

When the *Inga* conquered a Citie, the Land was diuided into three Parts, the first for Religion, euery Idol and *Guaca* hauing his peculiar Lands appropriated to their Priests and Sacrifices; the greatest part thereof was spent in Cusco, where was the General and Metropolitan Sanctuaries, the rest in that Citie where it was gathered, which had *Guacas*, after the fashion of Cusco, some being thence distant two hundred leagues. That which they reapt on the Land was put into Store-houses built for that purpose.

The second part of that diuision was for the *Inga* for the maintenance of his Court, Kinsmen, Noblemen, and Souldiers: which they brought to Cusco, or other places where it was needfull.

The third part was for the Communitie for the nourishment of the people, no particular man possessing any part hereof in proper. As the Familie encreased or decreased, so did the portion. Their Tribute was to till and husband the Lands of the *Inga*, and the *Guacas*, and lay it vp in store-houses, being for that time of their labour nourished out of the same Lands. The like distribution was made of the Cattell to the same purposes, as that of the lands, and of the wooll, & other profits that thence arose. The old Men, Women, and sick Folks, were referred from this Tribute. They paid other Tributes also, euen whatsoever the *Inga* would choose out of euery Prouince. The *Chicas* sent sweet woods; the *Lucanas*, brancas to carrie his litter; and all were slaves to the *Inga*. Some he employed in building of Temples, Fortresses, Houses, or other works, as appeareth by the remnants of them, where are found stones of such greatnesse that men cannot conceiue how they were cut, brought, and laid in their places, they hauing no yron or Steele to cut, engines to carrie, nor mortar to lay them: and yet they were so cunningly laied that one could not see the ioynts; some of eight and thirtie foot long, saith *Acofta*, eight broad, and six thick, I measured, and in the walls of Cusco are bigger.

They built a Bridge at Chiquitto, the Riuer being so deepe, that it will not admit Arches: they fastned bundles of reedes and weeds, which being light, will not sinke, which they fasten to either side of the Riuer, they make it passable for man and beast: it is three hundred foot long. Cusco: their chiefe Citie standeth in fouenteen degrees: it

Gom. c. 125. 126

it is subject to cold and snow, the houses are of great and square stone. It was besieged by *Soto*, and by *Pizarro* and him entered, where they found more treasure than they had by the imprisonment of *Atabaliba*: *Quito* is said to have been as rich as *Cusco*. Hither *Ruminaguilla* fled with five thousand Souldiours, when *Atabaliba* his Mr. was taken by the Spaniards, and slew *Illiesca* his brother, that withstood his tyrannical proceedings, flayed him, & made a Drum of his skin; slew two thousand souldiours that brought the body of *Atabaliba* to *Quito* to be interred, having in shew of Funerall pompe & honour, before, made them drunke; and with his forces scoured the Province of *Tumbamba*: he killed many of his wives for smiling when hee told them they should have pleasure with the bearded men, and burnt the Wardrobe of *Atabaliba*: that when the Spaniards came and entered *Quito*, which had almost dispeopled *Panama*, *Nicaragua*, *Cartagena* and other their habitations in hope of *Peruvian* spoiles, they found themselves disappointed of their expected prey, and in anger set fire on the towne. *Alvarado* with like newes came from *Guatemala* into those parts, with 400. Spaniards, but was forced to kill his horse to feede his famished company (although at that time horses were worth in Peru about 1000. ducats a peece) was almost killed with thirst, was assaulted with showers of Ashes, which the hote Vulcane of *Quito* dispersed 240. miles about, (with terrible Thunders, and lightnings, which *Pluto* had seemed to steale from *Jupiter*, & here to vent them) and after with snowes on the cold hills, which exacted 70. Spaniards for tribute in the passage, found many men sacrificed by the inhabitants, but could finde no gold, till *Pizarro* bought his departure with 100000. ducats. He gaue thanks (he said) to God for his deliverance, but that tract by which hee had passed, to the Diuell. This was he that afterward being bruised with the fall of his horse, (whereof he died) & asked where he was most pained, y^e said, in his soule, as guiltie to himselfe of his former cruelties & couetousnes. Let vs adde one thing more (added perhaps & more somewhat then truth) of the riches of these parts. *Francis Xeres* writeth that in *Cusco* there were houses, whose floores, walles, and roofe were covered with plates of golde, *Girana* saith, that the inhabitants of *Ancarima*, were in their warres armed with complete harness of Gold: and that about *Quito* there were mines, whence more gold was taken then earth. I tye no mans credit to these reports, but sure it is, that they had these metalls in abundance, which the Spanish warres haue made our European world to feeble, more managed and maintained by Indian wedges, then Spanish blades.

But let vs come from their Mines, to their Mines, which for heavenly things were as full of dross, as the other were of purer metalls.

CHAP. X.

Of the Gods or Idols of Peru, and other their opinions.

a Acq. l. 5. c. 3.

THe Peruians acknowledged a Supreme Lord and Author of all things, which they called *Viracocha*, and gaue him names of great excellence, as, *Pachacamac*, or *Pachayachac*, which is, the Creator of Heauen and Earth, and *Virap*, that is, admirable, and other the like. Him they did worship as the chiefest of all, and honoured him in beholding the heauens. Yet had he they no proper name for God no more then the Mexicans, but such as in this sort might signifie him by his attributes or workes, & therefore are forced to vse the Spanish name *Dios*. In the name of *Pachacamac*, or Creator, they had a rich Temple erected to him, wherein they worshipped notwithstanding the Diuell and certaine figures. The name of *Viracocha* was of the greatest found in their deuotions, and so they called the Spaniards, esteeming them the sonnes of heauen. *Benzo* calledgeth another cause of that name giuen to the Spaniards. It signifieth (saith hee) the froth of the Sea, (*Vira* is froth, *Cochie* the Sea) because they thought them ingendered of Sea-froth and nourished therewith, in regard of couetousnesse and cruelty deuouring all things: applying that name to them in respect of their wicked praides, and not for Diuine Originall. Yea, they curse the

b No name in the Caltico or Mexican tongues to signifie God.

c Benzo l. 3. c. 11

the Sea, which (saith) such a cursed broode into the land. (The Spaniards came thither by Sea, as you haue heard.) If I, saith *Benzo*, asked any of them for any Christian by that Title, they would neither looke on me nor answer, but if I enquired for them by the name of *Viracochie*, they would presently make answer. And there (would the father point to the Child) goes all *Viracochie*.

To reconcile these two wholly, is impossible; not so, to shew some reason why the same name might be giuen both to their Idoll, and the Spaniards. These might be so termed, as coming thither at first by Sea; and lastly because at the first they thought somewhat more then humane to be in them, and that which at first they gaue for honour may now be continued in an Ironie, or *Antiphrasis*, whilst they thought them better then men, and found them little inferior to Diuels.

Viracocha the great Author of Nature, may be called by this Sea-name, for some especiall Sea-rites obserued in his honour, or for the same cause that the Mythologians ascribe to *Venus* her Sea-generation. For they pictured *Venus* swimming on the Sea (as *Affricus* affirmeth) and the Poet singeth, *Venus, Oriam Mari*: which the Mythologians apply to the motion and moisture required to generation, and to that frothy nature of the Sperme. So saith *Phormus*: *Venus a Marina a perhibetur. quod ad omnium generationis causam motu & humiditate opus sit. Et forte quod spumosa sit animantium semina*: therefore (saith *Fulgentius*) she is called *Aphrodite*: for *Zeos* is froth, and so is lust in regard of the vanitie: and so is seed, in regard of naturall qualitie. Perhaps also the first Maister of *Viracochas* Mysteries, which taught them first in Peru, came thither by Sea.

But to returne to *Acosta*, he telleth that the *Inga Yupangui* (to make himselfe more respected) deified, that being one day alone, *Viracocha* the Creator spake to him, complaining, that though he were vniuersall Lord and Creator of all things, and had made the Heauen, the Sunne, the World, and Men, and ruled all, yet they did not yeild him due Obedience, but did equally honour the Sunne, Thunder, Earth, and other things: giuing him to vnderstand, that in Heauen where he was, they called him *Viracocha Pachayachachia*, which signifieth vniuersall Creator: promising also that he would send men inuisibly to assist him against the *Changus*, who had lately defeated his brother.

Under this colour, he assembled a mighty armie, and ouerthrew the *Changus*: and from that time commanded that *Viracocha* should be held for vniuersall Lord, and that the images of the Sunne and Thunder should doe him reuerence. And from that time they set his image highest: yet did he not dedicate any thing to him, saying, that he being Lord of all had no neede. As for those inuisible Souldiours (a conceit like that which we haue mentioned of the Turkes) hee said that no man might see them but himselfe: and since they were conuerted into stones: and in that regard gathered a multitude of stones in the mountains, and placed them for Idols, sacrificing to them. He called them *Pururanas*, and carried them to the warres with great deuotion, making his souldiours beleue, that they had gotten the victorie through their help. And by this meanes he obtained goodly victories.

Next to *Viracocha* they worshipped the Sunne: and after him the Thunder, which they called by three names, *Chinquilla*, *Catmilla*, and *Inti*, supposing it to be a man in heauen with a Sling and a Mace, in whose power it is to cause Raine, Haile, Thunder and other effects of the aery Region.

This *Guaca* (so they called their Idols) was General to all the Indians of Peru: and in *Cusco* they sacrificed to him Children, as they did to the Sunne. These three, *Viracocha*, the Sunne, and Thunder, had a more especiall worship then the rest: they put as it were a Gamlet or Glove vpon their hands, when they lifted them vp to worshipping them. They worshipped the earth in the name of *Pachamama*, & esteemed her the Mother of all things: the Sea also, and called it *Mamacocha*: and the Raine-bow, which with two Snakes stretched out on each side, were the armes of the *Ingas*. They attributed diuers offices, to diuers Starres, and those which needed their fauour worshipped them: so the Shepherd sacrificed to a Starre, by them called *Orenibilly*, which

R r r

they

d See cap. 14.

e Alricus de Imag. decorum.

f Phormuti de Nat. diu. Speculum.

g Fulgentii Mytholog. l. 2.

h Ac. l. 6. c. 11.

i So haue some reasoned in Tempis quid facit aurum? Pers.

they hold to be a sheepe of diuers colours, and two other starres called *Canchillay* and *Frenchillay*, which they fained to be Ewe and a Lambe. Others worshipped a starre which they name *Machacmay*, to which they attributed the power ouer Snakes and Serpents, to keepe them from hurting them. To another Starre called *Chuganchucuy* (which is as much as Tigre) they ascribed power ouer Beares, Tigres, and Lyons. They haue generally beleued that of all the beasts in the earth, there is one like vnto them in heauen, which hath care of their procreation and increase. Many other Starres they worshipped, too tedious to rehearse. They worshipped also Riuers, Fountaines, the mouthes of Riuers, entrees of mountaines, Rockes or great *Rones*, Hills, and the toppes of mountaines, which they call *Apachitas*. They worshipped all things in Nature, which seemed to them remarkable and different from the rest.

They shewed me, (it is *Acosas* speech) in *Cazamalca*, a Hill or Mount of sand, which was a chiefe Idoll or Guaca of the ancients. I demanded what Diuinitie they found in it; they alledged the wonder, it being a high mount of Sand in the midst of the thicke mountaines of Stone. In the Citie *delas Reyes*, for the melting of a Bell, we cut downe a great deformed Tree, which for the greatnes and Antiquitie thereof had been their *Guaca*. They attributed the like diuinitie to any thing that was strange in this kinde, as stones, or the Rootes *Papas* & *Lallarecas* (which they kissed & worshipped) Beares also, Lions, Tigres and Snakes, that they should not hurt them. And such as their Gods be, such are the things which they offer vnto them in their worship. They haue vied, as they goe by the way, to cast in the crosse-waies on the hills and toppes of mountaines, old shoes, Feathers, and Coca chewed. And when they had nothing else, they cast a stone as an offering, that they might passe freely and lustily; hence it is, that they finde in the high-waies great heapes of stones offered, and such other things. They vied the like ridiculous offering in pulling off their haire of the eye-browes to offer to the Sunne, hills, windes, or any other thing which they feare. They report of one of the *Ingas* that said he did not take the Sun to be a God, because he laboureth so much in his daily journey. In fine, euery one worshipped what liked him best. The Fishers worshipped a Sharke or some other Fish: the Hunter, a Lyon, Foxe, or other Beast, with many birds; the country-man, the water, and Earth. They beleued that the Moone was Wife to the Sunne: when they sweate they touch the earth, and looke vp to the Sunne. Many of their Idols had Pastoral staues and Miters like Bishops, but the Indians could tell no reason thereof: and when they saw the Spanish Bishops in their *Pontificalibus*, they asked if they were *Guacas* of the Christians.

They worshipped also (as before is said) the dead bodies of the *Ingas*, preferring them with certaine Roshin, so that they seemed aliu. The body of *Tupangui*, the Grandfather of *Atabaliba*, was thus found, hauing eyes made of a fine cloth of Golde so Artificially set, as they seemed naturall, hauing lost no more haire then if hee had died the same day, and yet hee had bene dead threecore and eightene yeares. There also the Spaniards found his seruants and *Mamacomas*, which did seruice to his memorie.

In some Prouince they worshipped the image of a Bull, in an other of a Cocke, and in other, others. In the principall Temple of *Pachisacama*, they kept a she-Foxe and worshipped it. The Lord of Manta kept a great and rich Emerald, as his ancestors also before him had holden it, in great veneration: on some daies it was brought forth in publike to be worshipped. They which were sicke came in Pilgrimage to visit it, and there offered their gifts, which the Cacique and Ministers turned to their owne profit. The Diuell in many places did appeare vnto them, and he indeed was Author of all these superstitions.

They haue a Tradition concerning the Creation, that at the beginning of the world there came one from the North, into their countrey, called *Cou*, which had no bones, went very light and swift, cast downe mountaines, lift vp the hills, only with his will and word: He said he was the sonne of the Sunne, and filled the earth with men and women which they created, giuing them fruits and bread & other things necessarie for humane life. But being offended with some, he countermanded all

that former good, and turned the fruitfull lands into barren sands, as they are now in the Plaines, and tooke away the water that it should not raine (hence it came that there it rained not) onely leauing them the Riuers, of pure compassion, that they should maintain the selves with labour. Afterwards came another from the South, called *Pachicama*, the sonne also of the Sunne and Moone, who banished *Cou*, and turned his men into Cats, Monkeyes, Beares, Lyons, Parrats, and other Birdes, and created the Progenitors of the present Indians, and taught them to husband the earth and the Trees. They againe to gratifie him, turned him in their imaginations and superstitions vnto a God, and named the prouince foure leagues from Lima of his name. Hee continued till the Christians came to Peru. Hee was their great Oracle, and as some Indians affirme, hee still continueth in secret places with some of their old men and speaketh to them. Of this Temple we shall after speake.

They hold opinion also, that on a time it rained so exceedingly, that it drowned all the lower Countreys, and all men, save a few, which got into caues vpon high hills where they shutte vp themselves close, that no raine could get in: there they had stored much prouision and liuing creatures. And when they perceived that it had done raining, they sent forth two Dogges, but they returning all myrie and foule, they knew that the waters had not yet ceased: after that they sent forth more Dogges, which came backe againe dry. Then did they goe forth to people the Earth: but were mightily afflicted with multitudes of great Serpents which had sprung vp out of those mirie Reliques of the Flood: but at last they killed them. They beleue also that the world shall haue an end, but before the same, shall goe a great drought, and the Sunne and Moone, which they worship, shall bee consumed: and therefore they make grieuous lamentations when there is any Eclipse, especially of the Sunne, fearing the destruction of it and the world. They beleue the immortalitye of the soule, as wee shall more fully see when yee come to their Buriall-rites.

CHAP. XI.

Of the Religious Persons, Temples, Confessions, and sacrifices in Peru.



Man might come to the *Guacas* or Idolls but Priests. These were clothed in white, and when they came to worship, they prostrated themselves on the ground, and holding in their hands a white cloth; did speake to their God in a strange language, that the people should not vnderstand. These haue the authoritie in their holies, and consecrate both the things liuing, and the offerings of other things. In the sacrifices they diuined by inspection of the inward parts, especially by view of the heart, if it were of a man. And if they finde not signes answerable to their expectation, they neuer cease off from sacrificing till they doe finde them, beleueing, and making the people beleue, that God is not till then pleased with their sacrifices. They haue incredible shew, and were had in great reputation, of holines. When they were to sacrifice they abstained from women, and if they had committed any trespass, they did expiate and purge the same with fasting: in sacrificing they did binde, and binde their eyes; and were sometimes so transported with Zeale, that with their nailes they scratched or pulled out their eyes, as hath bene seene. Neither did the people alone admire their holinesse, but the Princes also, who would doe nothing of moment without their aduise. They also without feare or flatterie, declared vnto them what they had received from their Oracles. The manner of their diuination

b. *Accl. l. 5. c. 12.* consultation was this. In the night time (commonly) they entred backward to their Idoll, and so went bending their bodies and heads after an vgly manner, and thus consulted with him. The answer hee made was for the most part like vnto a fearefull hissing, or to a gnashing, which did terrifie them: These Oracles are now ceased.

c. *Let. Apoll. l. 1.* *Apollonius* speaks of two mighty Princes, not farre from Chili, one of them named *Lycheforme*, they are able to bring into the field two hundred thousand men, and are very rich: but the cause why I heere mention them is that number of Priests which he faith are reported to belong to one of their Temples to the number of two thousand.

d. *Gom. c. 121.* In every Province of Peru, there was one principall house of adoration. The ruines of the Temple of *Pachacama* are still to bee scene. That, and the Temples of *Collao*, and *Cusco* were lined within with Plates of Gold and Silver, and all their seruice was of the same, which proued great riches to the conquerors. In *Pachacama* the Sunne was worshipped with great deuotion. There were kept in the same many Virgins. *Francis Pizarro* sent his brother *Hernando* (when he had taken *Atabamba*) to spoile this Temple, but the Priests and chiefe men had carried away aboue foure hundred burthens of Gold before he came, and none doth know what became of it. Yet did he finde there some quantitie of Golde and Silver remaining. They sacked the Sepulchers also, and thence drew abundance of the said metalls. From that time hitherto, the Temple went to ruine.

e. *Accl. l. 5. c. 12.* The Temple of *Cusco* was very sumptuous, the pavement and Stones yet remaine witnesses of the auncient splendor and magnificence. This Temple was like to the *Pantheon* of the Romans: for that it was the house and dwelling of all the Gods. For the Ingvas did there behold the Gods of all the Nations and Prouinces they had conquered, every Idoll hauing his proper place, whither they of that Prouince came to worship it, with excessive charge for the same. And thereby they supposed to keepe safely in obedience those Prouinces which they had conquered, holding their Gods as it were in hostage. In this house was the *Pitcheo*, which was an Idoll of the Sunne, of most fine Golde wrought with great riches of Stones, the which was placed to the East with so great Arte, as the Sunne at his rising did cast his beames thereon, which reflected vith such brightnes, that it seemed another Sunne. They say that at the spoile of this Temple, a Souldiour had for his part this goodly *Pitcheo*, and lost the same in a night at play, whence grew a proverbe of Gamesters in Peru, *They play the Sunne before sunne-rising*. In some parts of Peru, as at Old Port and Puna, they vsed the detestable Iuue against Nature: yea, the Diuell so farre prevailed in their beastly deuotions, that there were boyes consecrated to serue in the Temple; and at the times of their sacrifices and solemne Feastes, the Lordes and principall men abused them to that detestable filthinesse. And generally in the hill-countries the Diuell vnder shew of holiness had brought in that Vice. Euery Temple or principall house of adoration kept one man or two or more, which went attired like women, euen from the time of their childhood and spake like them, imitating them in euery thing. Vnder * pretext of holinesse and Religion, their principall men, on principall daies, had that hellish commerce. A Frier dealt with two of these *Ganimedes*, about the filthinesse of this Vice, and they answered that they held it no fault; for from their childhood they had bene placed there by their *Caciques*, both for that employment, as also to be Priests and to keepe the Temple. Thus farre had they banished Nature, to entertaine Religion, and thus farre had they exiled the soule of Religion, retaining onely a stinking carcase.

* Tantum Religio potuit suadere malum.

h. *Cicero. 77. & 80.*

At Canada in the Catimalca the Ingvas built a Temple in honour of the Sunne. There were Virgins kept which intended nothing but to weaue, and Spinne, and Dye clothes: for their Idolatrous seruices. The like was in other places. In Guanuco was a stately palace of great stonies, and a Temple of the Sunne adjoining

adjoining, with a number of Virgins and Ministers, which had thirtie thousand Indians for the seruice thereof. The seruice vvhich most of them did is like to bee the tilling of the ground, feeding of Cattell, and such like before mentioned, which they were bound to doe for the Ingvas, and also for the *Gusacas*, that is, Idols, and Idoll-houses. But it were a wearisome Pilgrimage to goe and leade my Reader with me, to euery of their Temples, which for the most part had the same rites, according to that proportion of maintenance vvhich belonged to them.

Gomara reporteth that their houses of women were as Cloisters or Monasteries, enclosed, that they might neuer goe forth. They guiled men, which should attend on them, cutting off also their noses, and lippes, that they should haue no such appetite. It was death for any to be found false and incontinent. The men that entred in to them were hanged vp by the feete. These made robes for the Idols, and burned the ouerplus with the bones of white sheepe, and hurled the Ashes into the aire towards the Sunne. If they proued with child, and sware that *Pachacama* did it, the issue was preferred.

Of these Monasteries or Nunneries thus writeth *Acoffa*. There were in Peru, many Monasteries of Virgins, but not any for men (except for their Priests and Sorcerers) at the least one in euery Prouince. In these were two sorts of women; one ancient, which they called *Mamacamas*, for the instruction of the yong; the other of yong Maidens, placed there for a certaine time, after which they were drawne forth, either for the Gods, or for the Ingvas. They called this house or Monastrie *Aclaguanagi*, that is, the house of the chosen. Euery Monastrie had his Vicar, or Gouverneur, called *Appopanaca*, who had libertie to choose whom he pleased, of what qualitie soeuer, being vnder eight years of Age, if they seemed to be of a good stature and constitution. The *Mamacamas* instructed these Virgins in diuers things needfull for the life of man, and in the customes & ceremonies of their Gods.

Afterwards they tooke them from thence, being aboue fowteene, sending them to the Court with sure guards, whereof some were appointed to serue the Idols, & Idoll-Temples, keeping their Virginitie for euery: some other were for ordinarie sacrifices that were made of Maidens, and other extraordinary sacrifices, they made for the health, death, or warres of the Ingvas: and the rest serued for Wiues and Concubines to the Ingvas, or such as he gaue the to. This distribution was renewed euery year. These Monasteries possessed rents, for the maintenance of these Virgins. No Father might refuse his daughter, if the *Appopanaca* required her: yea, many fathers did willingly offer their Daughters, supposing it was a great merit to be sacrificed for the Ingva. If any of these *Mamacamas* or *Acllas* were found to haue trespassed against their honor, it was an inexcusable chastisement to bury them aliue, or to put them to death, by some other cruell torment.

The Ingvas allowed a kinde of Sorcerers or Sooth-sayers, which (they say) tooke vpon them what forme and figure they pleased, flying farre through the ayre in a short time. They talke with the Diuell, who answereth them in certaine stonies, or other things, which they reuerence much. They tell what hath passed in the furthest parts, before newes can come. In the distance of two or three hundred leagues, they would tell what the Spaniards did or suffered in their ciuill warres. To worke this diuination, they shut themselves into a house and became drunke, till they lost their senses: a day after, they answered to that which was demanded. Some affirme they vse certaine vnctions. The Indians say that the old women doe commonly vse this office of Witch-craft, especially in some places. They tell of things stolne or lost. The *Mamacamas* (which are the seruants of the Spaniards) consult with them, and they make answer, hauing first spoken with the Diuell in an obscure place; so as the *Anaonas* heare the sound of the voice, but vnderstand it not, nor see any body. They vse the Herbe *Uilla*, with their *Chica* (drinke made of Mays) and therewith make themselves drunke, that they may be fit for the Diuels conference. The conference with these Witches is one of the greatest lets to the proceeding of the Gospell amongst them.

i. *Gom. c. 121.*

Accl. l. 5. c. 15.

* The yong Virgins-Nunnes.

l. *Accl. l. 5. c. 26.* Sorcerers.

Among their Religious persons, I may reckon their Confessours. They^m beleve opinion that all Aduerities were the effects of sinne: for remedy whereof they vsed sacrifices. Moreouer, they confessed themselves Verbally almost in all Prouinces, and had Confessors appointed by their superiours to that end, with some Reservation of Cases for the Superiours. They receiued Penance, and that sometimes very sharpe, when they had nothing to giue the Confessor. This office of Confessor was likewise exercised by women. The manner of the *Tebnyri* was most generall in the Prouinces of *Collasno*. They discouered by lotts, or by the view of some beasts, if any thing were concealed, and punished them with many blowes of a stone vpon the shoulders, vntill they had reuealed all: after that they enioyned them Penance, and did sacrifice. They likewise vsed Confession, when their Children, Wiues, Husbands or Caciues were sicke, or in any great explot. When the Ingua was sicke, all the Prouinces confessed themselves, chiefly those of *Collao*. The Confessors were bound to hold their Confessions secret, but in certaine cases limited. The sinnes vvhich they chiefly confessed were, killing one another out of warre, stealing, to take another mans Wife, to giue poison, or Sorcerie, to doe any harme, to bee forgetfull in the reuerence of their *Guaes*, not to obserue Feasts, to speake ill off, or to disobey the Ingua. They accused not themselves of secret sinnes. The Ingua confessed himselfe to no man, but to the Sunne, that hee might tell them to *Viracocha*, of him to obtaine forgiveness: which done, hee made a certaine bath to cleanse himselfe in a running River, saying; *I haue told my finnes, to the Sunne, receive them then River, and carry them to the Sea, where they may neuer appeare more*. Others that confessed vsed likewise those bathes. When any mans Children died; hee was holden for a greivous sinner, saying, that it was for his finnes, that the sonne died before the Father. Such therefore, after they were confessed, were bathed in the said bathe, and then came a deformed person, to whippe them with certaine Nettles. If the Sorcerers or Inchanters by their lotts or diuinations affirmed that any sicke body should dye, the sicke man makes no difficultie to kill his owne sonne, though he had no other, hoping by that meane to escape death, saying that in his place he offered his sonne in sacrifice. The Penances enioyned them in Confessions were, to fast, to giue apparell, gold or silver, to remaine in the mouttaines, and to receiue many stripes vpon the shoulders.

The Sacrifices of the Indians may be reduced into three kindes; of insensible things; of beasts; of men. Of the first sort were their sacrifices of Coca (an Herbe of much esteeme) of Mays, Feathers, Gold, and Silver, in figures of little beasts, or in the forme of that which he sought for; also of sweet wood, and diuers other things, whereby their Temples became so rich. They made these offerings to obtaine a good winde, health, faire weather and the like.

Of the second sort of Sacrifices, were their *Cuyes*, which are like Rabbits, and for rich men in matters of importance, *Pacos* (the great Camell-fashioned sheepe) with curious obseruation of the numbers, colours, and times. The manner of killing their Sacrifices, is the same vvhich the Mores now vse, hanging the beast by the right fore-legge, turning his eyes toward the Sunne, speaking certaine words, according to the qualitie of the sacrifice. For if it were coloured, they directed their words to the *Thunder*, that they might want no water; if white, to the *Sunne*, that he might shine on them; if gray, to *Viracocha*. In Cusco they did every yeare kill and sacrifice with this solemnitie, a thorne sheepe to the *Sunne*, and did burne it, clad in a red Wastcoat, casting small baskets of Coca into the fire. They sacrificed also small birds on this manner: they kindled a fire of Thornes, and cast the small birds in, certaine officers going about with round stones, wherein were carued or painted Snakes, Lyons, Toads, Tygers, & saying *Vsachum*, that is, let the victory be giuen vs, with other words. They drew forth certayne blacke sheepe, called *Vra*, which had bene kept certaine dayes without meate, and therefore vsed these words: *So let the hearts of our enemies*

be

be weakened as these beasts. And if they found, that a certayne peece of flesh behind the heart were not consumed by fasting, they tooke it for a bad signe. They sacrificed also certayne blacke dogges, which they slew and cast into a Plaine, with certaine ceremonies, causing some kind of men to eate the flesh, which they did, lest the Ingua should be hurt with poison. And for this cause they fasted from morning till the starres were vp, and then glotted themselves. This was fitting to withstand their enemies gods. They offered shelles of the Sea to the Fountaines, saying, that the Shelles were the Daughters of the Sea, the Mother of all waters. These shelles they vsed (in manner) in all Sacrifices. They offered Sacrifice of whatsoever they did sowe, or raise vp. There were Indians appointed to doe these Sacrifices to the Fountaines, Springs, and Riuers, which passed through their Townes or by their Farmes, that they might not cease running, but alwayes water their grounds. *Gomara* saith, that their Priests married not, went little abroad, fasted much, although no Fast lasted aboute eight dayes; and that was in their Seede time, and in Haruest, and in gathering of golde, and making warre, and talking with the Demill: yea some of them (I thinke) for feare, because they are blindfolded when they speake with him, put out their eyes; they enter into the Temples weeping and lamenting, which the word *Gnaca* signifieth. They touch not their Idoles with their hands without cleane and white linnen, they burie in the Temples the offerings of Golde and Silver, in their Sacrifices they cry aloud, and were neuer quiet all that day nor night: they annoyated with blood the faces of their Idoles and doores of their Temples; they sprinkle also their Sepulchres. The Sorcerers did coniure, to know what time the Sacrifices should bee made, which being ended, they did gather of the contribution of the people what should bee sacrificed, and deliuered them to such as had charge of the Sacrifices. In the beginning of Winter, at such time as the Waters increased by the moisture of the weather, they were diligent in sacrificing to the Waters. They did not sacrifice to the Fountaines and Springs of the Deserts. And euen to this day continueth this their respect to these Springs and Riuers. They haue a special care to the meeting of two Riuers, and there they wash themselves for their health, first annoyanting themselves with the flower of Maiz, or some other things, adding thereto diuerse ceremonies, which they doe likewise in their baths.

Their third kind of Sacrifices was the most vnkinde and vanaturall, namely of men: Wee haue shewed before of their butcheries, at the burials of their great Lords. Besides this they vsed in Peru to sacrifice young children, from foure or six yeares olde to ten: the greatest part of Sacrifices were for the affaires that did import the Ingua, as in sicknesse for his health, for victorie in warre, at the Coronation or giuing him the *Royall Roll*. In this solemnitie they sacrificed two hundred children. The manner of the Sacrifice was to drowne and bury them with certaine ceremonies: sometimes they cut off their heads, annoynting themselves with the blood from one eare to the other. They did likewise sacrifice Virgins, of such as were brought from their monasteries. The common sort (as you haue heard) being like to die, would sacrifice their owne sonnes to the Sunne or *Viracocha*, desiring him to be so content, and spare the fathers life.

When they sacrificed, they obserued the heart as another the inward parts for diuination, and if they saw a good signe (after their bad construction) they danced and sung with great merriment; if a bad, they were very heauie: but, good or bad, they would be sure to drinke deepe. They eate not their humane Sacrifices, but sometimes dried them and preserved them in coffins of silver.

It were an endlesse toyle, to reckon vp all the superstitions of Peru, in which were so many Nations, agreeing in disagreeing from truth, yet disagreeing in their diuersified errors. To let passe *Pancura*, which fete, sacrifice, and eate their captiues, and euery tuesday offer two Indians to the Demill; and the drunken Province of *Carrapa*, where they eate little, and drinke much, at once drinking in, and pissing out; the Mitimaes which are earely at their meate, and make but one drinking in the day (which lasts from morning till night) by *Bachus* Priuiledge enioying without controll any

Fasting.

Gomara supra.

Gnaca signifieth both Mourning.

p Acoha qus supra.

Gomara. Sanjoan & Selva p. 5.

woman they like: The Canari put their wives to the drudgery abroad, whiles themselves spinne, weaue, trick vpon themselves, and performe other womanish functions at home: The Galani make their Captiues drunke, and then the chiefe Priest cutteth off their heads, and sacrificeth them. Generally, in the mountaines they were more cruell, but all obserued bloudie, beastly, diabollicall ceremonies, the recounting whereof must needs weary the patientest Reader.

CHAP. XII.

Of their suppuration of Times, of the Feasts, Sepulchres, and other Peruvian superstitions.

BEfore we speake of the Peruvian Festivall times, it is not amisse to take some more generall view of their Calendar. They aduised their yeare into so many dayes iust as we doe, and into so many Moneths or Moones. To make the Computation of their place certaine, they vsed this industrie: Vpon the mountaine about Cusco there were twelue pillars set in order, and in such distance, as euery moneth one of these pillars did note the rising and setting of the Sunne. They called them *Saccanga*; by means whereof, they taught and shewed the Feasts, and the seasons fit to sowe, and reape, and for other things. They did certayne Sacrifices to these Pillars of the Sunne. Euery moneth had his peculiar name and Feasts. They sometimes beganne the yeare in Ianuarie: but since an Ingua called *Pachacuti*, which signifieth a Reformer of the Temple, beganne their yeare in December, by reason, as it seemeth, of the Sunnes returne from *Capricorne*, their nearest Tropicke. I reade not of any weekes they obserued: for which they had not so certayne a rule, as the Sunnes course was for the yeare, and the Moones for the moneth.

They obserued in Peru two kinds of Feasts: some ordinary, which fell out in certayne moneths of the yeare, and others extraordinary, which were for certayne causes of importance. Euery moneth of the yeare they made Feasts and Sacrifices: and had this alike, the offering of a hundred sheepe, but of vnlike colour and forme, according to the moneth. In the first moneth they made their first and principall Feast, therefore called *Capacayme*, that is to say, a rich and principall Feast. In it they offered a great number of Sheepe and Lambes in Sacrifice, and burnt them with sweete wood: then they caused Gold and Silver to bee brought vpon certayne Sheepe, setting vpon them three Images of the *Sunne*, and three of the *Thunder*, the *Father*, the *Sonne*, and the *Brother*. In these Feasts they dedicated the *Ingua* Children, putting the *Guanos* or Ensignes vpon them, and they pierced their eares: then some old man did whippe them with stings, and annoynt their faces with bloud, in signe that they should bee true Knights to the Ingua. No stranger might remayne in Cusco during this moneth, and this Feast, but at the end thereof they entred, and were made partakers of the Feasts and Sacrifices after this manner. The *Mamacomas* or Nunnes of the Sunne made little loaves of the flower of Maiz, died and mingled with the bloud of white Sheepe, which they did sacrifice that day: Then they commaunded that all Strangers should enter, who set themselves in a certayne order: and the Priests which were of a certaine lineage, descending from *Linqu Yupangui*,^d gaue to euery one a morsell of these small loaves, saying that they gaue it them to the end they should bee vnited and confederate with the Ingua: and that they aduised them not to speake or thinke any euill against the Ingua, but alwayes to beare him good affection: for that this peece should bee a witness of their intentions, and, if they did not as they ought, would discover them. They carried these small loaves in great platters of golde and silver, appoynted for that purpose; and all did receiue and eate those peeces, thanking

a Acosta lib. 6. ca. 33.

b Knights of Peru.

c Acosta lib. 5. ca. 33.

d A rite resembling the Christians Communion in a deuillish Appliance.

thanking the *Sunne* and the *Ingua*. This manner of communicating they vsed likewise in the tenth moneth called *Coyarayme*, which was September, in the Feast called *Cytua*. They likewise sent of these loaves to all the Guacas of the Realme, whither the people assembled to receiue them: to whome they said that the *Sunne* had sent them that, in signe that he would haue them honour him, and the *Caciques*. This continued from the time of Ingua *Yupangui*, whom we may call the Peruvian *Numa*, till the Spaniards substituted in place thereof their Masse, a masse of more monstrous absurdities. (In their transubstantiation, bread-worshipping, God-eating, which they can also vse to combine subiects, not to their Inguas or lawfull Princes, but against them, as our Powder-traitors did) then the former, notwithstanding the fairer pretences of Christian and Catholike titles.

But to returne to our *Capacayme*, it is strange that the Deuill hath not only brought in an apish imitation of Christian Sacraments, but of the Trinitie also in their Pagan rites. For the *Father*, *Sonne*, and *Brother*, called *Apomti*, *Churumti* and *Intinagui*, that is, Father Sun, Son Sun, Brother Sun, had some shew of that great mysterie. In like manner they named the three Images of the *Chinquilla*, or God of the Aire, whence are thunders, raines, and snowes. They had one Guaca where they worshipped an Idoll called *Tangayana*, which they said was one in three, and three in one. Thus doth the Deuill despite the truth, which he would seeme to imitate. In the second moneth, called *Camey*, besides the sacrifices which they made, they cast the ashes into the Ruer, following five or six leagues after, praying it to carrie them into the Sea, for that the *Viracocha* should there receiue this present.

In the third, fourth, and fifth moneth, they offered a hundred sheepe, blacke, speckled, and grey, with many other things. In the sixth moneth they offered a hundred sheepe more, of all colours: and then made a Feast, bringing Maiz from the fields into the house, which they yet vse. This Feast is made, coming from the farme to the house, saying certayne songs, and praying that the Maiz may long continue. They put a quantitie of the Maiz (the best that groweth in their Farmes) in a thing which they call *Pirna*, with certayne Ceremonies, watching three nights. Then doe they put it in the richest garment they haue, and being thus wrapped and dressed, they worship this *Pirna*, holding it in great veneration, and saying, it is the mother of the Maiz of their inheritances, and that by this means the Maiz augments, and is preserved. In this moneth they make a particular sacrifice, and the Witches demand of this *Pirna*, if it hath strength enough to continue vntill the next yeare. And if it answers no, then they carry this Maiz to the Farme whence it was taken, to burne, and make an other *Pirna* as before: and this foolish vanitie still continueth. In the seventh moneth they made the Feast *Intirayme* and sacrificed a hundred *Guanacos* in honour of the *Sunne*: they made many Images of Quinva-wood carved, all attired with rich garments, they danced, and cast flowers in the high wayes, and thither came the Indians painted and singing.

In the eighth moneth they burned a hundred sheepe, all grey, of the colour of *Viscacha* with the former solemnities. In *Yupangui* their ninth moneth, they burnt a hundred sheepe of Chestnut colour: and likewise a thousand *Cuyos* (a kinde of Rabbits) to the end the frost, aire, water, and Sunne, should not hurt their Farmes. In the tenth moneth called *Coyarami*, they burnt a hundred white sheepe that had fleeces: and then they made the Feast *Situa* in this manner. They assembled together the first day of the Moone before the rising thereof, carrying Torches in their hands: and when they saw it, they cried slowd, saying, *Let all harme goe away*, striking one another with their Torches: which being done, they went to the common Bath, to the riuers and fountaines, and euery one to his owne Bath, setting themselves to drinke foure daies together. In this moneth also the *Mamacomas* made their loaves (as is said) of communicating with the *Sunne*, and the Ingua. The bathes, drunkenesse, and some reliques of this feast *Situa* remaine still, with the ceremonies a little different, but very secretly. In the eleventh moneth they offered also their hundred sheepe. And if they wanted

* Corruptio-
tini pessima.
Powder trai-
tors.

d They which did this were called *Pancuti*.

e Acost. lib. 4.
ca. 16.
Chica, what
it is.

ted water to procure raine, they set a blacke sheepe tied in the midst of a Plaine, powring much Chica about it, and giuing it nothing to eate till it rained. This Chica is a drinke or wine made of Maiz, sleeped and boyled, and will sooner make one drunke then wine of grapes: they haue an other way to make it, by champing the Maiz, which they hold then best, when it is done (after the beaflieft manner) by olde withered women. This drunken people will spend whole dayes and nights in drinking it, and it is therefore forbidden by the Lawe. But what Law can preuaile against the Deuill and the drunkard? We neede not goe to Peru to proue this.

The twelth and last moneth they sacrificed a hundred sheepe, and solemnised the Feast called *Raymacantar Rayonis*. In this moneth they prepared what was necessarie for the children that should be made Nouices: the moneth following, the olde men made a certaine shew, together with the Children, in Rounds and Turnings, which they commonly doe, when it raineth too much, or too little, and in the time of Plague.

Among the extraordinary Feasts (which were many) the most famous was that which they called *Tia*. This had no time prefixed, but by Necessitie or Distresse. And then the people prepared themselves thereto, by fasting two dayes; during which they did neither companie with their wiues, nor eate any meate with salt or garlick, nor drinke any Chica. All did assemble together in one place, where no stranger, nor any beast might be admitted; they had garments and ornaments which serued only for this Feast. They marched very quietly in Procession, their heads couered with their vailles, sounding of drummes, without speaking one to another. This continued a Day and a Night: The day following they daunced and made good cheere for two dayes and two nights together, saying that their prayer was accepted. Euen still they vie one which is somewhat like this, called *Ayma*, with garments onely seruing to that end, and make procession with their Drummes, hsiung fasted before, concluding with good cheere. And although the Indians forbear sacrifices because of the Spaniards, yet they vie many ceremonies still, which had their beginning from their Ancient superstitions.

Now concerning their funeralls. The Indians of Peru beleueed commonly, that the soule liued after this life, and that the good were in glorie, and the bad in paine. They vsed a wonderfull care to preserve the bodies, which they honoured after death: their successours gaue them garments, and made sacrifices to them, especially of the Inguas, of whom we haue spoken before. In their bloudie funeralls the woman he loued best was slaine, and multitudes of other attendants of all sorts for his new familie in the other world, and that, after many songs and drunkenesse. They sacrificed to them many things, especially young children, and with the bloud they made a stroke on the dead mans face, from one eare to the other. This cruelty is common through a great part of the East and West Indies, as in their places this Historie doth shew you: wittily auoyded once by a Portugall, who was a captiue, and to be slaine at the funeralls of his Lord, and hauing but one eie, saw better to saue his life then if hee had had both. For he told them that such a deformed and maimed fellow would bee a disgrace to his Maister in the other life, and so perswaded the Executors, or Executioners (if you will) to seek a new choice. The Indians haue another ceremonie more generall, which is to set meate and drinke vpon the graue of the dead, imagining they did feede theron. At this day, many Indian Infidells doe secretly draw their dead out of the Churchyard, and burie them on hills, or vpon passages of mountaines, or else in their owne houses. They haue also vsed to put Gold and Silver in their mouth, hands, and bosome, and to apparell them with new garments, durable, and well lined. They beleue, that the soules of the dead wander vp and downe, inducing cold, thirst, hunger, and trauell: and for this cause they vie their Annieraries, carrying them clothes, meate, and drinke.

b Cieza p. 1.
ca. 62.

Pedro de Cieza reporteth, that in Cenu in the Prouince of Carragena (which we heere mention for proximity of rites, rather then of place) neere to a Temple built in honour

honour of the Deuill, there was taken forth an innumerable quantitie of Sepulchres, more then a million of them, old and new. Himselfe was there present. Much treasure is found in the graues. *Iuan de la Torre* took forth of one Sepulchre more then five hundred thousand pezos. The great men adorned their Sepulchres with Vaults and Towers, and had with them interred their women, servants, meate, chicha, armes and ornaments. He addeth, that the Deuill (in the shape of some principall person deceased) would sometimes appeare, and shew them newes out of that other world, how hee liued and fared there. And hence (it seemes) came that spoyle of so much wealth, and so many persons, for their funeralls. But take heed (Reader) that you doe not beleuee it was the Deuill that was wont to appeare in some habite of afflicted soules, and demanded Dirges and Masses for their manumission out of Purgatorie: alas the Deuill was confined to the Indies, and would neuer haue beene so good a Purueyor for the Popes kitchin. And certes, if our Christian auncesters had not their wiues and goods buried in their graues, with foode, rayment, and ornaments: yet these things were also buried with them, whiles the feares of Purgatorie made them willing to endow the Priests and Monasteries, and bestow on Lights, and other rites, that which should haue maintained their houses, their wiues, and children. But how come wee from Peru to Rome? Nay, how comes Rome, if not from Peru, as more lately discovered, yet with Peru, and with, and from, other heathen nations in the world, in her manifold ceremonies and superstitious rites? as this Relation of Peru, for their Confessions, Processions, and many other rites will shew, and one day I hope more fully to acquaint the world, when we come in our Pilgrimage to visite Christian-Antichristian Rome.

And thus we take our leaue of this Continent, and must into the adioyning Sea, to obserue matters of principall note we shall there find.

CHAP. XIII.

Of the Islands adioyning to America.



And now I must obey the Spaniards Law, which will admit no strangers trafficke in Peru, and are iealous of any corruall, which shall holde longer and more familiar discourse with America, although they haue rather forced her to their lusts, then wooed her to their loues. I also beginne to grow weary of this trauell in an other World, willing to looke homewards; and therefore am now embarked on the Peruvian coast, where the *Peaceable Sea* may free me of those former dangers whereto my Pilgrimage was subiect, in passing along snowie and fierie hills, deceitfull vnwholesome bogges, scorching sandie plaines, wildernesses, inhabited with wilde beasts, habitations peopled with wilder and more beastly men; and now by this commoditie of my Paper-bark, I may both direct my course homewards, and yet walke, as intending another contrary, or diuerse voyage. And euen as those heauenly Planets in their Wandering and yet most constant course, are guided by the generall motion of that vniuersall Wheele, and yet forget not their owne peculiar: so I, in my wandering Discoueries propound all and euery Place of the World, to be the place of my exercise and subiect of my Labour, but yet the *smoke of Ithaca* is sweetest, and my knowing all would be but a melancholy maze, if I should not come home to fill English eares with the newes. The Reader also, by this time wearied, will be glad to heare of an end.

In this Sea we may see many Islands which Nature hath seemed to fet, as Centinells, along the coast, to holde their watch, as skowts to espie, and as Garrisons to defend their Soueraigne, Earth, lest the Ocean (by secret underminings, or by violent and tempestuous force, should be too buisie an inroacher.

The

i Rich Sepulchres.

a Ben. lib. 3. ca. 2.

* To Leigh & London too. Siluest. in Diu. Barts.

b Planet signifieth a wanderer.

c Ithaca was the place wher Ulysses dwelt: which (after many yeares trauell) he so much desired to see.

Spaniards were fledde. In their houses they found about thirtie children Captives, which were referred to be eaten, but they tooke them for their Interpreters. Here they had Parrots bigger then Pheasants, with backes, breasts, and bellies of Purple colour. They vied to prey on *Hispaniola*, and *S. Johns* Island, or *Boriquen*: and if these, in their warres with the Caniballs, tooke any of them, they were sure to goe to pot (euen in the first fence) and to be eaten.

q Nau. M. John
Hawkins, ap.
Hak. 10.3.

r Botero, vol. 3.

A little before Master *Hawkins* was there, in the yeare 1564, a Spanish Caravel comming to water at *Dominica*, one of the Canibal Islands, the Sauages cut her Cable in the night, and so shee draue on shore, and all her companie was surprised and eaten by them. In Tortuga they tolled certaine Spaniards a shore, vnder pretence of Traffique, and then ate them. *Boriquen* is three hundred myles long, and three score and ten broad, trauesed with a rough Mountaine, which yeelds many Riuer. The Spaniards haue there some Townes. These Islands are not so well peopled as in former times: and many of them are retrying places of Rebels and Fugitiues, which take this shelter against the Spanish cruelties. *Hispaniola* is the next Island of name, but shall haue a place by it selfe, as a Mappe and Summarie of all the other.

f Mar. Dec. 1.2.

Jamaica is almost as large as *Boriquen*. It is extremely subiect to the *Vracani*, which are such terrible gusts of Winde, that nothing can resist them. They turne vp Trees, ouerturne Houses, transport the Shippes from Sea to the Land, and bring with them a most dreadfull and horrible confusion. They raigne, or tyrannize rather, in August, September, and October. The inhabitants are of quicker wits then the other Islands.

e Ortel. Theat.

Cuba is more Northerly, and extendeth it selfe three hundred Leagues in length, and twentie in breadth, full of Mountaines, Woods, Fennes, Riuer, Lakes, both salt and fresh. This Island hath had many names given by the Spaniards; *Fernandina*, *Ioanna*, *Alpha* and *Omega*. The Woods are replenished with Swine and Kine; the Riuer yeeld golden Sands. It hath six Spanish Colonies. *Saint Iago*, a Bishops See, is the chiefe Towne in the Island; and *Havana* is the chiefe Port of all the Indies. *Quiedo* reckons two things most admirable therein: one a Valley, trending between two Hills three Leagues, which produceth abundance of Stones, enough to lade many Shippes, of a perfect round forme, like Bullets: The other a Fountaine, whence *Bitumen*, or a certaine Pitchie substance, floweth and steth euen to the Sea, excellent for pitching of Shippes. In this Island the common people were prohibited the eating of Serpents, as being referred for Royall dainties, and the Prerogative of the Kings Table.

u Mart. Dec. 1.2.

Columbus was sailing by this Island, lighted into a Nauigable Riuer, the water whereof was so hore, that none might endure his hand long therein. He espied also a *Canna* of Fishermen, which after a strange fashion vied to hunt Fish, and take them by the helpe of another Fish, which they kept tyed in a cord by the Boates side; and when they espied a Fish, loosed the cord; this hunting Fish presently layes hold on the prey, and with a skinn like a purse growing behind her head, graspeth it so fast, that by no means it can be taken from her, till they draw her vp about the water, and then not able to abide the ayre, she resigneth her prey to the Fishers, which leape out into the water, and take it; in recompence whereof they giue her part of her purchase. He found also in this Coast Waters, for the space of fortie myles, white and thicke like milke, and as though Meale had bene strewed through that Sea: other Waters hee found spotted with white and blacke, and others all blacke. An olde man of fourescore yeares being a Governour in this Island, came to *Columbus*, and with great grauitie saluted him, and counsellled him to vie his victories well, remembering, that the Soules of Men haue two Iournies, after they are departed from their bodies: The one foule and darke, prepared for inuiours and cruell persons; the other pleasant and delectable, for the peaceable, and louers of quiet.

Many

Many other Islands might be here mentioned, and but mentioned: little to our purpose I finde in them. Of *Acafamil*, neere *Lucatan*, is already spoken. Of the *Lucania*, or *Lucania*, the greatest thing is their great number, which some y esteeme about foure hundred. *Lucania* is a generall or collectiue name, as *Zeland*, *Lequio*, *Maluco*. The Spaniards had carried the inhabitants, as *Mary* testifieth, into seruitude, to satisfie their insatiable desire of Gold. The women of these Islands were so fure, that many of the bordering Countries forooke their owne Countrey, and chose this for their loue. These women weare nothing till the time of their menstruous purgation, at which time the parents make a Feast, as if shee were to be married; and after that, shee weareth before those parts Nets of Cotton, filled with leaues of hearbes. They obey their King so strictly, that if he commaund them to leape downe from an high Rocke, alledging no other reason then his will, they performe the same. But they are now, and were long since, desolate, being wasted in the Mines of *Hispaniola* and *Cuba*, or by diseases and famine, to the number of twelue hundred thousand.

But I am loth to wilder my selfe further in this Wildernesse of Islands (for so haue the Spaniards made them): *Columbus* in one Voyage gaue name to seuen hundred Islands; of which I can report little, fitting this our Pilgrimage. *Hispaniola* is Ladie and Queene of them all, and (as it were) the common Storehouse of all their excellencies: and therefore wee will there make some longer stay.

* Dec. 1.2.

CHAP. XIII.

Of *Hispaniola*: and a touch homewards at Bermuda.



Hispaniola or *Spagniola* is Eastward from *Cuba*. It was of the first Inhabitants called *Quisqueia*, afterwards *Haiti*, & by *Columbus* b *Cipanga* and *Ophir*. The Spaniards call it as we first mentioned, & also *S. Dominike* or *Domingo* of the chiefe Citie an Archiepiscopall See. It containeth in compasse five hundred and fifty leagues. They called the Island *Quisqueia*, which signifieth *Great* & *All*, thinking that the Sunne gaue light to no other world then this and the other Islands adjoining. *Haiti* signifieth *Craggie*, and such is the land in many places, with high Craggie Hilles, overlooking the deepe and darke Valleys. But in many places it is most beautifull and flourishing. It seemeth to enioy a perpetuall spring, the trees alway flourishing, and the meadowes cloathed in greene. The aire and the waters are hollome. It is in manner equally diuided with foure great Riuer descending from high mountaines, whereof *Imna* runneth East; *Atibonico*, West; *Nabiba*, to the South; and *Lache*, Northward. Some diuide it into five Prouinces, *Caizeima*, *Hukaba*, *Caibabo*, *Bainoa*, *Guacatarima*. In the first of these there is a great Caue, in a hollow Rocke, vnder the roote of a high Mountaine, about two furlongs from the Sea; the entrie is like the doores of a great Temple. Many Riuer stole their waters from the sight of the Sunne, the vic of men, and the ordinarie officers of *Neptunes* Custome-house, and by secret passages came and hidde themselves in this Caue. So the Islanders imagined, seeing diuerse Riuer swallowed vp of the Earth, after they had runne fourescore and ten myles, and such a Sinke or Channell of waters in the Caue.

The Islanders beleueed, That the Island had a vitall Spirit, and that there it doth breath: and a hole therein is the female nature thereof (for of that sexe they deeme it) euen as Antiquitie conceived the ebbing and flowing of the Sea to be the breath of *Demogorgon*.

SSf 2

Andreas

c Dec. 7. 8.

Andreas Moralís entred in with his Shippe, which was almost swallowed with the Whirl-pooles, and boyling of the water. Cloudes, engendred of those waterie conflicts, and Darkenesse, layed hold on his eyes; terrible noyse, as of the falls of Nilus, made deafe his eares, that when with labour he had gotten out, he seemed to haue escaped the barkings of *Cerberus*, and the obscure Vaults of Hell. Vpon the toppes of high Mountaines, of *several* *Moralís* saw a Lake, three myles in compasse, into which many little Riueris ranne, without any other apparant issue.

In *Bainoa* is a Lake of Salt water, notwithstanding it receiue th foure great fresh Riueris, from the East, West, North, and South, and twentie smaller: and within a furlong of the Lake, on the North side, are two hundred fresh Springs. It is thought to haue a large entercourse with the Ocean, because there are Sharkes (great Sea-fishes, which deuoure men) in the same. Here are stormes and tempests, which seeme to be the Caters and Purueyers for those Fishes, in drowning many. Diuerse other Lakes are mentioned in this Island; one whereof, partly salt, partly fresh, is five and twentie myles long, and eight broad. They are all in a large Plaine, a hundred and twentie myles in length and breadth, betwene eightene and five and twentie. There is another Vale two hundred myles long, and broader then the former; and another as broad as that, which is a hundred and fourescore myles long.

Barr. de las Cifas telleth of a Kingdome in Hispaniola, called *Miquis*, which consisteth a Plaine, compassed about with Hills, which watered the same with thirtie thousand Riueris and Brookes; twelue of them were very great: and all which came from the West (twentie thousand in number) are enriched with Gold.

Cotobi is a Plaine on the toppes of Hills, so high, that it is subiect to the foure seasons of the yeare. There is also another Region of the same name, most barren, and yet most rich; full of Mines, otherwise vnfruitfull; a thing common in Nature, that great Mines vndermine fertility; and not strange amongst men, that the greatest hoorders of Treasures are the most vnfruitfull, and barren in good workes. The Gold (they say) is as a liuing Tree, which rooting in the centre of the Earth, sendeth forth branches vnto the vppermost face of the Earth, and there sheweth forth certaine beautifull colours in stead of Flowers, round stones of golden Earth in stead of Fruits, and thinn plates in stead of Leaues. From this Island^d was yearly brought foure or five hundred thousand ducats of Gold yearly. They imagine some diuine nature to be in Gold, and therefore neuer gather it, but they vse certaine religious expiations, abstaining from women, delicate meates and drinckes, and all other pleasures.

There is an Island a little from Hispaniola which hath a Fountaine in it, comming by secret passages vnder the Earth and Sea, and riseth in this Island: which they beleeue, because it bringeth with it the leaues of many Trees, which grow in Hispaniola, and not in this Island; the Spaniards call the Isle, *Arribusa*.

c R. Tom. on ap. Hak. 10. 3.

The Isle of Hispaniola is much infested with Flies, or Gnats, whose pricking causeth wonderfull swelling: also there is a Worme which creepeth into the soles of mens feet, and makes them grow as bigge as a mans head, with extremitie of paine; for which they haue no remedie, but to open the flesh sometimes three or foure ynches, and so digge them out. The Gnats are so troublesome, that the inhabitants doe therefore build low houses, and make little dories, which they keepe close, and forbear to light Candles. Nature hath to this disease ordained a remedie, namely, certaine creatures, called *Cucany*, which is a kinde of Beetles. These haue foure lights, which shine in the night; two in the feat of his eyes, and two which he sheweth when he openeth his wings. The people get these and bring them to their houses, which there doe them a double seruice: they kill the Gnats, and giue so much light, that men may see to read letters by the light of one; and many of them seeme as so many candles. They had but three sorts of foure-footed Beasts, & those very little.

Now

Now men are exhausted, and Beasts multiplied, in so strange manner, that one *Deane*, of the Conception, carrying a Cow thither, she was alive six and twentie yeares after, and her fruitfull generation was multiplied in the Island to eight hundred. They are now growne wilde, as their dogges also. They kill their Kine for the Hides: five and thirtie thousand were transported to Spaine when *Acosta* returned 1587.

Before the discouerie of this Island by *Columbus* and the Spaniards, these Islanders of Hispaniola were fore-warned thereof by Oracle. Their *Caciques* and *Bohris* (that is, their Kings and Priests) reported to *Columbus*, That the father of *Gariacopis*, the present King; and another *Cacike*, would needes be importunate demanders of their *Zemes*, or Gods, of future euents, and therefore abstained five dayes together from all meat and drinke, spending the time in continuall mourning. The *Zemes* made answer, That there would come, not many yeares after, vnto that Island a strange Nation, clothed, bearded, armed with shining swords, that would cut a man asunder in the middle; which should destroy the auncient Images of their Gods, abolish their Rites, and slay their children. To remember this Oracle, they composed a mournfull Dittie, which they call *Areno*, which on some solempne dayes they vsed to sing.

Now concerning these *Zemes* (which could fore-tell that which they could not auert) and the superstitions of Hispaniola, the Spaniards had beene long in the Island before they knew, that the people worshipped any thing but the Lights of Heauen; but after, by further conuersing and liuing amongst them, they came to know more of their Religion, of which, one *Ramonus*, a Spanish Heremite, writ a Booke, and *Martir* hath borrowed of him to lend vs. It is apparent by the Images which they worshipped, that there appeared vnto them certaine illusions of euill spirits. These Images they made of Gossampine cotton hard stoned, sitting, like the pictures of the Deuill, which they called *Zemes*; whome they take to be the mediators and Messengers of the Great God, which they acknowledge One, Eternal, Infinite, Omnipotent, Inuisible. Of these they thinke they obtaine raine, or faire weather, and when they goe to the Warres, they haue certaine little ones which they bind to their foreheads. Euery King hath his particular *Zemes*, which he honoureth. They call the eternall God by these two names, *Iocanna*, and *Guanacanon*, as their predecessors taught them, affirming, That he hath a father called by these five names, *Atlaberna*, *Mamona*, *Gnacacapita*, *Liclla*, *Gnimarona*.

They make the *Zemes* of diuerse matter and forme: some of Wood, as they were admonished by certaine Visions appearing to them in the Woods; others, which had receiued answer of them among the Rockes, make them of Stone: some of Rootes, to the similitude of such as appeare to them when they gather the Rootes, whereof they make their bread, thinking, that the *Zemes* sent them plentie of these Rootes. They attribute a *Zemes* to the particular tuition of euery thing; as sometimes the Pagan and now the Popish Romanes: some assigned to the Sea, others to Fountaines, Woods, or other their peculiar charges. When the *Bohris* consult with the *Zemes*, they goe into the house dedicated to him, and with the poulder of the hearbe *Cobobba*, smugged into their nostrills, are distracted; after which, returning as out of a trance, he telleth, That the *Zemes* had spoken to him, and vttereth his reuelations. They say, That a certaine King, called *Guanamaris*, had a *Zemes*, whose name was *Corochotus*, which often vsed to descend from the toppe of the house, where *Guanamaris* kept him close bound: the cause of his breaking loose was either to hide himselfe, or to goe seeke for meat, or else for the act of generation: and that sometimes being offended, that the King *Guanamaris* had not honoured him diligently, hee was wont to lye hid for certaine dayes. In this Kings Village were some children borne with two Crownes, which they supposed to bee the issue of this *Zemes*. And when this Village was burned by the enemy, this *Zemes* brake his bands, and was found a furlong off, without any harme. Hee had another *Zemes*, called *Epileganita*, made of Wood, being in shape like a foure-footed Beast, which went often from the place where he was honoured, into the Woods,

Sff 3

When

g. Mart. Dec. 1. 9.

h. Mart. ibid. i. They worshipped the Sunne, and prayed to it at Sunne-rising.

When they perceived that he was gone, a great multitude gathered together to seek him, with devout prayers: and when they had found him, brought him home religiously on their shoulders, to the Chappell dedicated unto him. But after the Spaniards coming into the Island, he fledde for altogether, and could never be found, where by they diuined the destruction of their Country.

They honoured another *Zemes*, in the likeness of a woman, on whose waited two other, like men. One of these executed the office of a messenger to the *Zemes*, that had authoritie of Clouds, Windes, and Raine, and are at command of this woman: the other performed the like to the *Zemes* of the Waters, that fall from the Hills, that being loosed, they might breake into Flouds, and ouerflow the Countrey, if the people doe not giue due honour to her Image.

k Mart. Dec. 1.6.

Let vs adde to this relation of the *Zemes* of Hispaniola an accident in k Cuba. A Mariner being sicke, was there left on shore, who recouering, grew into fauour with the King, and was employed in his warres with great successe against the enemy: He attributed his victories to the Virgine *Maria*, whose picture he had in his bosome. The King by his perswasion reiected his *Zemes*, and dedicated a Chappell and Altar to this Picture, whither he and all his familie resorted a little before the Sunne-set, bowing their heads, and saying, *Aue Maria, Aue Maria*. further they could not say. They beset the same with Jewels, and many earthen pots, some with sundry meates, some with water, round about the Tabernacle, which they offered in stead of sacrifice, as before they had done to their *Zemes*. Being demanded, why they did thus, they answered, least it should lacke meat, for they beleue, that Images may hunger, and doe eate and drinke.

They told of this picture, That being carried with them into the Warres (as they vse to bring their *Zemes* with them into the battaile) this made the *Zemes* of the enemy turne his backe, yea, a Woman (a Iye, or a Deuill) descended in the sight of them all to play the *Bellona* for her followers; and in a contention betwixt them, whether the *Zemes* or this Ladie were more excellent, two young men of each side were bound, and whether Deitie should loose her partie, that should be their God. Both inuoke, the Deuill appeared in vgly shape, and by and by a faire Virgin, whereat the Deuill vanished (doe you beleue it?) and the Virgine with touch of a rod loosed her mans bands, which were found on the other aduerse partie, being now double-bound. Thus can the Deuill transforme himselfe into an Angell of Light at Loreto, in Hispaniola, and where else soeuer he can be entertained; the name of Saints, and promise of Heauen, shall further his hellish designs.

1 Dec. 7. 10.

They had festiuall Solemnities in Hispaniola to their *Zemes*, whereunto the Kings summoned their subiects by publike Criers: and they, neatly dressed after their manner, and painted with diuerse colours of hearbes, resorted thither, with their armes, thighs, legges, adorned with shells, to make Musicke in their dauncing. Thus they presented themselves before the King, who sat drumming at the entrance of the gate. When they were to sacrifice, they purged themselves first, thrusting downe a sacred hooke into their throat, and by vomit emptied their bodies. After, they went into the Kings Court, and all fate in a ring about the Idoll, crosse-legged like Taylors, and wry-necked for reuerence, praying, that their sacrifice might be accepted. The women in another place, when the Priests gaue warning, fell to dauncing and singing the prayse of their *Zemes*, and offered Cakes in baskets, concluding with Songs in praise of their ancient Kings, & prayers for future prosperitie. After this, both sexes kneeled downe, and offered their Cakes; which the Priests receiuing, cut in peeces, giuing to every man a portion, which he kept vntouched the whole yeare, for a holy Relique, esteeming that house in danger of Fire and Whirlwindes, that is not preserued with this remnant of pece of Cake. They seemed sometimes to heare a voice from their *Zemes*, (whether by the illusion of the Priests, or the Deuill) which the Priests interpreted by their behavior: for if they daunced and sung, all was well: but if they went sorrowfully, the people went forth sighing, and gaue themselves to fasting, euen to extreme faintnesse with weeping, vntill they thought their *Zemes* reconciled.

Tou-

Touching the original of Man, thus they fable. There is in the Island a Region called *Caunana*, where they saie that mankind came first out of two Caves of a Mountaine called *Caura*: and that the biggest sort of men came forth of the mouth of the biggest Cave, and the least sort out of the least Cave: this Cave they name *Amaiana*, the greater, *Cazibaxagua*. Before men might come out of the Cave, the mouth thereof was kept and watched nightly, by a man whose name was *Machoshael*, who departing further to looke abroad, was by the Sunne (the sight of whom he was forbidden) turned into a stone. They saie the like of others turned into trees, for going so farre a fishing in the night, that they could not returne before the rising of the Sunne. A certaine Ruler also, called *Vagoniona*, sent one forth of the Cave a fishing, who by the Sunnes surprisall, was turned into a Nightingale, which therefore in the night bewaileth his misfortune. *Vagoniona* sore troubled with this losse, leauing the men in the Cave, brought forth the women and sucking children, and leauing the women in an Island of that Tract, called *Mathumo*, carried the children away with him, which being oppressed with famine, fainted; and remained on the banks of a certaine River, where they were turned to Frogges, and cried *tea, tea*, as children with them vnto crye for the dugges. And hence also come those pittifull cryings of the Frogges in the Spring-time. As for *Vagoniona*, he by speciall priuiledge was not transformed: wandering in diuers places, he descended to a certaine faire woman, whom he saw in the bottom of the sea, and receiued of her bright plates of Laten, and a kinde of Stones which their Kings greatly esteemed. Another Cave they had (for the former tale is endlesse, as superstition commonly is) called *Isuana boina*, adorned with pictures of a thousand fashions. In the entrance were two grauen *Zemes*, whereof one was called *Buthatel*, and the other *Marohn*. Out of this Cave they say the Sunne and Moone first came to giue light to the world. They made religious concourse to these Caves, as men goe on Pilgrimage to Rome, Compostella, or Ierusalem.

They had a superstitious conceit of their dead: who (they thought) walked in the night, and eat the fruit *Guanmaba* (which is like to a Quince) and that they would deceiue women in taking the shape of men; making, as though they would haue to doe with them, and suddenly vanish away. If any feeling a strange thing in his bed, made doubt whether it were a dead body, he might be resolu'd by feeling on his belly, because these ghosts could take all other members of mans body, but not the nauell (as some with vs imagine that the Diuell can take the whole shape of a man, onely his clawes excepted): these dead men, they say, often met them by the way, and if a man were not afraid, they vanished; but if he were afraid, they would assault him, and many hereby haue beene taken with the losse of their limbes. These superstitions were left them by tradition in rithmes and songs from their forefathers, which it was lawfull for none to learne, but onely the Kings sonnes. They sung them before the people on solemne Feasts, playing on an instrument like a Tumbrel. Their *Boity* or Priests instruct them in these superstitions: these are also Physicians, making the people beleue that they obtaine health for them of the *Zemes*. They tie themselves to much fasting, and outward cleauinesse and purging; especially where they take vpon them the cure of great men: for then they drinke the powder of a certaine herbe, which brought them into a fury, wherein they said they learned many things of their *Zemes*.

Much adoe they make about the sicke partie, deforming themselves with many gestures, breathing, blowing, sucking the fore-head, temples, and necke of the patient; sometimes also saying that the *Zemes* is angry for not erecting a Chappell, or dedicating to him a Groue or Garden, or the neglect of other holies. And if the sicke party die, his kins-folkes by witchcraft enforce the dead to speake, and tell them whether he died by naturall destiny, or by the negligence of the *Boity*, in not fasting the full due, or ministring conuenient medicine: so that if these Physicians be found faulcie, they take reuenge of them. They vse in ministring their Physicke, to put certaine stones or bones in their mouthes, which if the women can get, they keepe religiously, beleeuing them to be profitable for them in trauell, and honor them, as they doe their *Zemes*.

When

When their Kings died, they buried the best beloved of their concubines with them, who also had other women buried for their attendants, together with their jewels and ornaments. They had in the sepulchre beside them a cup full of water, and some of their *Cajou*-bread.

Having thus wearied you with this long stay in Hispaniola (by which ye may guesse of the neighbouring Ilands) we will halt homeward, and not touching in any Iland by the way (for we could but touch and away) we may adventure, notwithstanding the wonted danger, vpon Bermuda. Danger hath made it now not so dangerous: *nocuments* haue become *documents*. For while some haue bin wracked there, they haue made vertue of Necessity, and so well observed the coast, that skill hath almost secured that which Nature had seemed to set there in defiance, both of Habitation and Navigation, to both which it is now subiect by our Nation. It was called Bermuda of that ship which first discovered it: ^m it is also called the Iland of Diuels, which they suppose inhabit there; and the Inchaned Iland: but these are enchanted conceits. Sir *George Sommers* hath deserved that it should beare his name, by his endeouours thereabouts testified in life and death. He with Sir *Thomas Gates*, as before is said, were wracked on the Iland, which losse turned to some gaine, as if God would giue them this into the Virginia-bargaine. Before in the year 1593. *Henry n May*, an Englishman, in a French ship was wracked thereon, and hath giuen vs some discourse thereof: more fully hath *Syluester o Tourdan*, one of that Virginian Company, one of the company of those worthy Knights, in a Treatise of that ship-wracked, and the discovery of Bermuda. The commodities whereof he reckoneth, variety of fishes, plenty of hogges (which it seemeth haue escaped out of some wracks) diuers fruits, Mulberries, Silke-wormes, Palmitos, Cedars, Pearles, Amber-grisse: But the most strange thing seemes the variety of fowle, of which theyooke a thousand of one fort in two or three houres, being as bigge as a Pigeon, and laying speckled egges, as bigge as Hens egges, on the sand, where they come and lay them daily, although men sit downe amongst them. When Sir *Thomas Gates* his men haue taken a thousand of them, Sir *George Sommers* men haue laid a while by them, and brought away as many more. Another fowle there is, that liueth in holes like Cony-holes; their egges like in quantitie and qualitie to Hen-egges. Other birds were so gentle, that whistling to them, they would come and gaze on you, while with your stick you might kill them. Other egges they had of Tortoises, a bushell in the belly of one, very sweet: theyooke fortie of them in a day: and one would serue fiftie men at a meale. Two were there borne, and other two married, to take the most naturall possession thereof for our Nation; which now in hope of good successe hath there planted an habitation. That wracked company built there a shippe and a pinace, and set saile for Virginia. From hence and thence I am now passing in an English ship for England, where to passe away tediousness of the Voyage, I will entertaine my Reader with a discourse of the more then tedious and fastidious Spanish cruelties.

CHAP. XV.

Of the Spanish cruelties in the West-Indies: and of the peruerser conversion of the Indians vnto Christianitie.

^a Alam. Cop. vel potius N. Harpfield, Dialogi, et sequatur to. Harb. b Bellar. de Not. ecclesie lib. 4. c Olera. Enchirid.



INASMUCH as the Papiests doe vsually glorie in the purchase of a new World vnto their Religion, and would haue men beleue, that since this Scripture-Herefie hath made new Rome to tremble now, no lesse then *Hannibal* did her Pagan-Mother, they haue a new supply with much aduantage in this Westerne World of America; and they make this their Indian conuersion, one of the Markes of the true nesse and Catholicisme of their Church: it shall not be amisse to observe the proceedings of the Spaniard

Spaniard in these parts. And herein we will vse the witnesse of men of their owne Romish Religion. *Iosephus e Acosta*, a Iesuite, writeth, that the Indians conceiue an implacable hatred against the faith, by the scandall of the Spaniards cruelties: and that they were baptised some by force. *Vega* accuseth them of Baptising without making them know the faith, or taking knowledge of their life. Hee that will read what they lately haue done in Spaine with the remnants of the Moores, may perhaps satisfie himself with the reasons of *Frier e Fonseca* in defence thereof. But for the poore Indians, *Bartolomeus de las Casas*, & a *Dominike Frier*, of the same order with *Fonseca*, and after a Bishop in America, hath written a large and vnanswerable Treatise of the enormous cruelties, and vnchristian Antichristian proceedings in the new World, the summe whereof is this, that the Indians were a simple harmlesse people, loyall to their Lords, and such as gaue no cause to the Spaniards of dislike, till they by extream iniuries were prouoked: they are also docible and pliant, both to good doctrine and liuing. To these Lambes, saith he, the Spaniards came as cruell and hungry Tygres, Beares and Lions, intending nothing those fortie yeares (he wrote this *An. 1542*) but bloud and slaughter, to satisfie their Auarice and Ambition: in so much that of three millions of people, which were contained in Hispaniola of the Naturall inhabitants, there scarce remained at that time three hundred. Cuba, and the other Ilands had indured the like miserie, and in the firme Land ten Kingdomes, greater then all Spaine, were dispeopled and desolate, and in that space there had not perished lesse then twelue millions by their tyranny; and he might truly say that fifty millions had paid Nature debt.

In the Iland Hispaniola the Spaniard had their first Indian habitations, where their cruelties draue the Indians to their shifts, and to their weak defence, which caused those enraged Lions, to spare neither man, woman, nor childe: they ripped vp the great-bellied women, and would lay wagers, who could with most dexterity strike off an Indians head, or smite him a funder in the middle: they would plucke the Infants by the heeles from their mothers breasts, and dash out their braines against the stones, or with a scoffe hurle them into the Riuier. They set vp gibbets, and in honor of *CHRIST* and his twelue Apostles (as they said, and could the *Dittell* say worse?) they would both hang and burne them. Others theyooke, and cutting their hands almost off, bid them carry those letters (their hands dropping bloud, and almost dropping off themselves) to their Countrey-men, which (for feare of the like) lay hidden in the Mountaines. The Nobles and commanders, they broiled on gridirons: I once (saith our Author) saw foure or foue of the chiefe of them thus roasted, which making a lamentable noyse, the nicer Captaine bad they should be strangled, but the cruell tormentor, chose rather to stoppe their mouthes, so to prevent their out-cries, and to continue their broiling till they were dead. They had dogges to hunt them out of their couerts, which deuoured the poore foules: and because sometimes the Indians, thus prouoked, would kill a Spaniard, if they found opportunity, they made a law, that an hundred of them should for one Spaniard be slain. The King of *Magua* offered to till the ground for them fiftie miles space, if they would spare him and his people from the mines. The Captaine in recompence deflowered his wife, and he hiding himselfe, was taken, and sent into Spaine; but the ship perished in the way, and therein that admirable graine of gold, which weighed in the first finding, being pure, three thousand and six hundred Crownes.

In the Kingdome of *Xaraqua* in Hispaniola, the Gouverneur called before him three hundred Indian Lords, which he partly burned in a house, and put the rest to the sword, and hanged vp the Queene, as they did also to *Hignanama* the Queene of *Hiquety*. Of all which cruelties our Author an eye-witnesse affirmeth, that the Indians gaue no cause by any crime, that had so deserved by any law. And for the rest that remained after these warres, they shared them as slaues. They which should haue instructed them in the Catholike faith, were ignorant, cruell, and couetous. The men were spent in the mines, the women consumed in tillage, and both, by heauy burthens which they made them carry, by famine, by scourging, and other miseries.

And

^c Acosta lib. 4. de procurand. Ind. salute. ca. 3. d And. Vega de f. opeibus q. 3. e F. Damiano Fonseca del guano sacramento de Morefchi da Spagn. f Bar. Cal. Hispan. Cruelitat.

^g P. Mart. mentioneth this graine of gold: and likewise the Spanish cruelties; though not so largely as *Castro*.

And thus they did in all other parts wherefoever they came. In the Iles of Saint John and *Lamayca*, were six hundred thousand Inhabitants, whereof then when the Author wrote this, there were scarcely left two hundred in either Iland. Cuba extended furthest in length of any of these Ilands, Heere was a Cacique named *Hathuey*, which called his subjects about him, and shewing them a boxe of Gold, said, that was the Spaniards God, and made them dance about it very solemnly; and left the Spaniards should haue it, he hurled it into the River. Being taken and condemned to the fire; when he was bound to the stake, a Frier came and preached heauen to him, and the terrors of hell: *Hathuey* asked if any Spaniards were in heauen, the Frier answered, yea, such as were good; *Hathuey* replied, he would rather goe to hell, then goe where any of that cruell Nation were.

I was once present, saith *Casas*, when the Inhabitants of one towne brought vs forth victuall, and met vs with great kindnesse, and the Spaniards without any cause slew three thousand of them, of euery age and sexe. I, by their counsell, sent to other Townes to meet vs, with promise of good dealing, and two and twentie Caciques met vs, with the Captaine against all faith caused to be burned. This made the desperate Indians hang themselves (which two hundred did, by the occasion of one mans crueltie): and one other Spaniard seeing them take this course, hee made as though he would hang himself too, and persecute them in the regions of Death, which feare detained some from that selfe-execution. Sixe thousand children died, saith our former Author, in three or foure monthes space, while I was there, for the want of their parents which were sent to the mines: they hunted out the rest in the mountaines, and desolated the Iland. Neither did the other Ilands speed better. The *Lucania* they brought to an vtter desolation: and shipping multitudes of men for the mines in Hispaniola, wanting food for them; the third part commonly perished in the way; so that an vnskillfull Pilot might haue learned this way by Sea, by those floating markes of Indian carkasses. This Spanish Pestilence spread further to the Continent, where they spoiled the shores, and the Inland Countries of people. From Dariena to Nicaragua, they slew foure hundred thousand people with dogges, swords, fire, and diuers tortures. Their course of preaching was, to send, vnder paine of confiscation of lands, libertie, wife, life, and all, to acknowledge God and the Spanish King, of whom they had neuer heard. Yea, they would steale to some place halfe a mile off the Citie by night, and there publish the Kings decree in this sort, being alone by themselves. Ye Caciques and Indians of this or that place (which they named) Be it knowne to you, that there is one God, one Pope, and one King of Castile, who is Lord of these Lands, Come quickly and doe your homage. And then in the night, whiles they were asleepe, fired their houses, and slew and tooke captiues at their pleasure, and then fell to search for Gold. The first Bishop that came into these parts, sent his men to be partakers of the spoile. A Cacique gaue the Spanish Governour the weight in Gold of nine thousand crownes; he (in thankfulness) to extort more, bound him to a post, and put fire to his feet, and forced him to send home for a further addition of three thousand. They not satisfied, perished in their tormenting him, till the marrow came forth at the soles of his feet, whereof he died. When any of the Indians, employed by the Spaniards, failed vnder their heauie burthens, or fainted for want of necessaries, left they should lose time in opening the chaine wherein he was tied, they would cut off his head, and so let the bodie fall out. The Spaniard robbed the Nicaraguans of their corne, so that thirtie thousand died of famine, and another eat her owne child: five hundred thousand were carried away into bondage, besides fiftie or sixtie thousand slaine in their warres; and now, saith *Casas*, remaine foure or five thousand, of one of the most populous Regions of the World. Heere did *Vaschus* glue at one time foure Kings to be deuoured of dogges.

In New Spaine, from the year 1518, to 1530, in foure hundred and fourescore miles about Mexico, they destroyed aboue foure millions of people in their conquests by fire and sword, not reckoning those which died in seruitude and oppression. In the Prouince of Naco and Honduras, from the year 1524, to 1535, two millions of men perished,

perished, and scarcely two thousand remained. In Guatimala, from the year 1524, to 1540, they destroyed aboue foure or five millions vnder that *Aluado*, who dying by the fall of his horse, as is before said, complained (when he was asked where his paine was most) of his soule-torment: and his Citie Guatimala was with a three-fold deluge of earth, of water, of stones, oppressed and ouerwhelmed. He forced the Indians to follow him in his Expeditions, in Armies of 10. or 20000. not allowing them other sustenance, then the flesh of their slaine enemies, maintaining in his armie shambles of mans flesh. In Panuco and Xalisco their state was much like; one made eight thousand Indians wall about his Garden, and let them all perish with famine. In Machuacan they tortured the King that came forth to meet them, that they might extort gold from him. They put his feet in the stockes, and put fire thereto, binding his hands to a post behind him; and a Boy stood by basting his roasted feet with oyle, another with a crosse-bow bent to his brest, and on the other hand another with dogs; of these tortures he died. They forced the Indians to deliuer their Idols, hoping they had bene of Gold, but their golden hope failing, they forced them againe to redeme them. Yea where the Friers had in one place made the Indians to cast away their Images, the Spaniards brought them some from other places to sell them.

In the Prouince of Saint *Martha* they had desolated foure hundred and fifty miles of land. The Bishop wrote to the King, that the people called the Spaniards Diuels, or *Tares*, for their Diabolicall practices; and thought the Law, God, and King of the Christians, had bene authors of this crueltie.

The like they did in the Kingdome of Venezuela, destroying foure or five millions, and out of that firme Land, carried to the Ilands for slaues at times, in seuentene yeares, a million of people.

But why doe I longer trace them in their bloudie steppes; seeing our Author that relates much more then I, yet protesteth that it was a thousand times worse. Or what should I tell their sparing no persons, plucking the childe from the breast to quarter it to his dogges? torturing Kings with new deuises, borrowed either from the Inquisition, or from Hell? cutting off the noses and hands of men and women that liued in peace with them? selling the father, mother, childe, to diuers places and persons? lying with the women (as one of them bragged) that being with childe, they might yeeld more money in the sale? How was Nature become degenerate in these prodigious monsters? Euen the Nature of things might be abashed with the sense of this vnaturall senselesse sense. The Tygre would but deuoure his prey, and not curiously torment it; the Lion sometimes spares it; nay their dogges haue sometime bene lesse dogged, then their doggish Diuellish masters. How may we admire that long-suffering of God, that rained not a flood of waters, as in *Noahs* time, or of fire, as in *Lots*, or of Stones, as in *Ishmaels*, or some vengeance from Heauen vpon these Models of Hell? And how could Hell forbear swallowing such prepared morsels, exceeding the beakline of beasts, inhumanitie of wonted tyrants, and diuellishnesse, if it were possible, of the Diuels? But these you will say were foule diours: let vs leaue the Campe and looke to their Temples.

There perhaps you shall see their Priests reading, praying, and (this they most glorie of) preaching to conuert the Indians by their word and workes. Aske *Colmenero*, a Priest of Saint *Martha*, who being asked what he taught the Indians, said that he deuoted them with curses to the Diuell, and this sufficed, if he said to them, *Per signum Sancti Crucis*. You haue heard what good Diuinitie the *Dominican* preached to *Atahualpa*, King of Peru (which wanted not her wants of millions by their cruelties, as well as the former). They teach them (saith *Acosta*) a few prayers in the Spanish tongue, which they vnderstand not; and they which are more painfull, a Catechisme without explanation.

Their teaching is but a iest and shadow to get money: they follow dicing, hunting, whoring; in so much that Baptisme is scorned, and the Indians are forced to it against their wills: and a sincere and upright Iudge was wont to say, that if he came into Spaine, he would perswade the King to send no more Priests into America; such is their

h Marke this way of con-
quering Insi-
dels.

i p. Mart. Dec.
3. lib.
Cortes accus-
med himselfe
to haue foure
Kings attend
on him. Dec. 8.
lib. 3. 2.
He burned six-
tie Kings, their
heires looking
on.

k Nulla fides
pitasti, veria
qui castra se-
quuntur. Lucan.

l Acost. de Proc.
Seq. p. 154. c. 3.

m Jo. Metell.
Seq. p. 154. c. 1.
Ojor.

their dissoluteness. They have indeed three Archbishopricks; that of Dominico, which hath six Suffragane-Bishops; the second of Mexico, which hath seven; and the third of Los Reyes, to which are subiect three Bishops: yet these teach the people vices by their practise and ill example; in so much that the Indians (saith *Caspi*) are of opinion that the King of Spaine (which hath such subiects, as the Spaniards shew themselves) is himselfe most cruell, and liues on mans flesh; and that of all Gods, the God of the Christians is the worst, which hath so bad seruants, longing for their owne Gods, of whom they neuer receiued such ill, as now by this of the Christians. The Spaniards cannot endure the Indians to heare a Sermon, thinking it makes them idle (as *Pharaoh* said of the Israelites) and captious: they learne them vsury, lying, swearing, blasphemie, repugnant to their Nature. Thus did a Cacique describe a Christian to *Benzo*, by the vnchristian course of the Spaniards. Christian (saith he, looking *Benzo* on the face) what are Christians? They imperiously demand Mays, Hony, Silke, Rayment, an Indian woman to lye with them; they call for Gold and Silver, they will not worke; that Christians could not be good. *Benzo* said, that euill Christians did such things, not the good ones: he replied, where are those good, for I neuer saw any but bad. He was threefoore and ten yeares old, and spake Spanish perfectly. *Benzo* saith, that they would not looke on the Christians, but curse them, and as before is said, called them *P Sea-foth*. He being very inquisitive to see what they thought of our faith, reported, that some of them taking a peece of Gold, will say, Lo heere the Christians Gods: for this they kill vs, and one another, for this they play, blaspheme, curse, steale, and doe all manner of villanies. * A *Franciscan* publicly said, that there was neither Priest, Monke, nor Bishop, good in all India: and the Priests themselves will say, they came thither for gaine. A Caciques sonne which was towards in his youth, and proued after dissolute, being asked the reason thereof, said, Since I was a Christian I haue learned to sweare in variety, to dice, to lie, to swagger, and now I want nothing but a Concubine (which I meane to haue shortly) to make me a complete Christian. These indeed are the miracles that the Spaniards worke in the Indies, saith our Author: I asked an Indian once if he were a Christian; he againe asked me if he should be the Bishops Groomme a dozen yeares to keepe his Mule. Others of the Indians, saue a little waithing and some cold ceremonies, know nothing of our religion.

The Indians haue liued at more quiet with the Spaniards, since the King proclaimed them free; yet still hate them: and for their Christianitie, *Franciscus* a *Vilipria* protesteth, that it doth not appeare to him, that Christian Religion had beene propounded in meet sort to the Indians: Miracles he heard not of, but on the contrary, scandals, villanies, and many impieties. This is the Preaching and Conuersion the Romists boast of, and gull our European world with mufters of their miracles, and thousands of their Proselytes, which we rather pite then enuie.

How the case is altered, since that new generation of the *Ignatian* brood hath taught (especially the Spaniards, whose they are, and whom they serue) a better Catholicisme; let *Arnouldus* tell you: he saith, that they haue indeed wrought miracles amongst the Indians: among which he reckoneth Conuertying the Pagans, by butcherly subuerting and shooting them out. In Hispaniola, by keeping the husbands and wiues in diuers workes asunder, the old generation being thus worne out, and a new prevented. In Peru they had publike places of torture within the Marches, wherein they might put a thousand at once, by tortures to draw forth confessions of their hidden treasures: such as escaped, hanged themselves in the mountaines, and their wiues by them, with their children at their feet. By their dogges at land they worried them: and in their Pearle-fishing exposed them to the rauening Sharks, themselves more dogged and sharking then the brute creatures; by fire and sword consuming twentie millions of the people. I would giue the *Diuell* his due, and therefore would not ascribe all this to those later *Lacusts*, the Iesuites: who are yet accounted the most cunning and zealous Architects, in setting vp the rooffe of that aspiring Spanish Monarchy, these and the like bloudie foundations notwithstanding; and therefore may be called *Accessories* after,

after. As for the Spaniards, we see them, by testimony of their owne, accused of the same things. And how the *Ignatians* wash their hands (not from, but in) bloud, our Europe can testifie.

What *Diuell* brought the Inquisition (his faire daughter much resembling his accursed presence) I know not: our Country-men, & *Philips*, *Hortop* and others, knew to their cost. But what should we speake of the Spanish crueltie to others? Look on their dealing with each other in ciuill broyles: thus dealt they with *Columbus*, rewarding him with chaines, and sending him prisoner to Spaine, by that way which hee first of all, and for Spaine, had discovered. What *Roldanus* and his rebellious faction did in Hispaniola, and *Vaschus* in the Continent, *Mariyr* relateth. But the bloudiest butcheries passed in Peru: where Couetousnesse, which before had ioyed, now diuorced the hearts of *Pizarro* and *Almagro*; and after that, that neerer coniunction of the head and bodie of *Almagro*: reuenged in the persons of all the *Pizarros*, which againe retorted the like vengeance vpon the *Almagrists*; their ghosts seeming, or some hellish Furies rather, to be loosed on that Peruvian stage, and to haue brought like mischieses to the beholders and actors in this Tragedie. Vengeance seemed to haue broken forth of *Atabaliba* tombe, armed with sword, fire, halters, chaines, yea the Spaniards themselves offered themselves her officious vassals, to become cruell Executors of her bloudie Will, in mutual executions vpon themselves. The awfull names of Viceroyes, Gouernours, and Captaines, were no lesse subiected to imprisonment and death, then the poorest souldiour. But for these ciuill vnciuill cruelties amongst themselves, they require a good Orator to describe them: and those former tyrannies vpon the Indians, are beyond all oratory and description. Thunders from heauen had need be the voice to utter such hellish and vnheard-of massacres. *Diuell* from Hell were fittest scribes, with the fire characters of their infernal workehouses to register them, the reading whereof might astonish the sense of the Reader, amaze his reason, exceed his faith, and fill his heart with horror and vncouth passions. For me, I want fit words to paint them in their blacke colours, my hand with selection trembleth at the writing, my tongue faltereth in the speaking, and wholly I refuse to my selfe surprised with distraction, and not to be my selfe, whiles the view of this Spanish *Medusa* transformeth me into a stone: the rather when I thinke such should our English Conuersion haue beene, if in that dismal yeare 1588. England had as well succeeded to them as the Indies: or if since, our Catholike Preachers had preuailed in their Powder-projects, in the yeare 1605, who for a Temple, chose a Vault, that their workes of darkenesse might bee done in the darke, and their work-house might bee neerer to Hell, thence to borrow at hand supplies of diuelliish deuises, and in neerer familiaritie to consult with the *Diuell*: for words they had prepared a suffurous breath, the smoke whereof might darken the Heauens; the fire might rent the trembling and astonished Earth: the noise might make the Hearers past hearing, and being together: Once, those Hellish *Carberri* by such preaching, had intended there to haue opened the mouth of Hell vpon vs, which should haue swallowed our Lawes, our Religion, our Sunne, Moone, and Morning-Starre (the King, Queene, and Prince) Our fairest Skie of fixed and well ordered lights, then shining in their greatest splendor of Parliament-brightnesse. The Giants of old were said to be the sonnes of the Earth, but these, as they were engendered of Earth, so had they incestuously violated that their mother (whether you vnderstand it in a literal or mystical sense) and begotten in her wombe this Hell-monster of their bloudie Catholicisme; they had designed the time of her Trauell, and themselves would haue bene the Mid-wiues; the *Diuels* had bidden themselves as Gossips, and at that opening of the Earthes wombe in her fierie trauell, would haue sent that way into the world (to attend the babe) all the blacke-guard of Hell, Treason, Superstition, Atheisme, Ignorance, Fire, Sword, and all Coniustion, in a reuolution of a worfe *Chaos*, then that *Tobus* and *Bobus* of old *Moses*, Genes. 1. interpreted, without forme and void.

vnto them. And all this was the Catholike cause, & these the Preachers, or the Vthers rather to the Preachers (for the Iesuites will be angrie if we take from them their bloudie priuiledge) of this new Catholicisme, which the Diuill (till now he is an older and cunninger Serpent) had neuer learned himselfe, nor could learne others, till hee had gotten *Ignatian* Vthers in his hellish Schoole. But whither is your Pilgrime transported? Friend, I draw neere my port, and leauing America behind me, full red with this blood; now also hauing England in sight, which (as from a greater height) was neere to a more dangerous fall: and in this subiect, which is of the Spanish Cruelties, not written in hatred of their Nation, because they are Spaniards, but of their Pseudo-catholike Religion, vnder shew whereof, they there did, and heere would haue executed those butcheries: and for thankfulness to God for our later Deliueraunce, of which the time when I relate these things (being the returne of that very day, wherein those things should haue bene effected) iustly demandeth my best testimony: I haue thus told out my Story. And now me thinkes I see the shores of England, from which my lingring Pilgrimage hath long detained me: I heare the Bells, and see the Bon-fires, with publike acclamations of thankfulness for that Deliueraunce, all singing their *Halleluiah*s, and saying, * *This is the Day which the Lord hath made, we will reioyce and be glad in it.* And now I see a better sight then all my Pilgrimage could yeeld, Christian Churches, without Heathenish, Iewish, or Antichristian pollutions: a Royall King, truly entituled Defender of the Faith: a learned Clergie, wife and Honorable Counsellors; peaceable and loyall Commons; in a word, England presents it selfe to mine eyes, representing to my minde a Map of Heauen and Earth, in the freedome of body and soule, yea where our subiection and seruice is freedome (which I haue not elsewhere found in all my Perambulation of the World) I seele my selfe herewith rauished, and in a ioyfull extasie cannot but crie out: * *It is good for vs to be heere* (in the true Church and Suburbs of the true heauen): Heere then Reader, let me rest mee, till I see whether thy kinde acceptation of this, will make me willing to accept another and neerer (but harder) European Pilgrimage.

y Math. 17. 4.

Trin-vni Deo gloria.



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